

# Investigating the Impact of Religion and Culture on Altruistic Time-Giving to Charitable Organisations in Kuwait

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# Investigating the Impact of Religion and Culture on Altruistic Time-Giving to Charitable Organisations in Kuwait

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# Dedication

This thesis is dedicated to my beloved father and mother for all their sacrifices. To my dearest husband for believing in my dreams. To my precious boys, Hadi and Mohammad, your love and joy have been my anchor.

May Allah bless you with happiness and good health.

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# Abstract

The charitable sector faces a significant challenge in recruiting and retaining volunteers. It is well known that the charitable sector is growing; however, the number of volunteers is not increasing at an equivalent rate. The aim of this study is to develop a culturally informed understanding of how gift-giving theory, which is rooted in Islamic charitable giving, influences the motivations for volunteering to Kuwaiti charitable organisations, and to explore the barriers that hinder individuals' engagement in volunteerism within this context. Understanding this will enhance charitable organisations' abilities to encourage volunteering through promoting altruism. The study attempts to develop a culturally informed knowledge base of altruistic behaviours in Islamic countries. More specifically, the objectives are, first, to understand more fundamentally how gift-giving theory, which is rooted in Islamic ideas about giving, influences the motivations for time-giving among Muslims in Kuwait. Second, to investigate the motivations and barriers to volunteerism in charitable organisations in Kuwait, with particular attention paid to the role of religion, culture and other drivers.

This research integrates the religious and cultural motivations, barriers, facilitators, rewards, and challenges and explores the gift-giving theory to broaden the understanding of Kuwaiti time-giving behaviour. While limited research has addressed the altruistic time-giving behaviour, this study fills the gap in the literature by understanding Muslim time-giving behaviour in Kuwait. In Kuwait, religion and culture are intertwined, influencing various aspects of giving behaviour. This intertwining makes it more challenging for charitable organisations to understand the motivations and barriers that influence individuals' tendencies to give their time in Kuwait.

The study adopts a qualitative research methodology, enabling an in-depth understanding of the changes attributed to altruistic behaviour in Kuwait. This research uses semi-structured interviews to produce a narrative and expert description of the phenomena.

The findings suggest various motivations and barriers that influence participant intentions to volunteer in the Kuwaiti charitable sector, including religious and cultural motivations, facilitators and rewards, which consequently have a noteworthy influence on volunteers' behaviour in Kuwait. The findings show that there are religious and cultural barriers, and challenges that deter individuals from volunteering in the charitable sector. The findings further imply the participants' attitude towards the charitable sector in Kuwait and offer suggestions for charitable organisations, governments, and educators.

This thesis implies that individuals in Kuwait are a valuable target market for charitable organisations due to the people's willingness to donate their time altruistically. The findings enhance the ability of charitable organisations to develop interventions that would foster the recruitment and retention process of volunteers.

# Investigating the Impact of Religion and Culture on Altruistic Time-Giving to Charitable Organisations in Kuwait

## Chapter 1

### INTRODUCTION

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#### 1.1 Significance of the study

Globally, the expansion of the charitable sector has attracted the curiosity of academics and professionals. Understanding the charitable sector is essential, as it has a major role in addressing significant social issues, such as health, education, water and developmental projects, as well as community engagement. Volunteers provide crucial support to the charitable sector that enables charitable organisations to fulfil their missions without excessive operational costs. Charitable organisations rely on volunteers to help in expanding and enriching the charitable sector while also contributing to their community. While many charitable organisations depend on volunteers, other charitable organisations rely on paid staff to address the challenges associated with the recruitment and retention of volunteers. Studying the underlying factors behind volunteering could aid in enhancing the effectiveness of the charitable sector and fostering community engagement.

Altruistic practices, such as volunteering, lack empirical research in the Kuwaiti context as the existing literature on the non-profit sector has been extensively conducted in America and Western Europe (Bar-Tal, 1986; Grönlund et al., 2011). The literature suggests that there are a variety of factors that influence volunteerism and giving to the charitable sector. Some of the motivations to volunteer in America and Western Europe are personal fulfilment and social networks (Wymer Jr, 1997) while the barriers to volunteerism could include a lack of time, a lack of understanding of the possible opportunities, and a lack of training (Sundeen et al., 2007). Some of the existing research has been conducted within Islamic countries, such as Turkey and Malaysia (Sallam et al., 2018; Tiltay and Torlak, 2020). Since their culture is different to that of countries most commonly studied, it is hard to transfer these findings to Kuwait



with its distinctive culture. From the existing literature, it appears that little or no research provides a culturally informed understanding of volunteering in Kuwait; therefore, this study endeavours to fill that gap by examining the religious and cultural context of Kuwait. This religious and cultural context encompasses important social norms, religious values and teachings that profoundly influence volunteers' behaviour and the performance of the charitable sector. Kuwait society blends traditional and modern values, which are likely to influence volunteers' behaviours in Kuwait differently to volunteers in other countries. These differences highlight the need to customise the marketing strategies that resonate with local and religious values and practices to encourage volunteering. Understanding these dynamics could aid charities in Kuwait to promote volunteering and maximise volunteers' impact.

The findings of this study, therefore, have significant implications for volunteers in the charitable sector. Understanding these unique motivations and barriers faced by potential volunteers allows charitable organisations to develop tailored strategies that could enhance the recruitment and retention of volunteers. By aligning volunteer opportunities with Kuwaiti cultural and religious values and addressing the specific challenges, charitable organisations will be able to construct tailored approaches to encourage time-giving.

This study aims to contribute to the field of marketing by increasing our understanding of the role of religion and culture in influencing people's altruistic behaviours, particularly volunteering within the Kuwaiti context. Understanding time-giving behaviour in the context of Kuwait necessitates unpacking the role of religion and culture, since they both profoundly influence individuals' behaviour. Theoretically, Hofstede's cultural dimension theory can help to explain the influence of cultural values on time-giving. In Kuwait, where collective culture is predominant (Hofstede, 2011), individuals give their time to charitable organisations not only for personal reasons, but also to adhere to norms around social and familial responsibilities. Additionally, understanding the role of religion in Kuwait is essential, as the dominant religion in Kuwait is Islam. The Islamic teachings encourage giving to others through Sadaqat and

community services. Thus, understanding the influence of religious and cultural factors could enhance the recruitment and retraining of volunteers. It can also help to enhance volunteers' productivity.

This is critical research, because non-profit organisations, such as charities, must understand time-giving and altruism to encourage it. This will help to 1) shift the emphasis away from monetary giving to, for example, altruistic 'time-giving', and 2) hopefully encourage an increase in volunteering, which is a positive indicator of social progress. Another contribution is to use marketing tools to promote altruism and encourage volunteering.

The introduction chapter is divided into ten sections. Section 1.1 discusses the significance of the study, followed by the research background in section 1.2. The statement of the problem is discussed in section 1.3 and the purpose of the study is discussed in section 1.4. Section 1.5 presents the research aims and objectives. The theoretical framework is demonstrated in section 1.6. Section 1.7 presents the research methodology, followed by the definition of the terms in section 1.8. A summary of the introduction chapter is presented in section 1.9. Finally, the structure of the thesis is presented in section 1.10.

## 1.2 Research background

Kuwait is an Islamic country well known as a centre of humanitarian action, and the popularity of Kuwait as a donor country is widely recognised (AlAbdullah, 2019; Arab Times, 2019). Since its foundation during the seventeenth century, the State of Kuwait has been renowned for its citizens' solidarity. A wide range of philanthropic endeavours can be found in Kuwait, from education to health care to culture and social welfare (Al-Batni, 2021).

According to Al-Batni (2021), Kuwaiti charitable organisations emerged at the beginning of the twentieth century and significantly impacted society. Before the country's independence in 1961, philanthropic groups such as the Arab Charitable Society, the Islamic Guidance Society, and the Department of Social Affairs were among the most well-known. The Department of Social Affairs was replaced by the Ministry of Social Affairs following Kuwait's declaration of

independence in 1961 and the establishment of the Constituent Assembly. The law governing volunteers' clubs and charitable societies, No. 24 of 1962, was enacted by the Constituent Assembly, which laid the foundations for Kuwait's first law governing charitable and public work. The Kuwaiti government plays a role in the growth of charitable organisations and the emergence of the voluntary services sector. In 2021, there were 147 non-profit organisations, including 58 charitable organisations, in Kuwait (Al-Batni, 2021).

The World Giving Index CAF (2018) report indicates that in Kuwait people tend to give more money than time, and volunteering is not increasing at an equivalent rate. As charitable organisations could benefit from the loyalty of volunteers other than cost-effectiveness, volunteers have a greater impact on donors recruitment when compared to paid staff (Bittschi et al., 2019). Similarly, charitable organisations need volunteers due to the significant role they have in addressing various social needs. Shantz et al. (2014) argued that the importance of volunteers goes far beyond the tasks related to the organisation's mission or the work environment. The importance of volunteers is crucial for charitable organisations, as volunteers show commitment and engagement. An increase in monetary giving led to a rapid rise in the number of charitable organisations in Kuwait, from 28 charitable organisations in 2017 (Al Hattab, 2018) to 58 in 2021 (Al-Batni, 2021). This expansion of Kuwaiti charitable organisations enhanced the competition amongst those charities and presented a challenge for recruiting and retaining volunteers (Bussell and Forbes, 2002; Greenslade and White, 2005; Wymer et al., 2008; Francis, 2011). Many charitable organisations rely on volunteers as a crucial component to accomplish their objectives.

The shortage of volunteers for Kuwaiti charitable organisations might be resolved by promoting time-giving using marketing tactics (Rothschild, 2000). Marketing strategies could be effective in promoting social change, as Wiebe (1951) proposed the use of marketing tactics to promote attitudes and behaviours.

### 1.3 Statement of the problem

Charitable organisations play an essential role in providing help for the needy and enhancing social well-being through improving a community's social services, education, and healthcare. The increased demand and competition among charitable organisations led to the professionalisation of the charitable sector (Frumkin and Galaskiewicz, 2004; Marberg et al., 2019), which has involved an increased impetus to understand givers' altruistic practices. In the past decade, an emerging literature has analysed altruistic behaviour in charitable organisations within Western contexts (Smith, 1981; Oosterhuis, 1984; Sober, 1988; Piliavin and Charng, 1990; Batson and Powell, 2003; Burns et al., 2006). These works have made an important contribution to the study of donation behaviour in particular and altruism more generally and have revealed insights about the nature of altruism in a Western context. However, such findings may not translate well to the cultural and religious setting of Kuwait, a Muslim country, where individuals follow the teachings of Islam that guide their behaviour. Additionally, the cultural setting of Kuwait stresses the importance of traditions and family. Thus, in Kuwait, cultural and religious factors influence societal norms and individual beliefs which could influence individual behaviours. However, studies that aim to understand the motivations behind, and barriers to, time-giving are scarce. Considering this, this study focuses on the motivations that influence individuals' decisions to volunteer as well as the barriers that keep them from gifting their time in Kuwait.

Understanding how to recruit and retrain volunteers for charitable organisations is challenging. Since time-giving is a complex altruistic behaviour that is performed freely without any compensation (Luria et al., 2017). Although there is some research that focuses on people's motivations for giving, most is quantitative and conducted in Western countries and regions, such as the US, Canada, and Europe (Bar-Tal, 1986; Grönlund et al., 2011). By contrast, there is very little research in this area for Middle Eastern countries. A qualitative investigation could yield further insights into what motivates people to give their time in the context of Kuwait, where religion and culture have a high influence on an individual's behaviour.

The existing literature highlighted several factors that influence giving, including religious, cultural, and other factors. As suggested by Wymer Jr (1997) and De Abreu et al. (2015), religious motivation could significantly influence individuals' volunteering intentions; however, the findings from the existing literature may not be applicable in Kuwait, since that literature does not address issues that are likely to be important in an Islamic context, such as religious beliefs, Islamic teachings and morals, and Kuwaiti cultural norms. Additionally, the reviewed literature suggests that cultural values, such as the habit of giving (Lee et al., 1999; Grube and Piliavin, 2000), family modelling (Marta et al., 2014), and family support (Wilson and Grant, 2013b) might significantly influence volunteering. Understanding the previous factors and their relevance to the Kuwaiti context could help charitable organisations in Kuwait design effective strategies to promote time-giving and tailor them to the context of Kuwait and its specific religious and cultural values.

Most research on volunteering considers volunteering to be any activity that is conducted to benefit others without receiving remuneration. The current literature suggests that the motivations behind, and the barriers to, helping behaviour from Middle Eastern perspectives are largely absent. A knowledge gap, therefore, exists as to what motivates Kuwaiti people to volunteer for charitable organisations. Although some research investigates non-Western cultures and their approach to time-giving (Tiltay and Torlak, 2020), it does not focus on Kuwait.

Motivations and barriers to volunteering in Kuwait are poorly understood, especially in the context of volunteering for charitable organisations. Although some research discusses the challenges of blood donation in Kuwait (Al-Haqqaan et al., 2016), there is still a gap in the literature that necessitates further research that is tailored to understand giving in various contexts. This study makes a contribution to our understanding of time-giving in Kuwait by exploring the factors that motivate people to give their time. Gift-giving theory offers a useful framework for understanding time-giving; however, very little is known about the factors that influence gift-giving in the context of Kuwait. Thus, this

study aims to fill this gap through investigating the religious, cultural and other factors that could motivate or demotivate individuals to volunteer to carry out activities for Kuwaiti charitable organisations. By doing so, this research enhances our understanding of gift-giving theory, furthering our knowledge of the religious motives behind altruistic practices.

#### 1.4 Purpose of the study

The purpose of this qualitative study is to develop a culturally informed understanding of 1) what motivates people in Kuwait to volunteer for charitable organisations and 2) what factors might act as a barrier to this behaviour. The broader purpose of this study is to unpack altruistic time-giving in Kuwait to understand the role of culture and religion in influencing people's intention to volunteer. As a collective society, Kuwaitis place more value on community and family; therefore, understanding the importance of these values could help researchers and practitioners understand volunteers and what might encourage the participants to give their time to the charitable sector. Since Kuwait is an Islamic country, Islam has an influential role in inspiring religious giving. Understanding the role of religion could enhance the understanding of volunteer behaviour in the context of Kuwait.

The study involved leaders and volunteers in Kuwaiti charitable organisations and government officials. The study used a qualitative approach involving semi-structured interviews in Kuwait; this type of interview allows participants to tell their stories and show their thought processes, thereby giving a more in-depth analysis. Interviewing volunteers, staff, leaders of charitable organisations, and government officials. helps the study because it gives an in-depth look at the culture of time-giving in Kuwait. It also helps researchers determine why people give their time and why they continue to do it.

#### 1.5 Research aims and objectives

This research focuses on providing a more profound understanding of how Islamic charitable giving and gift-giving theory shapes the motivations of time-

giving, while focusing on the religious and cultural context of Kuwait. As a means to develop this understanding, this study aims to develop a culturally informed understanding of how gift-giving theory, which is rooted in Islamic charitable giving, influences the motivations for volunteering to Kuwaiti charitable organisations, and to explore the barriers that hinder individuals' engagement in volunteerism within this context.

Given the focus of this study on the motivations and barriers to volunteerism in the context of charitable organisations in Kuwait, with particular attention paid to the role of religion and culture, the study aims to unpack the following research questions:

RQ1: In what ways does Islam, particularly in relation to the theory of the gift-giving, shape individuals' motivations for volunteering in Kuwaiti charitable organisations?

RQ2: How do Kuwaiti culture and religious factors influence individuals' behaviour and attitudes toward volunteering in charitable organisations in Kuwait?

RQ3: What are the major barriers to volunteering to carry out activities for Kuwaiti charitable organisations, and how do cultural, religious and other factors contribute to these barriers?

Based on the research aims and research questions, two research objectives of this study are:

1. To understand more fundamentally how gift-giving theory, which is rooted in Islamic ideas about giving, influences the motivations for time-giving among Muslims in Kuwait.
2. To investigate the motivations and barriers to volunteerism in charitable organisations in Kuwait, with particular attention paid to the role of religion, culture and other drivers.

## 1.6 Theoretical framework

This study seeks to understand more fundamentally the role of religion and culture in influencing altruistic practices. The focus of this study is time-giving, which is influenced by a variety of factors within the study's theoretical frameworks. This study examines five major aspects of time-giving for charitable organisations: motivations, barriers, facilitators, rewards and challenges that play an essential role in determining the probability that individuals will engage in volunteering.

### 1.6.1 Time-giving behaviour in the context of charitable organisations:

Understanding time-giving behaviour is essential for charitable organisations to develop strategies to engage volunteers. The motivations that drive volunteerism are multifaceted and involve various personal, religious and cultural factors. In the context of this study, gift-giving and volunteering are approached as altruistic actions motivated by societal well-being and philanthropic intents, requiring the exchange of resources, such as time, skills, or money (Mathur, 1996). As suggested by Frank (2016) and Brown et al. (2019), volunteering is a form of gift-giving, since volunteers gift their time to others without expecting anything in return and work to enhance the social network of their communities.

In the context of Kuwait, gift-giving theory provides a valuable insight into the complexities of time-giving behaviour. Mauss's (1954) theory of the gift posits that gift exchange goes beyond the material transaction, which consists of social and cultural obligation that initiates bonds between the individual and community. The key to the theory of the gift is the development of the reciprocity cycle, as gifts, according to Mauss, are exchanged based on the need to give, receive, and then reciprocate to form and renew social ties.

Yet other scholars contradicted Mauss's theory in religious gifts (Mittermaier, 2014; Alborough, 2019), where a third party, such as a god or spiritual



principal, is added, and the supernatural being is expected to repay the giver through blessings. This strategy is considered altruistic, moral, and emotionally charged, with the giver believing their generosity will be rewarded through soteriological or spiritual recompense.

In this study, gift-giving theory is applied to better explain religious reasons for volunteering. Correspondingly, this paper emphasises Mauss's (1954) theory of gift-giving by readjusting his theoretical contributions to broaden the notion of reciprocity to better understand the complexities of religiously and culturally motivated time-giving. Despite the theory's primary focus on material exchange factors, its core concepts have found application in charitable and religious giving. Volunteerism is approached as an exchange of the gift of the sacrifice of individuals to benefit others.

In charitable gift-giving, the gift is merely unreciprocated, which denotes that social obligations and reciprocity manifest differently. However, the gift exchange's broader dimensions influence individuals' behavior. Individuals donate their time to charities without the expectation of any direct rewards; they give to contribute to, or enact, broader moral obligations. The act of giving time could be seen as a practice of altruism, where individuals give their time without expecting anything in return, merely driven through a sense of empathy or moral duties. Understanding these nuances could provide insight into the complexities of the motivation behind time-giving. Ultimately, the act of time-giving could be rooted in cultural and religious factors, which shape individuals' behaviour in society.

Charitable giving forms a vital part of societies that is usually driven by various motives. While altruistic practices are shaped by various religious, cultural and social factors, religion has a significant influence in shaping individuals' behaviour and attitudes toward charitable giving. The following section fundamentally assesses the role of religion, particularly Islam, in influencing charitable giving and shaping Muslim philanthropic behaviour.

### 1.6.2 Religious Charitable Giving: Islamic time-giving

Charitable giving has long been associated with religious teachings, with religion all over the world emphasise the value of charitable giving to society as an essential part of spiritual life. Accordingly, Smith et al. (2016) contended that religious organisations in the US and other nations had a significant impact on people's time-giving. Religion provides a framework for ideals and principles that may motivate its adherents to practice altruism and assist others.

In the context of this study, Islamic time-giving could be approached as a form of gift-giving that goes beyond material benefits, as it is influenced by religious teachings and the desire to contribute to the wider community. Islamic teachings emphasise generosity and giving. In Islamic time-giving, there are four actors in the process: the giver, volunteers who give their time as an act of devotion to Allah; the beneficiary, who receives the benefit; the charitable organisation, acting as an intermediary between the volunteer and the beneficiary; and Allah, to whom the time-giving is ultimately dedicated. This contrasts with Mass's theory of gift-giving that is rooted in reciprocal exchange.

In Kuwait, altruistic time-giving is given generously without the expectation of returns. While Allah has promised Muslims in the Quran and Hadith that they will be rewarded in the afterlife, it could not be approached as a reciprocal exchange. The volunteer's anticipation of the rewards in the afterlife remains part of the unknown realm, which could not be considered a direct or indirect reciprocity. Therefore, the act of time-giving remains a sign of devotion to God, not an exchange with a beneficiary or even with God. The study further focuses on time-giving to charitable organisations in the context of Kuwait, where religion and culture influence the act of giving (Leichtman, 2023).

The theory of gift-giving has been adapted to draw together the understanding of religion and culture in explaining people's altruistic behaviour in the Kuwaiti context. The main argument of this study is that altruistic time-giving to

charitable organisations should be seen as an exchange relationship involving Allah that is motivated by religious values, cultural structure, and other factors and influenced by the philosophy of non-reciprocal gifts.

This study approaches volunteering as an altruistic practice as a form of gift-giving behaviour, driven by various motives, impediments, and other factors unique to volunteers for Kuwaiti charitable organisations. The gift-giving theory has been adapted to draw together the understanding of religion and culture in explaining people's altruistic behaviour. The main argument of this study is that altruistic time-giving to charitable organisations should be seen as an exchange relationship involving God, motivated by religious values and cultural structure and influenced by the philosophy of non-reciprocal gifts. Understanding these factors would help charitable organisations design and implement effective marketing initiatives to promote time-giving behaviour and bring about social change.

Motivations, as well as barriers, are discussed in this study concerning volunteering for charitable organisations. Previous studies on altruistic practices (Smith, 1999; Batson et al., 2006) have usually identified the individualistic motives for volunteering. Although some studies discuss the altruistic motives for volunteering (Putnam, 2000; Eckstein, 2001), little research has focused on religion's role as a cultural mechanism in influencing people's altruistic motivation to volunteer (Wymer Jr, 1997; Mattis et al., 2000). However, research suggests the importance of considering the study of culture and religion, particularly in Islam, as religion has a powerful influence on people's beliefs and values (Tiltay and Torlak, 2020). In the context of Kuwait, culture cannot be separated from religion.

### 1.6.3 Motivations: religious and cultural

Motivation has an essential role in influencing the individual's willingness to give their time to charitable organisations. Through understanding the underlying motivations for time-giving, charitable organisations could develop targeted strategies to promote volunteerism.

This study examines two aspects of motivations for time-giving for Kuwaiti charitable organisations which are religious and cultural motivations. In terms of religious motivations, the approach that religious motivations are a combination of religious beliefs shared religious values and religious teachings and morals is used as a conceptual framework for the study. Together with the theory of gift-giving it is used to understand the religious motivations to volunteer. This will be discussed and evaluated in detail in the following chapters.

As for the cultural motivation to time-giving as suggested by Wymer's (1997) framework, cultural values influence prosocial behaviours. Upon reviewing the literature related to cultural motivation for volunteerism, it was found that cultural values that consist of the habit of giving, family support, a collective (Nelson and Nelson, 2021) mindset and a sense of national pride are related to the cultural motivations.

#### 1.6.4 Barriers: religious and cultural

Both motivations and barriers have a profound influence on individuals' intention to give their time to charitable organisations. The barriers either hinder time-giving in the context of Kuwait which include religious and cultural barriers.

In understanding religious barriers to volunteerism, the reviewed literature on the religious barriers to volunteerism found that faith-based organisations are highly influenced by political culture rather than religious percept (Nelson and Nelson, 2021). Thus, in terms of the charitable sector, one of the major barriers that influenced volunteers from engaging with Kuwaiti charitable organisations is the fear of religious labelling and judgement, which aligns with the social identity theory, as individuals avoid out-group affiliation (Dunaetz, 2023; Khadka, 2024) when time-giving behaviour is perceived differently (Wakefield et al., 2022). Another barrier to time-giving is perceived politicisation and declining trust in religious organisations, which affected the confidence of the public in some of the faith-based charitable organisations. In Kuwait, the

relationship between Islam and time-giving to charitable organisation is influenced by the political culture, which could lead to the perception that religious charitable organisations might prioritise the political agendas over religious teachings and values. This relationship initiates a barriers for potential volunteers who might feel their religious values does not algin with the activities of the charitable organisation.

This study focuses on Hofstede's (2001) cultural dimensions to understand time-giving behaviours within the collective society of Kuwait. Hofstede's framework provides a useful analytical tool to help to promote our understanding of the influence of cultural values on volunteer behaviour in Kuwait, as individualism vs. collectivism and uncertainty avoidance dimensions might be relevant to unpack how Kuwait's collectivist culture prioritises community support (Hofstede, 2001). Accordingly, Finkelstein (2010) argued that individuals in collectivist societies are more likely to engage in time-giving behaviour to maintain social consesus and cohesion. Moreover, the high-power distance and uncertainty avoidance dimensions in Kuwait might suggest that social norms could influence an individual's decisions to give their time to charitable organisations (Hofstede 2001).

Additionally, the masculine-feminine dimension also signals society's expectations in terms of the role of men and women in Kuwait, where the culture is more likely to expect women to be more dedicated to their families (Jiang et al., 2018). By studying these dimensions, this research aims to provide a better understanding of how Hofstede's (2011) cultural dimensions might influence time-giving behaviour in Kuwait, particularly in relation to volunteering for charitable organisations. Understanding these dimensions helps to generate insights into the 'time behaviour' in the collective society of Kuwait and the factors that might influence women's and men's time-giving to the charitable sector. These dimensions are particularly related to the study's context as they shed light on social expectations regarding the emphasis on co-operation and achievement and the role and how these expectations might influence individuals' devotion of time to the charitable sector in Kuwait.

This study also integrates the Social Identity Theory (SIT) (Tajfel & Turner, 1986) to unpack the cultural dynamics in Kuwaiti society. The Social Identity Theory emphasises the influence of group membership and social categorisation on individuals' behaviours. This theory offers a valuable lens to understand how individuals in Kuwait preserve themselves through in-group loyalty (e.g., parental expectation) and out-group avoidance (e.g., expatriates and faith-based organisations). As well as how individuals' perceptions influence their tendency to give their time to Kuwaiti charitable organisations.

The study findings identified several barriers to time-giving in Kuwait. These findings include religious barriers, such as the fear of religious labelling and the declined trust in politicised faith-based organisations, which could be interpreted through SIT as an out-group avoidance. Cultural barriers were also identified, such as restrictive laws and regulations, poor government support and financial and logistical constraints. These cultural barriers reflect high uncertainty avoidance and depend on structured systems, which may affect the grassroots time-giving to charitable organisations in Kuwait.

The reliance on the expatriate barrier is deeply rooted in SIT, as the increased numbers of expatriates in Kuwaiti charitable organisations and the under-representation of Kuwaiti nationals raise concerns regarding out-group exclusion. Additionally, gender norms align with Hofstede's (2001) masculinity-femininity dimension; the roles of males and females in the charitable sector are shaped by cultural expectations. In-group loyalty as a form of SIT highlights the influence of parents in collectivist cultures, as in the context of this study, culture has an essential role in shaping an individual's tendency to volunteer. This study provides a deeper understanding of the sociocultural and psychological factor of time-giving behaviour in Kuwait through combining Hofstede's (2001) cultural dimensions and Tajfel & Turner's (1986) SIT. This integrated approach allows a nuanced analysis of the role of cultural and religious values in shaping individual engagements with the charitable sector in Kuwait, where culture, religion and collective identities are interwoven.

#### 1.6.5 Facilitators, rewards and challenges

The study suggests other factors that facilitate or hinder time-giving to charitable organisations in Kuwait. Facilitators of time-giving can be divided into personal and social facilitators. On a personal level, individuals who were able to find a balance between work, volunteering and life find it easier to volunteer for charitable organisations. Personal circumstances, such as retirement, have a vital role in enabling time-giving behaviour. On the social level, many participants are driven by the desire to support a cause or serve humanity.

Rewards of time-giving behaviour can be approached in several ways. The study suggests that participants experienced happiness and learning new skills from their engagement with the charitable sector as rewarding. Others viewed their commitment to the beneficiaries as influencing their sustainable time-giving behaviour.

However, several challenges influenced time-giving behaviours, as mentioned repeatedly by the participants; lack of time due to work, study or family obligations influenced their tendency to join the charitable sector (Southby et al., 2019). Changes in life circumstances, such as increased leisure time, reduced an individual's willingness to give their time. Furthermore, a lack of organisational infrastructure for skill-based volunteers and a lack of opportunities with structured and defined time limits. This lack of inflexibility influences the individual's willingness to volunteer. Taken together, understanding these factors is essential to enhance time-giving opportunities in the charitable sector.

#### 1.7 Overview of methodology

This study uses an interpretivism research philosophy since it is the most appropriate way to address the study's research aims and objectives. Interpretivism is a subjectivist research philosophy that explores the meanings made by people and contends that humans should not be researched as a physical reality. Interpretivism's standard methodology is inductive and requires

in-depth inquiry and qualitative analysis to create an in-depth understanding of individuals' behaviour (Denzin and Lincoln, 2008). It provides a solid foundation for understanding the time-giving practices of Muslims in Kuwait. Given the complexities of understanding the religious and cultural aspects of societies, it investigates the meaning and interactions of human behaviour (Pulla and Carter, 2018).

The researcher used a qualitative approach to collect data for this study. Several studies in the volunteering disciplines used one-on-one interviews to better understand the behaviours of the givers (Moufahim, 2013). Sherry (1983) demonstrated that qualitative research is generally useful for understanding people's giving behaviours. This study drew from four main groups of respondents volunteers, staff, leaders of charitable organisations, and government officials in Kuwait. Participants were recruited using a snowball sampling technique. A sample of 23 participants were interviewed for this study. The data was collected in Kuwait from governmental and charitable organisations, and the interviews were conducted between April 2021, and November 2022. All interviews were audio-recorded after receiving the participants' consent; all participants were assured of the anonymity and confidentiality of their information.

A discussion guide to interviews was developed to investigate how charitable organisations in Kuwait are responding to cultural shifts in altruistic practices and the role of religion in driving volunteering practices in Kuwait. The interview guide aided in data collection and directed the discussion toward major factors related to the research objectives. The guide was designed with open-ended questions to enhance the participants' willingness to answer the desired questions. The interviews were conducted in the interviewees' offices, which are located in various charitable organisations and official premises around Kuwait. Due to the Covid-19 pandemic, the researcher kept a safe distance and wore a face mask during the interviews to protect both the interviewer and the people being interviewed.



The data was later analysed using the implications of processes employed in previous consumer behaviour studies (Moufahim, 2013). The study employed Braun and Clarke (2006) recommended systematic methodology to analyse the transcriptions of the in-depth interview, which are familiarising yourself with your data, generating initial codes, searching for themes, reviewing themes, defining and naming themes and producing the report.

### 1.8 Definitions of terms

The following definitions are provided to ensure that all terms used in this study are understood by the reader.

Allah	Muslims worship Allah (God).
Altruism	To denote altruistic behaviour as favouring the wellbeing of others over self-interest (Comte, 1875).
Barriers	The circumstances that prevent a specific behaviour.

Charitable organisations	A type of nonprofit organisation established to help societal groups, non-humans, or particular causes.
Culture	An external force that is embedded within a group's knowledge, languages, customs, beliefs, rituals, and memories that influences behaviour (Cleveland and Chang, 2009).
Gift-giving	The obligation to give gifts, receive gifts and return them (Mauss, 1954).
Motivation	The internal forces that excite, guide, and integrate an individual's action (Murray, 1964).
Religion	A general definition of religion explains it as a social institution that involves beliefs and practices that are based upon exceptional awe and reverence (Macionis, 2011).
Time-giving	In this thesis, time-giving is referred to as the time that volunteers give to others without the expectation of any monetary incentives.
Volunteering	The unpaid work performed for those to whom the worker has no contractual, family, or friendship responsibilities (Tilly and Tilly, 1994).

Table 1.1 Definition of terms

## 1.9 Summary

This chapter provided a brief introduction to the study, which included the research background, problem formulation, the purpose of the study, the research aims and objectives, an overview of the methodology, definition of the terms, the significance of the study and the structure of the thesis.

## 1.10 Structure of thesis

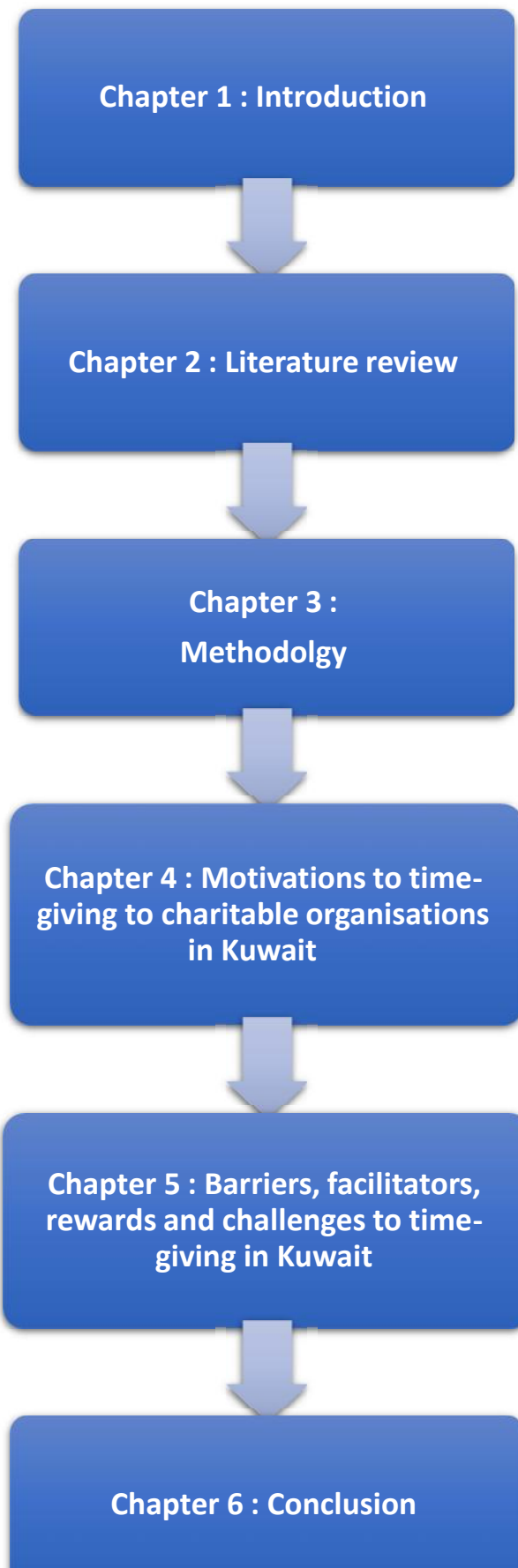
This thesis is organised into six chapters. The first chapter contains the significance of the research, the research background, the problem statement,

the purpose of the study, research aims and objectives, the theoretical framework, an overview of methodology and definitions of key terms. The study's limitations, summary, and structure of the thesis are also included.

Chapter two presents the literature review of the study in detail. The second chapter examines the various aspects of what motivates people and the barriers that prevent them from giving their time and further discusses the religious and cultural aspects of altruistic time-giving.

Chapter three discusses the selected methodological approach and further includes justification of the research philosophy. In addition to this, it provides an overview of the research design, as well as research approach and research design. The chapter also discusses the data collection method, methodology for data analysis, approach to trustworthiness and rigours in research and ethical considerations.

Chapters four and five outline the primary findings and analyses the findings by presenting the primary ideas that are related to the various theories and concepts. Chapter six contains a summary of the thesis, its contribution to the body of knowledge and potential implications. A list of references and appendixes follows the final chapter (see Figure 1.1).



*Figure 1.1 Structure of the thesis*

## Chapter 2

### LITERATURE REVIEW

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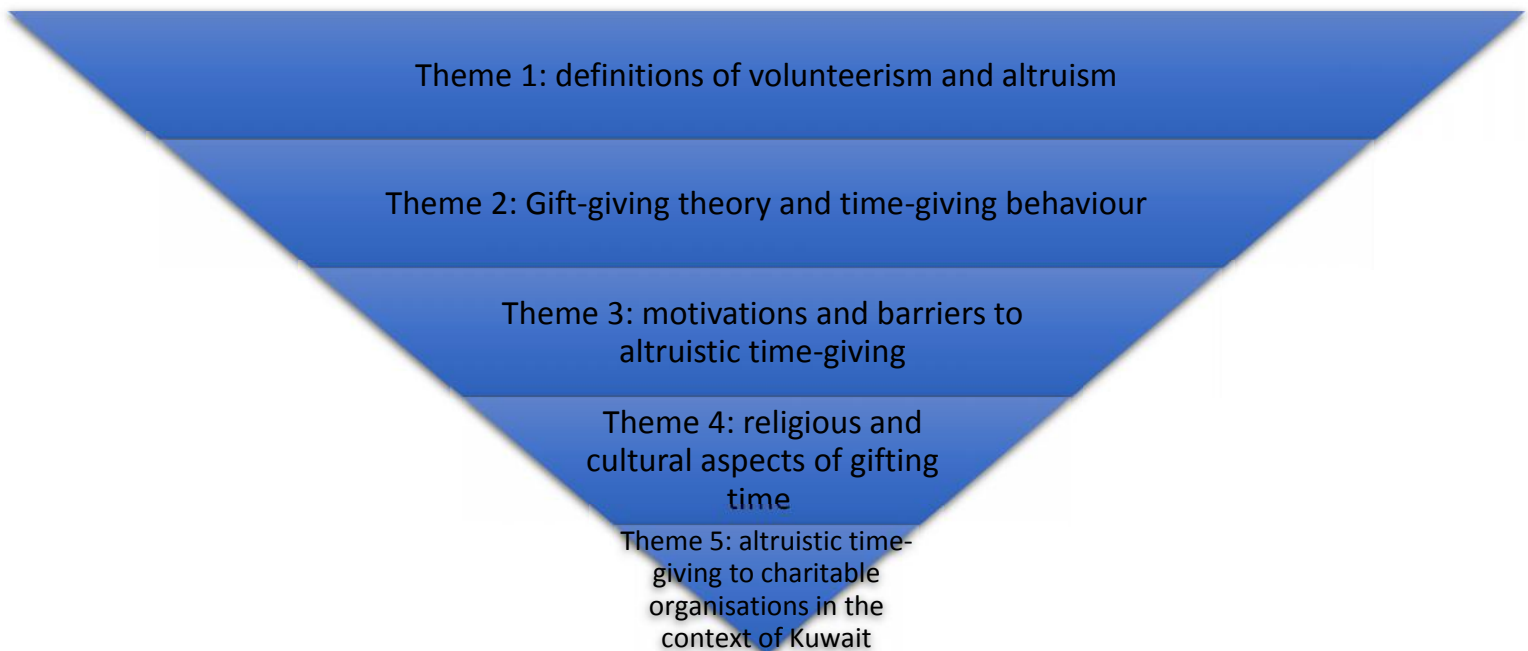
#### 2.1 Introduction

This chapter presents a thematic review of the literature, which attempts to provide a comprehensive analysis of the gaps, limitations, and identify areas that require further investigation. It aims to establish a solid foundation for the subsequent chapters by synthesising and critically evaluating the relevant literature. Five themes have been identified for this review, as follows:

1. Definitions of volunteerism and altruism
2. Gift-giving theory and time-giving behaviour
3. Motivations and barriers to altruistic time-giving
4. Religious and cultural aspects of gifting time
5. Altruistic time-giving to charitable organisations in the context of Kuwait

The themes are relevant to this study; to understand what motivates altruistic time-giving to charitable organisations in Kuwait, it is essential to first understand the definitions of volunteerism and altruism and explore the theory of gift-giving in the context of charitable giving. Definitions of volunteerism and altruism help to clarify their differences and commonalities. A discussion of the theory of gift-giving in the context of charitable giving provides an overview of the different potential reasons for volunteering. Understanding the motivations and barriers is key to gaining an understanding of what could encourage Kuwaitis to engage in the charitable sector and what might hinder their tendencies towards volunteering with charitable organisations. Given the importance of religion and culture in Kuwaiti society, it may be crucial to examine how these factors influence individuals' altruistic behaviours. The sequence and themes were chosen based on their relevance and significance in shaping current and future understandings of altruistic time-giving. The sequence of the literature review is related to the current study. First, it explores the definition the terms, fostering a deeper understanding of how the current literature approaches the terms from the lens of gift-giving theory. Second and consequently, this enables us to understand better 1) the potential

motives and barriers to time-giving, and 2) how religion and culture can influence the behaviour of Kuwaitis towards charitable giving.



*Figure 2.1 Sequence of thematic literature review*

As Figure 2.1 shows, this chapter discusses various themes, moving from more general to more specific ones for this research. Figure 2.1 shows that the literature review will define key terms to provide a better understanding of how the current literature approaches these terms. The literature review also discusses time-giving behaviour as an instantiation of gift-giving in order to provide a systematic overview of the potential motives and barriers to time-giving and how religion and culture can influence the behaviour of Kuwaitis towards charitable giving.

The first theme, volunteerism and altruism, examines these two topics separately and collectively, discussing how they relate to one another in terms of their similarities and differences. The second theme covers gift-giving theory and time-giving behaviour; the section reviews the literature on these two topics, and examines how gift-giving theory could enhance our understanding

of altruistic time-giving practices. After exploring the connection between altruism, volunteerism, and the theory of gift-giving (Mauss, 1954), the third theme further explains the motivation and barriers that influence people's decisions to give their time to charitable organisations.

This is an important subject, as it can help develop strategies to encourage volunteerism. The fourth theme explores the influence of religion and culture on people's readiness to volunteer for charitable organisations. The final theme discusses altruistic time-giving in the context of Kuwait through an overview of the history of charitable giving in Kuwait, exploring Hofstede's (2011) cultural dimensions in the Kuwaiti context, as Kuwait is considered a collectivist society. Therefore, individualism and collectivism, power distance, understanding uncertainty avoidance, and the masculinity-femininity dimensions are essential in determining their influence in motivating volunteerism.

## 2.2 Definitions of volunteerism and altruism

This section of the literature review discusses the definitions of volunteerism and altruism, highlighting how they are related to each other. The first section provides an overview of the definition of volunteerism in the context of charitable organisations. The second section discusses the definition of altruism and the different types of altruistic practices that can be found in charitable organisations.

### 2.2.1 What is volunteering?

Many communities have historically placed a high value on volunteering, and philosophical and theological texts have always emphasised the significance of doing good deeds for others (Hodgkinson, 2003). The term "volunteering" is defined differently across fields in the literature. It is challenging to generalise volunteer practices because of their uniqueness. Understanding the various terms that are related to volunteering might be beneficial in eliminating any confusion regarding the different types of volunteering. The following paragraphs demonstrate some of the terms that are used within the context of volunteering.

Numerous terms are used to describe volunteering; the most common elements among the definitions of volunteering proposed that some of the major dimensions of the term are nonmonetary, a free and willing attitude aiming to assist others on a sustainable or formal basis (Cnaan et al., 1996). Several definitions of volunteering stress the helper's free will, while focusing on the features of serving someone without receiving anything in return. The word "volunteer" is derived from the Latin word *voluns*, which means "to choose" or "to wish," and it is this choice and the (free) willingness to help that define volunteering (Haski-Leventhal, 2009). Volunteerism can be broadly defined as a personal intention to contribute time and effort to assisting others without any monetary reward or obligatory enforcements (Shure, 1991). Penner (2002) has indicated that volunteering is 'long-term, planned, prosocial behaviours that benefit strangers and occur within an organisational setting.' Similar to altruism, volunteerism typically focuses on the help provided to others without anything being gained in return; in many definitions, volunteerism does not rely on rewards. Voluntary behaviour is chosen based on the free will of the helper (Haski-Leventhal, 2009). By contrast, Smith's (1981) limited definition of volunteerism suggests that volunteerism is motivated by a belief the spiritual benefits of voluntary activities exceed their monetary costs.

Others define different types of volunteering. According to Wilson and Musick (1997), volunteering may be classified according to the level of formality of the voluntary behaviour. Two key terms used within the volunteering context are "formal volunteer" and "informal volunteer". Formal volunteering refers to unpaid work performed for those for whom the worker has no contractual, family, or friendship responsibilities (Tilly and Tilly, 1994). In the same way, Cnaan et al. (1996) found four things that could be included under the term "volunteering" and defined it as an unpaid and voluntary act that aims to help other people in a formal setting over time. This meaning encompasses any voluntary activity performed in association with an organisation. In contrast, informal volunteering involves the same things but is performed in a more



spontaneous manner. However, informal volunteering is described as activities that are aimed at helping others without engagement with a third party.

To add to the above definitions, Barnett (1996) outlined a further meaning of volunteering and referred to it as unpaid work that is performed in a non-formal setting. Examples include the obligation to help family and friends or neighbours (Jones and Heley, 2016). While formal volunteering refers to structured and organised volunteering activities, usually within an established organisation, informal volunteering involves unstructured and spontaneous acts of helping others without being affiliated with any organisation. Since the focus of this research is on volunteering for charitable organisations, the word "volunteering" will be used to mean formal volunteering throughout this paper.

Halis (2017) defines volunteering in the context of philanthropic organisations as the unpaid commitment of resources, skills, and time to benefit individuals and society, more broadly. According to Aboramadan (2019), volunteers are crucial to the success of charitable organisations. The term "volunteer" refers to a wide range of charitable and voluntary endeavours, including donations, hands-on assistance, and social welfare. In general, volunteering in charitable organisations entails people willingly offering their time and energy to help others and have a beneficial impact on society.

Whilst volunteering, altruism and giving are not interchangeable concepts, they are closely related. In this regard, volunteering can be approached as a form of altruistic behaviour. A consideration of altruism, in the following section, provides a useful foundation for developing a conceptualisation of the more precise concept of time-giving.

### 2.2.2 What is altruism?

Altruism was first used by Auguste Comte (1875) to denote altruistic behaviour as favouring others' well-being over self-interests. It is also defined as acting

selflessly without receiving a reward (Bryan and Test, 1967; Hoffman, 1981). Bar-Tal (1986) suggested that definitions of altruism should be certain in signifying the moral qualities of altruistic behaviour. There are two different approaches to altruism: individualistic and collectivist. Three individualistic approaches to altruism are psychological, biological (Clavien and Chapuisat, 2013), and behavioural (Carbonnier, 2015). Psychological altruism is the genuine motivation to help others without the expectation of any returns; it is rooted in the individual's desires, emotions, and intentions and driven by a sense of moral obligation (Clavien and Chapuisat, 2013; Kitcher, 2010). It is also associated with prosocial behaviour (Shadiqi et al., 2022). Conversely, biological altruism is based on evolutionary theory, which suggests that individuals will carry out acts for others if those actions increase the likelihood of others' survival and reproduction, even if there are some costs associated with those activities for the provider. This type of altruism is usually explained through kin selection, where individuals help others within wider kinship groups without the expectation of prospective reciprocity (Kitcher, 2010). Behavioural altruism typically involves incurring some costs for the benefit of others; this is frequently observed in prosocial behaviour. Behavioural altruism mainly focuses on the behaviour of individuals rather than the underlying factors that motivate or lead to psychological altruism (Clavien & Chapuisat, 2013; Kitcher, 2010).

Individualistic approaches: The individualistic approach highlights the different ways in which altruism can be understood and studied across various disciplines. Understanding these different perspectives can provide a more comprehensive understanding of the phenomenon of altruism. The psychologist Batson popularised the term "altruism," describing it as "a motivational state with the goal of increasing another's welfare" (Batson and Powell, 2003;4). Similarly, Carbonnier (2015) stated that, from a psychological perspective, the primary reason for altruism is to improve the well-being of others. In a biological approach, an organism is deemed to behave altruistically when it helps other organisms at its expense (Manner and Gowdy, 2010). In a broader sense than biological altruism, behavioural altruism is focused on the results of

generosity rather than its reasons. It considers the outcomes in terms of usefulness. Clavien and Chapuisat (2013) defined the term "behavioural altruism" as an act of incurring some expenditure in the interest of others. It also implies that a behaviour is deemed altruistic if it benefits others at the expense of the person and there is no foreseeable method for the person to derive compensating advantages from their behaviour. Altruistic giving is a person's unconditional action that is intended to be beneficial in some manner to another but is costly in terms of utility for the giver (Carbonnier, 2015). Furthermore, in many faiths and philosophical systems, both behavioural and psychological approaches apply to morality, resulting in a subjective value judgement on what is good and evil, or what is acceptable or not (Carbonnier, 2015). This approach focuses on the individual's internal motivation to help others without expecting anything in return. It is often contrasted with collectivistic approaches that emphasise the importance of helping others for the benefit of the group or community.

Whilst individualist approaches have improved our understanding of what motivates people to engage in altruistic behaviours, they often fail to recognise the importance of factors that operate beyond the personal level. In studying social factors, particularly in collectivist culture, it might be more crucial to understand the behaviours that define these cultures. Although individualistic approaches could provide valuable insights into cultures that emphasise personal independence, these approaches are not always applicable to collectivist cultures. Collectivist cultures prioritise group over personal values; therefore, examining the individualist perspective in the context of this study could lead to insufficient understanding of the interpretation of volunteer behaviour in Kuwait, as Kuwait is considered a collectivist society (Ali, 1997). Addressing this gap in the literature could contribute to a more nuanced understanding of the unique culture of giving in Kuwait.

Consequently, the paper turns its attention to these collectivist approaches that ground an explanation of altruistic behaviour on collective, interpersonal factors. Collective approaches provide a more comprehensive understanding of

altruistic behaviour as they consider the social and cultural context in which individuals are embedded. The concept of altruistic giving is often influenced by cultural and religious beliefs (Weiss-Sidi,2023). Therefore, when examining the motivations behind acts of altruism, considering these factors could allow for a more nuanced understanding of the complex interplay between individual and collective factors that shape altruistic behaviour.

**Collectivist approaches:** Collectivist approaches to altruism focus on the importance of social and cultural factors in shaping altruistic behaviour (Weiss-Sidi,2023). These approaches emphasise the role of social norms, values, and institutions in promoting and sustaining altruistic behaviour within a community. One of the collectivist approaches to altruism is the theory of gift-giving (Mauss, 1954). Some researchers explored the gift-giving concept from the position of altruism. For example, Leeds (1963) viewed altruism as a goal in and of itself; it is not motivated by monetary gain, it is given freely, and it benefits others. Others, such as Krebs (1970) and Sober (1988), claim that reciprocal altruism is not altruism. However, Sharp and Randhawa (2014) suggest that donors participate in a unique gift exchange with their own set of social and cultural norms. The study of gift-giving in the context of Islam can provide insights into the cultural and religious factors that shape altruistic behaviour among Muslims. Understanding these factors can help in developing effective strategies for promoting charitable giving and volunteering in Muslim communities. The next sections discuss gift-giving as an altruistic behaviour and the role that culture and religion play in inspiring time-giving in Islam.

Altruism is typically referred to in the context of charitable organisation as the act of helping others without expecting anything in return. Unconditional kindness and a desire to assist others, regardless of one's own troubles or material concerns, were used by Echazu and Nocetti (2015) to describe it. Since organisations have a significant role in the promotion and facilitation of altruistic behaviours, Healy (2004) also suggested social and organisational activities

have an impact on altruistic behaviour. After exploring the definition of volunteerism and altruism, the following section discusses the theory of gift-giving in relation to altruistic volunteerism. Understanding the theory of gift-giving altruism and volunteerism allows charitable organisations in Kuwait to effectively unpack the social aspects of giving and enables them to align their marketing strategies with the motivations and expectations of their volunteers.

The following section reviews the theory of gift-giving in the context of volunteering for charitable organisations and discusses the benefits of gift-giving to volunteering.

### 2.3 Gift-giving theory and time-giving behaviour

#### 2.3.1 What is gift-giving?

Setting the theoretical foundation to understand the nature of social relations, Mauss (1954) describes gift-giving as the obligation to give gifts, receive gifts and to reciprocate in acts of gift-giving. Gift-giving, receiving, and reciprocation all contribute to the formation of social bonds among different groups of people, creating the framework for co-operation and cohesiveness in society. Mauss (1954; 2011) develops a three-part theory of gift exchange that involves the need to give, receive, and then reciprocate as a means of establishing these social relationships.

Gift-giving theory and the concept of volunteerism are, at times, contradictory: gift-giving centres around giving, receiving, and reciprocity; while volunteerism focuses on the act of giving without volunteers expecting anything in return. Understanding gift-giving theory better might shed light on the underlying motives for volunteering that might not be covered in the traditional understanding of volunteering.

Similarly, researchers suggest that the practice of gift-giving initiates a reciprocity cycle that is bonded with love and honour and maintains the giver and receiver's relationship (Gouldner, 1973 and Sherry, 1983). Later sociological

and anthropological interpretations of the gift, according to Alborough (2019), have questioned the Maussian notion (Mauss, 1954) of gift exchange and what is commonly perceived as the problematic responsibility to reciprocate (e.g., Schwartz 1967; Komter, 1996; Elder-Vass, 2015). Gift-giving, according to those scholars, is not only motivated by a sense of responsibility, but can also be motivated by social standards, personal relationships, and cultural practices. They argue that Mauss's emphasis on reciprocity ignores the complexities and diversity of gift-giving practices across cultures. As a result, linking altruistic volunteerism to gift-giving requires a more nuanced understanding of gift-giving. In the context of this study, this necessitates taking into account the religious and cultural contexts in which altruistic volunteering takes place. As a result, linking altruistic volunteerism to gift-giving required a more nuanced understanding of gift-giving; in the context of this study, it might be essential to the religious and cultural contexts. In Kuwait, religious and cultural values have a more profound impact on volunteer behaviour since Islamic and Arab values and traditions shape the behaviour of individuals in Kuwait. Therefore, integrating religious and cultural considerations fills a gap in the literature and provides more valuable contextual and practical insights.

The theory of gift-giving explores the dynamics of giving in society, which includes social norms and reciprocity. Linking volunteerism to gift-giving theory could help to understand better what motivates volunteers to give their time. This is especially the case, as volunteerism could be conceived as a form of providing gifts freely with volunteers who give their time do not expect anything in return. This approach sheds light on the altruistic motives for time-giving, which allows a more nuanced understanding of the intrinsic motivations for time-giving. The gift-giving theory could help charitable organisations gain a better understanding of how volunteers perceive the giving and acknowledgement they receive; this would help charitable organisations align their strategies with volunteers' motivation. Taking into consideration the religious and cultural context in Kuwait, there are certain religious and cultural values that influence volunteers' behaviours; therefore, reflecting on the

religious and cultural values could enhance the understanding of volunteer behaviour in Kuwait and increase the ability of charitable organisations to organise successful outreach programmes and strategies for volunteer recruitment.

Furthermore, Mauss (1954) rejects the concept of altruistic gifts, agreeing with the idea that offering to God is considered to generate a good response from him. While retaining the required triple dedication of the actual gift-giving cycle, Mauss highlights that the fundamental aim of the gift is beyond materiality, establishing lasting relationships in which spirituality and culture cannot be dependent on monetary considerations. According to Alborough (2019), Mauss's theory struggles to explain gifts given to those with whom there is no or little social connection, as well as gifts given with no apparent expectation of return. This paper emphasises Mauss's theory of gift-giving by re-adjusting his theoretical contributions to broaden the notion of reciprocity in order to better understand the complexities of religiously and culturally motivated time-giving.

### 2.3.2 How does the theory of gift-giving relate to volunteering?

Gift-giving and volunteering share comparable motivations and attitudes among people. The practices are usually driven by altruistic motives and the intention to contribute to the well-being of society and support charitable practices. It is also suggested that giving gifts and volunteering both include the exchange of resources, including time, skills, and money (Compion and Cliggett, 2018). Volunteering can be seen as a type of gift-giving because some people give freely of their time and energy. Mauss (1954) discovered that gifts are a universal phenomenon that exists and are displayed in all communities. Frank (2016) contends that volunteering could be seen as an example of the gift-giving because it involves people helping others without receiving anything in return. According to Brown et al. (2019), people who volunteer take part in

an exchange that strengthens the social framework of their community. The theory of gift-giving in the context of religious giving is closely related to volunteerism, as both are conceived as acts of altruism and moral duties. For instance, in Islam, time-giving is deeply embedded in the religious teaching. This approach is reflected in Islamic teachings and morals that highlight Muslims as vicegerents on earth responsible for the well-being of the society (Keskin & Yucel, 2020; Sulaiman, 2011).

### 2.3.3 Some examples of how people have used gifting to motivate religious volunteering

Gift-giving as proposed by Mauss (1954), helps us understand religiously inspired volunteerism. It highlights the role of gift-giving in creating and maintaining relationships. Mauss's theory of gift exchange, according to Papilloud (2018), proposes that the practice of giving and receiving gifts establishes mutual duties and develops social bonds within a group. Mauss's theory may be important in understanding how actions of giving and service generate a sense of community and reinforce religious beliefs and ideals in the context of religiously motivated volunteering. In religious gifts, a third party—the god(s) or a spiritual principal—is added, and the supernatural being is expected to repay the giver by granting blessings. In contrast to market relations, this strategy is thought to be altruistic, moral, and emotionally charged. As Silber (1995) stated the giver believes their generosity will be rewarded through soteriological or spiritual recompense, and the human recipient is not expected to return the favour. For instance, since the 12th century, according to Webb (1999), Christian pilgrims have been making purchases and giving gifts. Muslims as well, tend to increase their giving of food, money, or other items to the god during the holy month of Ramadan. To fully comprehend Islamic societies, both in the present and the past, it is necessary to understand giving, which, according to Singer (2013), has played a significant role in forming Islamic societies.



While there are only two actors in the literature on reciprocity Mauss (1954), Sahlins (1972), and Bourdieu (2020), there are three in the case of religious gifts like Zakat (Kochuyt, 2009): the believer in need who accepts donations, the obedient donor who gives generously after being asked to do so by a third party, and the God who is rewarding the donor for his solidarity with the needy. Alborough (2019) asserts that God is enforcing the principles of reciprocity because he promised his followers in the Quran and the Prophet's (PBUH) sayings that they would be rewarded for their contributions in this life and the hereafter. It is also possible that donors will not immediately see a visible benefit from their donation to charity and are promised a place in heaven. According to Kochuyt (2009), unlike Mauss who only shows two characters—the one who gives and the other who takes and will later return—religious giving involves three characters. The needy believer who accepted alms, the obedient donor, and third Allah who demanded it and promised a reward.

The Islamic concept of charitable giving is a cornerstone of Muslim societies as a whole. The major sources of Islamic laws and reigns, the Quran and the Hadith, stimulate and emphasise the importance of charitable giving for the prosperity of individuals and societies. Charity in Islam is referred to as sadaqa, an Arabic word that is usually defined as an honourable practice of philanthropic activities by individuals to help others with the aim of being close and truthful to Allah. Charitable giving in Islam is classified into two categories: sadaqa (voluntary) and zakat (obligatory).

Therefore, by understanding the principles of gift-giving and reciprocity, we can gain insights into the motivations and dynamics of religiously inspired altruistic volunteering in the context of Kuwait. To better understand religiously and culturally motivated gift-giving, the following sections briefly address the motivations and barriers to time-giving, which is crucial to encouraging more people to engage in altruistic practices. Understanding the motivations and barriers to volunteerism allows charitable organisations in Kuwait to

communicate the messages more effectively and address any challenges to be able to encourage individuals to engage with the charitable sector.

This thesis expands on Mauss's theory of the gift, building on Kochuyt's (2009) triadic model of religious giving, which includes the donor, recipient, and divine. This study proposes a four-actor model specifically for Islamic time-giving in the Kuwaiti context. In the expanded model, charitable organisations play a major role as intermediaries between volunteers and beneficiaries. While time-giving in an Islamic context is directed toward Allah, this giving is not considered as a literal exchange. As the Islamic teachings and morals promised Muslims spiritual rewards in the afterlife, these rewards are still part of the realm of the unseen and are not considered as a direct return. The beneficiary has a crucial role as an enabler of time devotion but is not expected to reciprocate. This configuration inspires altruistic giving and reinforces religious values; it also raises questions around cultural influences and other factors, which this study addresses within its theoretical framework.

## 2.4 Time-Giving: Motivations and Barriers

Time-giving is influenced by a variety of motivations and barriers, predominantly within religious and cultural contexts. Religious motivators act as strong emphasisers for volunteerism as many religious teachings and morals emphasise giving as a fundamental teaching. Likewise, cultural motivations are drivers of volunteering, where cultural values and norms encourage giving to the community. On the other hand, religious and cultural context might also present certain barriers to volunteering. The following review of the literature highlights the motivations and barriers that might influence volunteer participation. Understanding the motivations and barriers could help researchers gain a deeper understanding of the volunteer's behaviour.

This section delves into the understanding of what motivates people to give their time as a gift and how the social context of giving affects people's

motivations to give their time as a gift. Through reviewing the existing literature on the factors that influence people to give their time and what demotivates people from volunteering to charitable organisations, we might get a better insight into the key motivators and challenges that influence time-giving behaviour. The section also reviews the barriers to using marketing to promote volunteering for charitable organisations.

#### 2.4.1 Motivations for giving.

A considerable amount of work has been published to explain the motivations behind giving. Motives are important when determining whether to give or not. Murray (1964) defined motives as the internal forces that excite, guide, and integrate an individual's action. The significance of personal values in giving is shown by Murray's definition and the idea put forth by Batson et al. (2011), who suggested that motivations are goal-directed psychological factors in a specific context. Giving is a complicated behaviour that is influenced by many different things, such as society's standards, personal ideas, and unique circumstances. Understanding the motivations behind giving may be necessary before deciding whether or not to give.

Motivations for giving to charitable organisations vary depending on individual traits and contexts. Consumer characteristics like materialism and gratitude, along with a variety of other factors, might affect generous behaviour, claims Bock et al. (2018). According to Jamal et al. (2019), religiousness in the context of Muslims residing in the UK displays itself in charitable behaviour through role modelling, seeking rewards in the afterlife, self-satisfaction, guilt avoidance, and congruence. Similarly, Yamamura et al. (2018) discovered that after the Great East Japan earthquake, altruistic motives for charitable giving were evident in Japan, but selfish motivations were also present because the providing of gifts led to a rise in donations. According to Chao (2017), the use of conditional thank-you gifts by organisations may demotivate donors and even swamp out intrinsic motivations because they are attention based.

Understanding the motivations behind time-giving is essential for recruiting and retaining volunteers, which can help charitable organisations satisfy the needs of their members. Time-giving entails donating one's time and abilities to help a charitable organisation. Individuals' motivations for these types of giving might vary widely depending on their unique values, beliefs, and experiences. Thus, the following sections attempt to understand the motivations underlying people's involvement in giving time.

#### 2.4.2 Motivations for time-giving

Due to the challenging nature of volunteering, which requires more significant commitments than monetary donations, much research discusses the motivation of volunteers. Volunteering is driven by various motivations which usually contribute to the individual experience in volunteering. On the one hand, significant evidence has suggested that people are primarily driven by egotistical factors, namely the benefits they derive from participating (e.g., Hibbert, Piacentini, & Dajani, 2003, Kelly 2023). Even further, Smith and Macaulay (1980) assert that the only motivation for volunteers is self-interest, not any type of charity. Similarly, Batson (1994) provides some insights into the motives for time-giving, including altruism and egoism. According to Batson (1994), the goal of egoism is to increase one's well-being, whereas the ultimate objective of altruism is to promote the well-being of another person or group to whom one does not belong. Andreoni (1989), and Batson and Powell (2003) suggest egoistic motives for volunteering, but Chou (1996) argues that it is purely altruistic. Several scholars suggest that volunteering is determined by both egoistic and altruistic motives (Clary and Snyder, 1999; Burns et al., 2006). Yet many studies reinforce the idea that volunteering incentives are multidimensional and happen collectively rather than individually (Rehberg, 2005).

Altruistic values, in particular, have been linked to volunteering in studies on the influence of values on volunteering (e.g., Clary et al. 1998; Cnaan et al. 2011; Musick & Wilson 2000). Additionally, A study by Tiltay and Torlak (2020) conducted an empirical study on the motives for formal and informal time and

money giving in the context of an emerging economy (such as Turkey). The study suggests that empathy and altruism are reasons that have a favourable influence on volunteering for charitable organisations, according to the analysis' findings about this topic, when it comes to religious principles, charitable organisations benefit from interpersonal religiosity more than intrapersonal religiosity, despite the fact that both have detrimental effects. Volunteering for charitable organisations is not affected by social impact, materialism, or being noticed. Volunteering for charitable organisations does not appear to have a substantial impact on giving intentions. Giving intention is positively influenced by interpersonal and empathetic motives, while it is negatively affected by social impact motivations. Titlay and Torlak (2020) also suggest that the motivations of altruism, intrapersonal religiosity, materialism, and conspicuousness had no discernible effects on the desire to give. Furthermore, a number of academics (Lyons and Nivison-Smith, 2006; Bekkers and Schuyt, 2008; Carlo et al., 2010) point to religion as one of the motivations for time donating. Unlike, Burns et al. (2006) who argued that altruism appears to be connected to each of the several reasons young adults volunteer. It thus seems that regardless of the primary motivation a young adult has for volunteering, altruism may play a role because it appears to be present in all the different reasons why people choose to do so. In light of this, it would appear that, regardless of the fundamental causes for volunteering, potential volunteers may have, appealing to their altruistic motivations may be an effective strategy to recruit new volunteers. In the context of this study, altruism in Kuwait is perceived as a religious and cultural value; therefore, unlike the previous literature, altruism in Kuwaiti society might influence time-giving behaviour within Kuwaiti society.

On the other hand, understanding time-giving motivations within religious and cultural contexts might be beneficial in comprehending a deeper knowledge of volunteer behaviour. The following section discusses in detail the religious, cultural and other motivations for volunteerism.

(a) Religious motivations to time-giving

The existing literature within these contexts shows the complex interplay of various religious, cultural, and social elements that motivate volunteers to engage with the charitable sector. To illustrate, several studies have shown that religious motivations can significantly influence individuals' intentions to contribute to volunteerism (Wymer Jr, 1997; De Abreu et al., 2015). The reviewed literature suggests that religious beliefs, values, teachings, and morals could substantially influence time-giving with various religions. Therefore, understanding the religious motivation to time-give could offer valuable insights into the role of religion in influencing individuals' tendency to volunteer. In the context of Islamic religion, religious belief could influence time-giving. According to some researchers, religious beliefs in the Islamic religion, such as rewards of blessing and giving and receiving from Allah, motivate many Muslims to engage in the charitable sector (Mittermaier, 2019; Moufahim, 2013; Leichtman, 2023; Mittermaier, 2014). Accordingly, Mittermaier (2019) suggests that rewards of blessing motivate Muslims to give their time, which emphasises the importance of religious beliefs in shaping Muslim charitable behaviour. Similarly, Moufahim (2013) signifies the rewards of blessing as a significant motivation for time-giving for Muslims. The previous literature highlights the importance of religious beliefs as a motivator to time-giving for Muslims; however, the studies cannot be generalised to the Kuwait context, which could differ in terms of the cultural, religious, and social dynamics.

In religious contexts, believers of certain religions believe that their giving is linked to the belief in a reward or blessing from God. Thus, researchers suggested that giving and receiving from Allah serves as a vital motivator for Muslims to volunteer, as Muslims charitable giving is driven by the spiritual beliefs of the pursuit of rewards of blessing (Moufahim, 2013; Leichtman, 2023; Mittermaier, 2014). A collective limitation to the previous studies is the lack of specific focus on the Kuwaiti context and volunteering to charitable organisations, as Moufahim (2013) focused on gift-giving in the context of Muslim pilgrims, Leichtman (2023) shed light on humanitarian sovereignty, and

Mitermaier (2014) focused on volunteerism in Egypt, which hinders the studies generalisability of findings to the Kuwaiti context.

The literature also suggests that religious values play a major role in shaping volunteerism. In the Islamic context, there are core values that could drive volunteering behaviour, such as altruism, honesty, integrity, responsibility, and equality. A study by Alzaareer and Abdalla (2023) on the motivations and benefits of volunteering in Australian Islamic schools highlighted that altruism is closely linked to religious motivations for volunteering among Muslim students in Australia. The researchers suggested that altruism as an Islamic value is deeply rooted in the religious teaching of Islam, which aligns with Batson and Powell (2003) findings that suggest altruism is a major motivation for volunteerism when it is linked to religious values. However, Batson and Powell's (2003) paper is based on the context of Australian Islamic schools, which might not be directly applied to Muslims in Kuwait when taking into consideration the cultural differences and the distinct societal norms and practices.

According to Smith (1999) and Haski-Leventhal (2009), another religious value that was found to encourage volunteering is honesty and integrity. These two values often form integral parts of religious teachings, as adherents of some religions adhere to them to express their faith. A major limitation of the findings of these papers is their limitation to a specific context, which may not capture the culture and religious context of Kuwait. Responsibility as religious value can be a significant motivator for time-giving (Wymer et al., 2008; ; Bequette 1990). Both responsibility and equality as religious values are embraced in the Islamic teachings. A study by De Aberu (2015) suggests that Muslims are encouraged to discriminate against any differences between individuals, which fosters a sense of responsibility to help the needy. Moreover, responsibility is also viewed as a major motivator for volunteering among Muslims, as the Islamic teachings emphasise the reasonability of individuals actions. Thus, this could encourage Muslims to give their time as a means of fulfilling religious duties. There are several limitations of the De Aberu (2015) study when it

comes to understanding volunteer behaviour in Kuwait, as the unique cultural and social dynamics of Kuwait required more focused research of Kuwait volunteers.

Additionally, religious teachings and morals could also motivate individuals to volunteer. In some religions, religious teachings could be a direct motive for time-giving. In Islam, the Quran and Hadith frequently emphasise the importance of giving and encourage Muslims to give their time and wealth. According to Keskin and Yucel (2020), volunteerism in Islam is an Allah-centred practice as it is deeply rooted in Quran and Hadith. As detailed in the Quran, the Prophets (PBUH) are excellent role models for volunteers as they perform all their duties without any expectation of worldly rewards. A major limitation of the study is the broader focus on the Egyptian community, which may be limited when applied to Kuwait, which has a unique culture and social setting.

#### (b) Cultural motivations to time-giving

Within the cultural context, cultural motivations can drive individuals to give their time as a means of upholding cultural traditions or adhering to societal roles. The reviewed literature suggests that volunteers are usually encouraged by cultural values and nationalism (Ouellette and Wood, 1998; Lee et al., 1999; Grube and Piliavin, 2000; Finkelstein, 2010; Wilson and Grant, 2013a; Lai et al., 2013; Marta et al., 2014; Jiang et al., 2018). Some of the cultural values of volunteerism are the habit of giving, family support, and collective mindset.

While Ouellette and Wood (1998) argued that the habit of giving might not be that influential when it comes to shaping individuals' behaviours, other researchers, such as Grube and Piliavin (2000) and Lee et al. (1999), stressed that habit formation could have a significant impact on volunteering behaviour. Another study by Marta et al. (2014) discussed the importance of family modelling and the involvement of parents in volunteering could influence the habit of giving, which in turn initiates a cultural dynamic where habitual practice of giving is based through the generations. The study also suggests that the habit of giving constantly motivates individuals to volunteer, and earlier



formation of the habit of giving persists in adulthood. These findings suggest that the habit of giving is a major motivator to volunteerism. One limitation of the study is the lack of a specific context, as we cannot generalise its findings to Kuwaiti culture, where various religious, cultural, and social differences appear.

The reviewed literature also suggests that family support could motivate volunteerism, as Wilson (2012) highlighted that family support could enhance the emotional encouragement of volunteers, which may result in sustained volunteerism, as some volunteers face certain challenges that could be mediated by the support they receive from their families. Overall, the paper provides insights into volunteers' motivation, but it does not address the specific context of Kuwait. Lastly, a collective mindset could foster a sense of responsibility toward prosocial behaviour. In collective cultures, the cultural values strongly motivate individuals to volunteer and participate within the community (Finkelstein, 2010; Jiang et al., 2018). The study findings are limited to specific contexts, which limits the accuracy of understanding the motivations for time-giving in the Kuwaiti context.

The literature also suggests that another significant motivation for volunteerism might be nationalism. Lai et al. (2013) suggested that nationalism could encourage volunteerism by fostering a sense of belonging, which could motivate individuals to contribute to the nation through volunteer activities. The study findings highlight that national identity could encompass different attributes, for example. Honour in national achievement could motivate volunteerism by fostering a sense of responsibility and belonging toward their nation. A major limitation is that the focus of the study is based on Chinese culture, which might have different cultural values when compared to Kuwait, as nationalism and national accomplishment might be perceived differently in Kuwait.

Religious and cultural values have a significant role in influencing volunteer behaviour, as many time-givers are driven by a religious or cultural duty to

volunteer. The literature review suggests that religious motivations are characterised by various religious beliefs, religious values and religious teachings and morals. Whereas cultural values play a dominant role in motivating individuals to contribute to society. Additionally, commitment to beneficiaries and specific causes also enhances the individuals willing to give their time to charitable organisations. The challenges are relevant to time-giving, as barriers might have an influence on individuals' tendency to give their time to charitable organisations. Therefore, understanding the barriers to time-giving could enhance the understanding of volunteer behaviour.

#### 2.4.3 Barriers to time-giving

Despite the benefits of volunteerism, there are many barriers that influence the individual's propensity to participate in the charitable sector. Understanding these barriers is essential for the recruitment and retention of volunteers. Several barriers, including individual, cultural, and religious ones, impede individuals' ability to give time to charitable organisations. These barriers can influence individuals' tendencies to engage with the charitable sector. Therefore, understanding these barriers is crucial for developing strategies to increase volunteer engagement and sustain time-giving practices.

One of the significant barriers to volunteering for charitable organisations is the lack of time and interest, as Sundeen et al. (2007) argue 43.4% of individuals did not volunteer due to the lack of time. Another barrier was lack of interest, with 27% of individuals signifying that they have no desire to formally volunteer, as they prefer informal volunteering. Other barriers included health problems, scarcity of resources, skills mismatch, lack of information and social isolation.

On the one hand, another significant barrier is the influence of changes in the religious environment, which could influence individuals' motivation to give their time. Religious changes may include shifts in religious practices and the role of religious organisations, which could act as a constraint on volunteerism. On the

other hand, cultural barriers might affect volunteerism as some cultural values and norms might restrain some people from engaging within the charitable sector. Additionally, there are other obstacles that might prevent individuals from volunteering, including the lack of time, high demand, pleasure and technology and social media.

(a) Religious barriers to time-giving

Time-giving could be demotivated by religious beliefs and practices that influence believers' attitudes and behaviours. As proposed by Ahmed (2023), one of the major barriers related to religious practices is time conflict. As several religious communities designate specific times of the week for worshipping and community gatherings, which could limit the individual's availability for volunteerism. Ahmed (2023) also argues that the cultural norms that are rooted in religion could influence how the individual perceives the volunteer practice. As in some faith communities, it is recommended to help members from within the community rather than volunteerism, which may restrict and deter individuals from giving their time to charitable organisations. Another religious barrier is social integration, where volunteering to other religious communities may be perceived as unfamiliar or disapproved of by certain religious groups. As a result, individuals avoid volunteering for faith-based charitable organisations that do not align with the expectations of their religious community (Ahmed, 2023). These barriers could present a crucial challenge in shaping individuals attitudes toward volunteerism, particularly in contexts where religion is embedded in culture.

(b) Cultural barriers to time-giving

Volunteerism is influenced by various barriers that could restrain individuals from volunteering, particularly in religious and cultural contexts. The literature

highlights that changes in the religious environment can act as a religious barrier to volunteerism. A study by Nelson and Nelson (2021) suggests that faith-based NGOs often struggle with tensions between their role in providing aid and engaging in political advocacy, which could create ambiguity for potential volunteers about the primary motive of the organisation. The paper, however, fails to capture Kuwait's cultural and religious context, as studying regions such as the US and Europe complicates the application of findings to the Kuwaiti context.

The literature review suggests that cultural factors, such as shared values and norms, could influence individual tendencies to give their time to charitable organisations. In the context of Kuwait, Leichtman (2023) argues that while the legal and political structure of Kuwait, including government control and regulatory requirements for charitable organisations, plays a significant role in shaping volunteering for charitable organisations, those structures are deeply embedded and influenced by broader cultural and religious frameworks. In Kuwaiti society, Islamic values, social expectations and community responsibilities initiate a unique cultural setting that could motivate and restrain individuals to volunteer their time. Therefore, the motivations and barriers to volunteerism in the Kuwaiti context could not be captured without the consideration of cultural and religious settings, which limits the applicability of findings from Western perspectives.

Another cultural barrier that was recognised in the literature is the barriers that some women might face while participating within the charitable sector. A study by Tétreault (2001) suggested that the traditional patriarchal family structure might affect the ability of some women in Kuwait to volunteer, as Kuwait is considered a pyramid hierarchy when it comes to gender and age. Additionally, the social and traditional expectations might limit the opportunity for women to participate in the charitable sector, as some women might feel discouraged by the society's expectations of women. Although Tétreault's (2001) paper attempted to understand the influence of women's participation in the charitable sector, the paper does not provide a thorough understanding of how

the presumed factors could create barriers for women to join the Kuwaiti charitable sector.

Research by Saied and Shuriye (2018) highlights that the workforce in Kuwait, including the charitable sector, is heavily relies on expatriates, which makes the local minority in the private and charitable sectors. This imbalance could encompass cultural and social barriers that deter locals from participating in the charitable sector. The researcher suggested that encouraging Kuwaitis to volunteer could be a strategic way to minimise the reliance on expatriates. Lastly, Tacticos and Gardner (2005) address that the lack of adequate funds and support could present challenges for volunteers. While these findings appear to be linked to structural challenges, in some contexts, they might reflect the deep cultural norms regarding government responsibility, charitable giving and civic engagement. In the context of Kuwait, societal expectations are shaped by Islamic cultural values that emphasise charitable giving, which may lead to less formal financial support for volunteer initiatives. Hence, these constraints could be intertwined with the cultural attitudes toward formal volunteering for charitable organisations.

The literature review highlights challenges for volunteers, which are the lack of time, high demand, leisure time, technology. One of the most frequent barriers to volunteering is the lack of time, as cited by 43.4 non-volunteers (Sundeen et al., 2007). It is suggested that individuals with work responsibilities and family commitments face high demand on themselves, which restrains their ability to volunteer. Although the study suggested that lack of time is a barrier to volunteering, it lacks how culture and religious context in Kuwait could influence individuals' behaviour when it comes to volunteerism. A second barrier to volunteerism is the substantial demand associated with volunteering, which limits the organisation's ability to recruit volunteers. While this paper addresses the general impact of the high demand for volunteers, it does not provide a specific understanding of the demand for volunteers in the Kuwaiti context. Third, a study by Southby et al. (2019) found that the proliferation of cafés and leisure time provided alternative ways for individuals to spend their

time, which might limit volunteer opportunities and reduce the likelihood of individuals' desire to volunteer. The research suggested that these cafés have a mandate for socialising, which may direct individuals to volunteer activities that offer social interaction. The paper, however, lacks general findings, which may not reflect the challenges faced by volunteers in Kuwait. Thus, this gap limits the understanding of the barriers to volunteers to Kuwaiti charitable organisations. A fourth barrier suggested by Southby et al. (2019) is the rise of social media and technology, which distract individuals from how to consume their time. The increased screen time could reduce the availability of free time for individuals to volunteer.

## 2.5 The religious and cultural aspects of time-giving

In the context of this study, religion and culture have pivotal roles in shaping the practices, motivations, and societal expectations that surround volunteering. Understanding the influence of religion and culture could offer valuable insights into volunteer behaviours and provide a comprehensive view of their influence on the charitable context. Hence, this section of the literature review discusses in detail the religious and cultural aspects of altruistic volunteerism by understanding the definitions of religion and culture. The section is divided into eight sections. The first and second define religion and provide a brief overview of the history of volunteerism as a religious practice. The third section sheds light on the importance of religious and cultural values and their influence on volunteering is discussed in the fourth section. The fifth and final sections delve into the understanding of Islamic values and provide an overview of giving in Islam.

The following section defines religion and culture, as it could be beneficial to define religion and culture in studying volunteer behaviour, which helps in clarifying the religious beliefs and values and cultural values and norms. A thorough understanding of the definition of religion and culture is essential to comprehending its influence on volunteer behaviour. In various religions and cultures, charitable practices are encouraged by religious teachings and cultural traditions. Therefore, understating the religious teachings, principles and

cultural traditions enables the researcher to understand how religion and culture could inspire individuals' charitable giving.

## 2.5.1 The religious context of time-giving

### 2.5.1.1 Definition of religion and culture

#### a. Religion

The definition of religion is a widely debated term among sociologists, anthropologists, psychologists and historians. Thus, this term has been classified into three types of definitions: intellectual, affective and functional (Harrison, 2006). As indicated by James Martineau, the intellectual definitions say that religion is defined as belief in an eternal God, with propositional beliefs playing a prominent role within these beliefs. According to Lindbeck (2009), affective definitions of religion place a strong emphasis on the importance of faith and feelings, viewing religious beliefs as only outward representations of a person's interior thoughts, feelings, or existential orientations. While intellectual and affective definitions are religious types, affective conceptions of religion emphasise faith and emotions as fundamental components. Theologians and intellectuals who identify as religiously dedicated frequently use both approaches to describe religion from a viewpoint that is significant to believers, whereas, functional conceptions of religion are nonreligious and frequently insufficient for the majority of religious people (Harrison, 2006). Those who take this technique to define religion arrive at definitions that will usually seem inadequate to the great majority of religious people. Religious studies expert Lindbeck (2009) contends that these methods are insufficient and calls for an alternative "cultural-linguistic" strategy that centres on the notion that religions are similar to languages as a whole.

Religion generally consists of several features including beliefs, ritual actions and ethical actions as well as the initiations of religious communities, creeds and doctrinal systems (Al Faruqi, 1998). Nearly 90% of the world's population is affiliated with a religion (Borges et al., 2021). Religion primarily consists of religious affiliation to a specific religion including Christianity, Islam, Judaism, Buddhism or Hinduism, and the religiosity degree is the extent to which one

holds a religious belief or practice (Bjarnason, 2007; Minton, 2013). A general definition of religion explains it as a social institution that involves beliefs and practices that are based upon exceptional awe and reverence (Macionis, 2011). Religion is a crucial cultural aspect to examine since it is one of the most pervasive and powerful organisations in society, having a profound impact on people's attitudes, beliefs, and behaviours both on an individual and societal level.

The current literature on religion discloses confusion and difficulties in defining the term. However, scholars have proposed that religion should be defined depending on the research setting (Wilkes et al., 1986). While a variety of definitions of the term have been suggested, this paper uses the definition of religion as the belief in God as the inventor of the universe (Engelland, 2014; Cruz et al., 2018), accompanied by an obligation to follow ethics and morals believed to be set by God (McDaniel and Burnett, 1990; Geyer and Baumeister, 2005). This definition is related to the current study as it signifies that religiosity plays a significant role in influencing people's attitudes and behaviours (Weaver and Agle, 2002). Consequently, religious values are the cornerstone of a religion's adherents' behaviours as they provide a set of moral systems that guide the individual's behaviour within society. Through rewarding positive attitudes and punishing negative behaviours, religions serve as guidelines that shape the daily lives of their believers (Mokhlis, 2006).

Some researchers point out the role of religious values (e.g., altruism) in influencing the believer's propensity for time-giving behaviour (Lyons and Nivison-Smith, 2006; Bekkers and Schuyt, 2008; Carlo et al., 2010). Since most people follow a specific religion (Hirschman and Holbrook, 1986), it might be essential to investigate the role each religion plays in shaping the believer's religious attitude and practices.

Wymer (1997) and Cnaan et al. (1996) suggest that altruism and volunteering are significant values that are taught by various religions. Similarly, Hodgkinson (1990) and Hodgkinson and Weitzman (1990) argue that religious belief is one of the most highly influenced motives of volunteerism and that charitable



organisations should consider how religious belief and volunteering affect each other (Hodgkinson, 1990).

Although previous studies have shown that religious belief is associated with a greater likelihood of a person volunteering (Wymer Jr, 1997; Mattis et al., 2000; Taniguchi and Thomas, 2011), less is known about the effect of religious value on altruism and altruistic practice. Three of the most followed religions in the world are Christianity, Islam and Hinduism. According to the Pew Research Centre, it is suspected that the Muslim population will reach 2.76 billion by 2050 and will therefore comprise 29.7% of the world's population (Desilver and Masci, 2013). Islam is the second largest and fastest-growing religion in the world, so it might be crucial to comprehend how it affects the behaviours of its followers (Sand kc, 2011; Sandıkcı and Jafari, 2013). Thus, the definition of Islam and the significance of Islamic principles in shaping altruistic behaviour are covered in the section that follows.

Culture and religion are frequently mentioned as significant topics while discussing religions. Beyers (2017) argues that the study of religion necessitates research on ethnicity and culture.

#### b. Culture

Culture is a complicated phenomenon that develops within countries because of national patterns of early life and formative experiences, as well as education, language, religion, and geography (Mokhlis, 2006). At the heart of every culture is a collection of values, ideals, and living assumptions that are broadly shared by the people of that society. According to Ferraro and Brody (2015), values are passed down from generation to generation through the process of learning and interacting with one's surroundings rather than through the genetic process. According to Kroeber and Kluckhohn (1952), who defined culture as patterns of behaviour acquired and transmitted by symbols, including their artefacts, the core of culture is made up of ideas and the values that go along with them; culture systems may be thought of as the results of action or as components guiding future action. The final portion of the definition highlights the significance of the value system inherent in a culture and the

influence it plays in influencing both current and future behaviour (Adler and Gundersen, 2001). It is conceivable that a country's value system, particularly its religious and cultural values, will have a significant impact on individuals' behaviours.

According to Edara (2017), cultural values are prevalent in human behaviour and interactions, including religion, and are based on collective beliefs. Religion is a symbolic cultural system that creates intense, pervasive, and long-lasting sentiments and motives. Cultural values serve as the foundation for religion, shaping how individuals express and experience spirituality in inner, personal, subjective, transcendental ways.

#### 2.5.1.2 The Role of religion in shaping religious practices

Volunteering has a long history as a form of religious practice. According to Smith et al. (2016), religious organisations have a substantial influence on how many people volunteer for and within organisations in the United States and other countries. For instance, according to many Christian viewpoints, the call to neighbourly love urges the faithful to volunteer, imposing a definition of volunteering based on devotion to a particular religion (Haers and Von Essen, 2015). Since religion offers a framework for values and beliefs that might inspire members of a certain faith in their purpose to help others, it provides a valid incentive for volunteers. Additionally, religious communities frequently promote volunteering by instilling a sense of accountability to inspire people to engage in charitable behaviour. Giving back to society is valued in religious societies as a method to carry out religious obligations and advance a person's religious beliefs. For people to actively engage in volunteer work and give back to their communities, this sense of accountability can be a potential motivator.

Religion is often intertwined with culture; recognising religion as a system of culture allows one to explore religion in a cultural context as both influence giving behaviours.

### 2.5.1.3 The importance of religious and cultural values

Understanding the religious and cultural values could be essential when studying the motivation and barriers to time-giving to charitable organisations, as they influence how individuals perceive and engage in volunteerism. The recognition of these values might enhance the understanding of volunteerism in various contexts. According to Dekker and Halman (2003), most research attempting to explain volunteering reveal relatively minimal connections with socio-demographic traits such as age, income, education, and social status, implying that volunteering cannot be described entirely by such qualities. As a result, it appears likely that explanations will be found in other individual characteristics, such as values. Values can present themselves in volunteer motivations, although they are more generic and might be considered as guidelines in people's lives rather than explicit directors of behaviour. People are guided not only by their interests and passions, but also by their values, standards, and belief systems. Values are thought to be deeply ingrained dispositions that guide people to act and behave in certain ways (Moore and Allen, 1996).

It is important to recognise that culture has an impact on how people create their personal values in order to evaluate the connections between religious values and altruistic behaviours. Weaver and Agle (2002), for instance, makes the case that local cultures influence how religious values are received and interpreted as well as how they affect societal norms and views. Burns et al. (2006) contend, however, that religion—as opposed to culture—has always had a unique link with values and behaviour of some sort. According to Spinoza (2000), every person's values play a crucial role in their identity and have an impact on all their daily decisions (cited in Dugbazah, 2009).

According to Berger (1999), there are instances in which global religious values may prevail over regional conditions. However, the universal principles or ideas of religion may, in some settings, be modified, compromised, or challenged as a result of local interactions between religion and culture. Different approaches have been taken to investigate the connections between

religion and culture (Rokeach, 1969; Quinn, 1978; Appiah-Kubi, 1981). In 2006, Harrison made the case that it is wrong to presume that all faiths share the same fundamental components. This finding has practical benefits since it emphasises the significance of taking into account the distinctive traits of each religion while acknowledging the variations between religious traditions. Accordingly, Cateora et al. (2011) state that religious beliefs play a significant role in a person's cultural values.

#### 2.5.1.4 The influence of religious and cultural values on volunteerism

Religious and cultural values have a significant influence on volunteerism. According to some researchers, religion encourages volunteering, and religious values like exclusivity, inclusion, and openness to different faiths influence the kind of volunteering that people do (Taniguchi and Thomas, 2011; Paxton et al., 2014). Additionally, generativity—the desire to contribute to the well-being of others—can help to explain some of the relationships between religion and volunteering (Son and Wilson, 2011). Additionally, attitudes that encourage volunteering are instilled through socialisation through institutions like churches and schools (Forbes and Zampelli, 2014). These results imply that religious and cultural values influence people's views and motives towards volunteering, which in turn affects their participation in volunteer activities (Floristán Imízcoz et al., 2013).

According to numerous studies, people who identify as religious are more likely to give to charities and participate in formal volunteer work (Musick et al., 2000; Putnam, 2000). Religion has an impact on people's internal standards and values, which may contribute to the internal urge to assist others (Bennett and Einolf, 2017). Although numerous research has discovered a connection between religiosity and charitable giving and volunteering, some academics question if this proves that religion genuinely encourages altruism. The issue of motivation is central to the arguments Bennett and Einolf (2017) put forward.

Many persons who identify as religious would assert that religion improves them as humans by establishing prosocial attitudes and the desire to assist others.

Several researchers and academics have attempted to understand the relationship between religion, altruism and volunteerism. Unger (1991) has suggested that altruism enacts voluntary behaviour and has stated that the literature conveys the positive relationship between religion and altruistic behaviours. Prior studies have shown that religion influences altruism in the West and among Christians (Burns et al., 2006). It is indeed hard to generalise the findings to Islamic countries where religious teachings vary. Few studies have examined Muslim-majority countries' charitable giving, especially time-giving.

A paper by Sallam et al. (2018) investigated the extent to which religious characteristics enhance voluntary intentions among young Muslims in Malaysia. The research focused on public universities in Malaysia with a sample size of 400 undergraduate students. The study revealed that there is a strong positive relationship between religiosity and volunteering. The paper's highlights build on other studies that altruism is highly encouraged by religions, which is particularly related to promoting voluntary behaviour (Hustinx and Lammertyn, 2003; Loewenthal, 2010; Krause, 2015; Vermeer et al., 2016; Sallam et al., 2018). The study suggested that believers of a religious group could enhance the knowledge of volunteerism to its followers, thus attracting more volunteers. Furthermore, since the research was based on young Muslims in a majority Muslim country, the results indicated that religiosity enhances the spirit of voluntary behaviour among Muslim youths. Nevertheless, the study would have been more useful if a wider range of students had been studied, as it would be more comprehensive if it included students from private universities and other Muslim countries where Islam is not the dominant religion.

Similarly, Sahri et al. (2013) analysed an international and local Malaysian overview of the factors that influence the voluntary behaviour of youth. The findings of the analysis suggest that the altruistic motivational factor is essential in promoting voluntary behaviour among youth volunteers. The research builds

on Boz and Palaz (2007) study which indicated that Turkish youth's voluntary behaviour is motivated by altruism. Consequently, Sallam et al. (2018) and Sahri et al. (2013), studies were conducted to investigate the factors that motivate youth Muslim volunteerism. Both studies concluded that Muslim youth are mainly motivated by altruism, as it is linked to volunteerism among the Muslim community. In Islam, altruism and volunteerism have been always linked; in fact, altruism is considered the highest form of Muslim voluntary behaviour (Haski-Leventhal, 2009). Many Islamic values affect volunteering. Muslims are encouraged to follow Allah's command and uphold religious values in all aspects of their lives (Kılınç and Warner, 2015). The Quran and Hadith encourage altruism and charitable giving among Muslims. Altruism in Islam is when Muslims share what they have with others and put others' interests before their own to follow Allah's (God's) commands and avoid selfishness, which Islam forbids. Altruism is the highest form of volunteering in Islam (Haski-Leventhal, 2009). Volunteerism is a gift of time, wealth, knowledge, and kindness to God (Sulaiman, 2012).

Many researchers highlight the complexity of separating religion and culture (Mokhlis, 2006; Yablo and Field, 2007). Religion is one of the most widely influential cultural elements that influences people's values. The following section attempts to understand the cultural dimensions that might affect individuals' willingness to volunteer. There are solid reasons to think that culture has a significant impact on how strongly people hold certain beliefs, as will be explained below. Due to Kuwait's strong giving culture, this study aimed to investigate altruism in Kuwaiti society.

#### 2.5.1.5 The marketing of religious and cultural values

Despite the importance of the relationship between marketing and religion as they rely upon each other (Engelland, 2014), the term religion has been scarcely considered by marketing researchers. Cutler's literature review on religion and marketing indicated that only 35 marketing articles on religion were published during the preceding 30 years (1992). Throughout history, religion and marketing have always been linked because religion and religiosity form an

ethical background for business, marketing and consumer behaviour (Vitell, 2009). Religious marketing was frequently used to enhance the ability of churches to influence their members and achieve their desired needs (Dobocan, 2015). Religion affects the markets by multiple means, including social, political, competitive and institutional means. Therefore, religions play an essential role in shaping the ethical boundaries of the markets. Religions affect the markets by establishing what is right and wrong to set the boundaries of acceptable social behaviours (Mittelstaedt, 2002).

In a world that is continually evolving and becoming more globalised, religion nevertheless has a substantial impact on how people behave as consumers, according to Fam et al. (2002), religious beliefs have a significant impact on shaping social behaviour. Hirschman (1983), religious affiliations tend to affect how individuals live their lives, the decisions they make, what they eat, and who they socialise with. They also assist in developing views regarding dancing, magazines, restaurants, and political ideologies. The various aspects of religion can be used to conceptualise such religious affiliations and beliefs, even though the specifics of each religion's doctrine may vary (Smart, 1996).

Investigating the potential relationship between marketing initiatives and religious and cultural perspectives is important since it may be one way to effectively reach a broad social audience. There is not much literature on this intersection, even though there is a sizable body of work on both subjects. As a result, it is unclear whether and how marketing initiatives use religion and culturally related features. Additionally, it is unclear if charitable organisations would be willing to incorporate religious and cultural dimensions into marketing efforts or whether they would be able to recognise and embrace the connection between marketing and religious and cultural dimensions.

#### 2.5.1.6 Islam and Islamic values

Islam is a religion that is followed by Muslims. The Arabic word of Islam implies surrender and obedience. The term 'Islam' has general and specific meanings.

Generally, Islam is 'the worship of God alone (monotheism)', and specifically, it is 'the religion that was revealed to Prophet Mohammad (Peace Be Upon Him)' (Al Rassi, 2009). Moreover, the Islamic faith is based on six articles, which are belief in Allah (God), angels, messengers' scriptures, messengers of Allah, the day of Judgment and predestination. Muslims view Islam as the original, pure monotheism that God has revealed to humanity via numerous prophets before Muhammad and which they have been taught since the beginning of time. Muslims believe that the real monotheistic that preceding prophets like Noah, Abraham, Moses, and Jesus had preached is the same as Islam. Worshipping in Islam is referred to as the complete surrender of belief, intentions, statements and actions to Allah's commands. Muslims worship Allah (God) through five acts: (1) the declaration of two testimonies of faith, (2) daily prayers, (3) Zakat (compulsory charity), (4) Ramadan's month of fasting and (5) Hajj (pilgrimage to Makkah). Worshipping in Islam is referred to as the complete surrender of belief, intentions, statements and actions to Allah's commands. Moreover, the religion of Islam provides specific moral teachings to its adherents through guidance in the holy book, the Quran, and the sayings of the Prophet (PBUH) (Al Rassi, 2009).

According to the holy book, Muslims should follow all religious rules. Some scholars suggest the importance of understanding this fast-growing consumer segment's influences (Desilver and Masci, 2013), as they consider Islam a way of life because they do not differentiate between religious and secular spheres (Kavoossi, 2000; Lawrence, 2000; Rice and Al-Mossawi, 2002).

Ragab (1993) states that the Qur'an has been read differently within each cultural context due in large part to the fact that it has such a wide range of meanings, demonstrating how deeply Islam has ingrained itself in many cultural contexts. People's limited ability to utilise their own sociocultural context as a point of reference results in the variations. As a result of these sociocultural variances, developed local traditions that are not required by the faith. Therefore, it is crucial to make a distinction between the normative teaching of



Islam and the many cultural practices among Muslims, which might or might not be consistent with traditional Islamic teaching, in discussing the Islamic perspective on any topic. However, culture and religion are typically so interconnected.

According to Parrinder (1972), Islam claims to be the only path to salvation in the hereafter, teaches its adherents to uphold the highest moral and ethical standards, and also forbids them from living in conflict with others, regardless of their faith, ethnic background, race, language, or culture. He continues by saying that Islam has outlined certain universal fundamental rights for all of mankind that must always be upheld and honoured. Islam offers not only legal protections for achieving these rights but also a powerful moral code.

According to Moaddel (2005), the fundamental premise of Islamic morality is that whatever promotes the well-being of the person or community is ethically acceptable, and whatever causes harm is immoral. This is the norm by which a certain behaviour is to be assessed and labelled as good or bad. According to Rosen (2008), the rule of good religious behaviour is supported by four principles: a Muslim's faith should be true and sincere; he or she must be willing to demonstrate it through doing charity, supporting social organisations, and having firm and unshaken under all conditions. Muslims adhere to the notion that having faith in God and the Day of Judgement gives them the motivation to live morally upright lives. According to voor het Regeringsbeleid and Zayd (2006), Islam has provided the greatest moral standard, such moral standards will be upheld in the absence of external forces since they are founded on the love and fear of God. Islam has put God's pleasure as the purpose of man's existence. Some Islamic theologians, such as Moaddel (2005), contend that the moral code strives to widen people's individual and social lives, encompassing domestic relationships, civic behaviour, and engagement in a variety of activities. Islam's guiding principles favour optimal personal growth as well as international peace and harmony.

Rice and Al-Mossawi (2002) signified that of the features that differentiate Muslims from adherents of other religions is the clear influence of religion in all

aspects of a Muslim's life. The author cited that According to a survey conducted in the Gulf Cooperation Council (GCC) nations of Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the United Arab Emirates in 1987 by MERAC, the majority of respondents shared the view that Islam shapes people's daily lives and is deeply ingrained in Gulf society and identity. According to a poll of Egyptians, religion ranked second in importance only to health (Gulf Marketing Review, October 1996). According to the MERAC research from 1987, Muslims in the states of the Arabian Gulf regularly cited the Qur'an and sunnah when emphasising the value of moral behaviour. Since Kuwait is an Arabian Gulf country, Islam could have a significant influence on volunteer behaviour. Therefore, understanding the importance of Islamic values might be beneficial in the identification of motivators and potential barriers. This knowledge leads to an effective engagement with volunteers and enhances the development of successful programs that align with their religious and cultural values

#### 2.5.1.7 Overview of giving in Islam

Baqutayan et al. (2018) state that giving in Islam is a deeply rooted aspect of the religion and is highly motivated by the various Islamic teachings. Accordingly, Musa (2001), to establish social cohesion, the Islamic faith advises its adherents to help the poor in order to increase their own wealth and receive Allah's blessing. Ansari (2008) argues that the psychology of giving in Islam is usually associated with feelings of happiness and satisfaction. Accordingly, Numrich (2005) explores that the importance of giving is highly emphasised in Islam in every aspect of life, as it is considered a way to serve the community. It also highlighted in Islamic teaching the relationship between motives and rewards of giving. Therefore, understanding giving in Islam could help people have a better sense of the significance of Islamic values in influencing charitable giving.

Islamic tradition includes a variety of social giving practises, such as mandatory giving (zakat) and optional giving (sadaqa). These two forms of giving work

best together because they provide individuals the opportunity to feel both self-determined ties of compassion and themselves as obedient stewards of God's laws.

The significance of giving in the human experience and social life is shown by these many giving modes. Muslims are required to contribute and be free to give; they are also bound to recognise others' weaknesses and to be receptive to their circumstances. Giving may be done according to choice and desire, and there is a set quantity to give and an unlimited amount to share. The Islamic tradition brings responsibility and love, two of the greatest human energies, into close contact with its parallel placement of these modalities.

Altruism in Islam is considered the supreme level of sadaqa. The Arabic term for altruism is *ithar*, which means 'to favour'. Islamic altruism is primarily derived from the concept of Allah's ownership of wealth. More specifically, Islamic altruism is whereby Muslims need to share what they have with others and favour others' interests over theirs, including with their time, to adhere to Allah's commands and to avoid egotistic behaviour because selfishness is forbidden in Islam. Altruism is a major concern of Muslim society as dedicated in the Holy Quran; Allah is the owner of wealth, and humans are Allah's trustees of this wealth. Islam encourages altruistic behaviour to achieve social justice by eliminating inequalities within communities. The Holy Quran and the Prophet's (PBUH) sayings provide guidance and encourage Muslims to benefit society through engaging in voluntary behaviours. As Prophet Muhammad (PBUH) said, 'The most beloved people to Allah are those who are most beneficial to the people' (*Al-Mu' jam Al-Awsat*, cited in Djema, 2018).

Abraham and Millar (2011) assert that contributing to others and paying obligations out of one's own money are two ways to engage in communal life. Bringing the physical and the spiritual together via social giving engages individuals. Islamic beliefs are expressed via social giving in Muslim communities within the unique environment of the United States. When we examine Muslim social giving, we can observe how the many different facets of American culture have reflected the great diversity of Islamic heritage.

Volunteerism in Islam is technically defined as the monetary or nonmonetary (time or service) giving to others to worship Allah. Therefore, volunteering in Islam should follow the principles, which are that people volunteer based on their free will and that the main motive of volunteering is following the way of Allah's commands. Islam continuously encourages Muslims to volunteer to achieve social justice (Sulaiman, 2011). Accordingly, Muslims are motivated to volunteer their time or money to help others not to be recognised or rewarded by people; the only reward they are seeking is receiving Allah's blessings.

#### 2.5.1.8 The role of Islamic values in influencing the motivations for Muslims to volunteer to charitable organisations

Islamic values play a significant role in influencing the motivations of Muslims to volunteer and contribute to charitable organisations such as Zakat and Almas. These religious values are derived from the teachings of Islam and guide Muslims in their charitable practices. The influence of Islamic values on charitable practices is obvious in various ways. For instance, Abd Jalil et al. (2023), found that the concepts of *targh b* (reward) have a significant positive relationship with *tabarru* (charitable giving). Other Islamic values that might influence charitable giving are the principles of *i s n* (excellence) and *ukh wah* (brotherhood) (Nasution et al., 2023).

Accordingly, Jamal et al. (2019) suggest that Muslims practice giving believing that they will be rewarded in the hereafter. Islamic beliefs have a significant influence on influencing Muslims' attitudes and behaviours towards charitable giving, encouraging them to volunteer and donate to charities. These principles not only direct Muslims in their individual charitable deeds but also inspire them to actively take part in community-based initiatives, programmes, and activities that seek to fight poverty and assist those in need. Islam's teachings also place a strong emphasis on love and generosity towards others, which strengthens Muslims' commitment to donate to charitable organisations.

## 2.6 The cultural context of time-giving

### 2.6.1 Hofstede's cultural dimensions and volunteerism

Geert Hofstede created Hofstede's Cultural Dimensions Theory in 1980 as a framework for comprehending cultural variations and global business practises. It facilitates the differentiation of national cultures, the identification of cultural aspects, and the evaluation of the effects of such characteristics on business environments. The theory seeks to identify areas where cultural differences exist (Hofstede, 2011). Hofstede categorises culture into six dimensions, including individualism vs. collectivism, masculinity vs. femininity, power distance, uncertainty avoidance, long-term vs. short-term orientation and indulgence vs. restraint. The next sections discuss each of these in turn, relating them back to the purpose of this research.

#### 2.6.1.1 Individualism-collectivism

Individualism and collectivism are cultural dimensions that indicate the extent to which individual or group decisions shape culture (Hofstede, 1980). Individualism prioritises personal goals and attitudes over family or community objectives (Hofstede, 1980; Triandis and Gelfand, 1998). Even though it may be assumed that individuals in individualistic societies are less likely to volunteer (Luria et al., 2017), studies suggest that individualism is positively associated with altruism (Welzel, 2010) and charitable giving (Kemmelmeier et al., 2006). Additionally, Batson (1994) asserts that prosocial behaviour can occur for various reasons, including selfishness.

Existing literature highlighted the role of cultural orientation in influencing religious practices and consumer behaviour. Hofstede (1991) defined cultural orientation as a person's beliefs, assumptions and perceptions about the social environment. The existing literature signified that cultural orientation affects the individual's perceptions of social norms from one country to another (Triandis, 1995; Gelfand et al., 1996). Most of the consumer behaviour studies that considered cultural orientation are focused in the West and East, making

it essential to understand the role of cultural orientation in influencing individuals' behaviour in Middle Eastern countries.

Hofstede (1980) suggested that cultural orientations express various values, behaviours and attitudes. Individualism and collectivism are two of the most used dichotomies to study culture. Individualism–collectivism is the degree to which culture is shaped by personal or group choices (Hofstede, 1980). The main difference between individualism and collectivism is that individualistic orientation focuses on individual objectives and attitudes over group goals and social norms (Triandis and Gelfand, 1998). While many factors influence volunteering, it is essential to understand the role of culture in motivating time-giving behaviour. In the context of Islam, there are still very limited studies that consider the impact of culture on time-giving. Few studies considered the influence of culture on charitable behaviour within the Islamic context (Diop et al., 2018). Therefore, the present study is important to understand the determinants behind Kuwait's altruistic practices. Kuwait is a collectivist society (Hofstede, 2001) that is equipped with a strong culture of giving. Thus, cultural norms and religious beliefs could shape charitable giving practices, considering the influence of religion as an essential part of culture (Naeem and Zaman, 2016).

Based on the depth and breadth of connections between the individual and society, Hofstede (1984, p. 225) distinguishes between individualism and collectivism. Strong bonds only exist with acquainted people in individualistic societies, whereas strong bonds exist with a broader community in collectivistic civilizations. A society with a high individualism score places a great value on the individual and his or her rights, whereas a society with a low individualism score prioritises the rights of the whole. These cultures have a significant degree of power distance. According to Tsai and Levenson (1997), collectivism and uncertainty avoidance also frequently coexist; in collectivistic cultures, relationships are used to prevent conflict with peers and superiors as well as decrease uncertainty avoidance.

According to Ma et al. (2024), social norms play a larger role in dictating how people behave in a collective society. Members of collective cultures tend to accept ethical standards while those from individualistic civilizations regularly dispute them (Singhapakdi, 1999). Personal fate, personal success, and independence are prioritised in individualistic cultures (Perea and Slater, 1999). In individualistic cultures, consumers prioritise their personal needs, wants, and desires over those of the collective (Perea and Slater, 1999). In individualistic civilizations, the individual is prioritised, and independence and self-reliance are emphasised. The likelihood of persons in such cultures disliking dependence on others or being dependent on others is higher.

Based on these traits, a consumer living in a collectivist culture may be expected or obliged to follow what the collective decides rather than what he or she decides. Individuals are required to examine how their decisions may affect not only their own lives but also the lives of people around them. Based on cross-cultural research, Parboteeah et al. (2004) found positive correlations between formal volunteering and collectivism. Another study by Finkelstein (2010) found that individualists and collectivists differ, not in their willingness to volunteer, but in why they choose to volunteer. Individualism was most closely associated with career-related volunteer objectives. Collectivism, but not individualism, was more related to altruistic motivations and the desire to strengthen social ties. Research within the volunteerism context proposes that instead of predicting who will and will not volunteer, the individualism-collectivism framework is useful for explaining why people give their time (Finkelstein, 2011).

Moufahim (2013) looked at the emotional aspect of gift-giving customs in the context of spiritual pilgrimages as manifestations of spiritual care for family and friends. According to Belk (1979), the purpose of giving gifts varies depending on the culture and is related to how much a person's identity in a certain culture is determined by their affiliations with groups as opposed to other people. The activity is driven by a need for self-gratification in cultures that place a larger value on individualism, whereas it is driven by a need to strengthen a group-

based self-concept in cultures that place a higher value on group affiliations (Brown and Ferris, 2007).

#### 2.6.1.2 Masculinity-Femininity

As defined by Hofstede, masculinity and femininity are cultural dimensions of the differentiation in gender roles within society and how societies value the gender roles and communal expectations. A masculine society, such as several Middle Eastern countries, values achievement, assertiveness, and strength, while a feminine society values cooperation and nurturing (Hofstede, 1980). These cultural expectations could influence the individuals' tendencies toward charitable giving. In high masculine societies, such as Kuwait, gender roles could limit the opportunities of some women to participate in volunteering activities as the societal norms may prioritise family commitments over community engagement (Jekni, 2014; Ba-awaidhan, 2019). Similarly, Jiang et al. (2018) argue that females in Saudi Arabia face more challenges when it comes to volunteering than men, as their families prioritise gender interactions. However, in the context of Kuwait, Tétreault (2001) claims Kuwait is a highly developed country with two 'minds': traditional and modern. This asserts that in Kuwait, there are dual trends among individuals that cause Kuwaiti women and youth to hold on to the traditions of their society, while at the same time adopting some norms and practices associated with other countries. Thus, understanding the interactions of cultural gender norms with religious duties and societal values might enhance the knowledge of what motivates or discourages individuals to give their time in Kuwait.

#### 2.6.1.3 Power distance

Power distance is the degree to which less powerful members of society anticipate and accept unequal power distribution (Hofstede et al., 2005). In nations with low power distance, it is believed that differences in treatment, rights, and privileges should be minimised. In societies with a high-power distance, some individuals have more power and influence than others, which is considered normal or even favourable (Luria et al., 2017). According to the



power distance index, the Latin American and Arab worlds have a very high-power distance, while countries in Western Europe see it as less (Hofstede et al., 2005). Luria et al. (2017) found that societies with a high-power distance have a higher rate of volunteerism than societies with a low power distance, and religious attenders tend to volunteer more than non-attenders in high-power distance countries. Arab countries, for example, received an 80 on Hofstede's dimension of power distance. This is not surprising when we examine certain aspects of Arab cultures. According to Kabasakal and Bodur (2002, p. 47), "the verses in the Quran (Islam's holy book) reflect inequalities in power distribution." Respect for authority figures and submission to their orders are normative in societies where power distance is high. Hausman and Kalliny (2007) argued that because it is socially and culturally taboo to question authority, power distance makes people more receptive to the desires of others. People in positions of power often have a significant impact and influence on those who do not in many high-power distance societies.

Islam explicitly urges that people respect the authority of those in positions of power. Many qur'anic verses emphasised that people should not question their superiors' judgements and applications and should obey them without inquiry.

Luria et al. (2019) study looked at the relationship between power distance and charitable giving, as individuals in high power distance societies are less likely to engage in charitable giving. Other studies found that nations with high levels of power distance do not differ in terms of volunteering characteristics from countries with low levels of power distance, but they do differ in terms of giving behaviour and assisting strangers. However, in a more recent study on religiosity and volunteering, they discovered a clear association between power distance and volunteering related to assisting those in need. According to Winterich and Zhang's (2014) research, more power distance in society correlates to a reduced felt obligation to serve others and a lower chance of volunteering. However, a recent study by Julia et al. (2021) showed that, when drawing conclusions about students' perceptions of volunteering, it is important to take into account the power distance between three countries India, Russia

and Croatia. It showed that students in high-power distance countries do not perceive volunteering as having significantly more value than students in low-power distance countries.

#### 2.6.1.4 Uncertainty avoidance

Uncertainty Avoidance is associated with a culture's tolerance for ambiguity (Hofstede, 2011). Uncertainty-avoidant societies attempt to decrease the likelihood of such occurrences through rigorous behavioural laws and rules, disapproval of deviant opinions, and a belief in absolute truth. A high rating for uncertainty avoidance suggests that the nation has a limited tolerance for ambiguity and uncertainty. In order to lessen the degree of uncertainty, this leads to the establishment of laws, rules, regulations, and restrictions (Hofstede, 2001). As a result, societies that value power distance also value uncertainty avoidance. Low uncertainty avoidance cultures tend to be less rule-oriented, more open to change, and more willing to take risks (Hofstede, 2001). They are also more tolerant of ambiguity.

A study by Stojcic et al. (2016) that attempted to explain prosocial behaviour across 79 nations, focusing on the cultural feature of uncertainty avoidance. The study found that lower uncertainty avoidance is related to higher prosocial behaviour, as charity is closely linked with economic, social, and personal resources, which are in turn closely linked with uncertainty avoidance. Volunteering will progress more slowly in high uncertainty avoidance societies than in low uncertainty avoidance societies.

Nonreligious persons are predicted to volunteer more in environments with lower levels of uncertainty avoidance (UA) (Handy and Cnaan, 2007). However, religion may provide comfort and assist lessen ambiguity. Religious belief offers stability and respite from distress in nations with high uncertainty avoidance (Kogan et al., 2013). A cross-national study discovered that uncertainty avoidance moderates the relationship between subjective well-being and religious attendance. Given that religion may lower uncertainty avoidance and volunteering is linked to low uncertainty avoidance, the association between

religion and volunteering may be stronger in countries with high uncertainty avoidance.

The uncertainty avoidance index scores tend to be higher in East and Central European nations and lower in German and English-speaking nations (Hofstede, 2011). Researchers hypothesise that volunteering is associated with apprehension because it requires deviating from routines that provide safety (Luria et al., 2017). For instance, countries with a higher uncertainty avoidance develop programmes to meet the majority of human needs, allowing individuals and non-profit organisations to volunteer. According to Luria et al. (2017), the relationship between religion and volunteerism may be stronger in countries with a high uncertainty avoidance. Assuming that religion may decrease UA and volunteerism is associated with low uncertainty avoidance. Kuwait receives an overall score of 80, indicating a society where people intensely dislike ambiguity and are afraid of the unknown. People adhere to rigid norms of behaviour in communities with high levels of uncertainty avoidance.

#### 2.6.1.5 Long-term vs. short-term orientation

Long-term vs. short-term orientation refers to the degree to which society emphasises future benefits and long-term commitments (Hofstede, 2011). In the long-term orientation culture, emphasis on perseverance and respect for traditions could increase motivation to engage in activities that are associated with long-term behaviours, such as time-giving. In contrast, short-term orientation societies focus on the immediate outcome. In these societies, individuals are motivated to give their time emotionally, such as for disaster relief or charitable events. Understanding this dimension is essential for charitable organisations looking for a deeper understanding of volunteer behaviour and sustainable volunteerism. This would enhance the organisation's desire to design and execute culturally motivated campaigns that reflect the cultural orientation of the country.

#### 2.6.1.6 Indulgence vs. restraint

The cultural dimension of indulgence vs. restraint, as proposed by Greet Hofstede (2011), reflects how societies suppress the fulfilment of basic human desires related to enjoying life. In indulgence societies individuals tend to enjoy leisure and freely expressed emotions and happiness. These cultures promote positive feelings about life. In the context of volunteerism, it is encouraged in indulgent societies where people volunteer out of intrinsic motivation to contribute meaningfully to the society.

However, in restrained societies, individuals tend to regulate their emotional expression and gratification through strict social norms. These societies prioritise conformity traditions over personal freedom and pleasure. Therefore, time-giving in these societies is an approach to a sense of responsibility and social forces rather than individual motivations. Individuals in these societies give their time as it is expected by their families, religion or society rather than fulfilling personal satisfaction.

### 2.7 The context of Kuwait

#### 2.7.1 Kuwait culture and historical overview of altruistic practices

Kuwait is an Islamic country that is well known as a centre of humanitarian action (AlAbdullah, 2019). Charitable activities are a cornerstone of Kuwaiti society, and the popularity of Kuwait as a donor is widely recognised. Since the establishment of Kuwait during the 17th century, Kuwait had already established itself as a collective community. Charitable work in Kuwait started to develop after the establishment of the first philanthropic institution in 1913. The presence of ideas and actions centred on social solidarity and reciprocity is well documented. The long history of charitable activity in Kuwait documents several examples of residents, rulers, merchants, and low-income individuals giving humanitarian help to surrounding tribes. Despite their prior limitations, the Kuwaiti people have a long history of generous giving, as seen by the help they have given to local tribespeople (Alshatti, 2018).

It is well-known that charity has significant political undertones (Lowi, 2019). This may be seen from the lengthy history of Kuwait. The tradition of charitable giving in Kuwait has been used by rulers, merchants, and more recent generations of Kuwaitis to portray positive identities. The use of charity by rulers to bind their subjects to them and to project favourable images both internally and publicly is also a tradition in the region. Among older Kuwaitis, both traders and residents, this practice of using charity to bind the Kuwaitis as a country is also prevalent. The contemporary nation has built upon and developed this custom, and common people have adopted it as well.

Three phases may be identified in Kuwait's history of philanthropic work: individual initiatives, group efforts, and institutional efforts. Individual initiatives engage both men and women, including leaders, academics, and businesspeople, contributing to the affairs of the nation. Despite societal advancement and the creation of governmental and non-governmental charity organisations, private philanthropic action continues to play a significant role in the development of the modern state.

On the other hand, the community comes together spontaneously and cooperatively when doing a group activity, displaying solidarity and cohesion. The safety of Kuwaiti sailors is a top priority for merchants who frequently fund this kind of activity over their personal financial gain. Faqa'a volunteering, which is a communal donation drive for any harm done to Kuwaiti citizens, is the most popular kind of group charitable work. This strategy is especially important during the "faza'a of saving ships," when affluent traders foot the bill for the rescue operation. On the campaign ship, the Kuwaiti flag is raised to signal the beginning of the procedure, which involves about 100 volunteers.

Institutional charity work is the third stage of charitable activity in Kuwait's history. Despite the simplicity of society, its limited capabilities, and the population at the time, collective voluntary and charitable groups emerged during the 20th century for a number of reasons. The rulers permitted the development of numerous civic and charitable institutions as a result of the reciprocal relationships based on collaboration and respect between the rulers

and the ruled, the opportunities for initiatives, and the tradition of doing humanitarian work at the time among the Kuwaiti people. The Mubarakiya School, which allowed individuals to contribute collectively towards the establishment of the school in 1911, is the first charity endeavour in Kuwait that supports education (Alnori, 1988).

Kuwait's growth as a crossroads between nations was greatly aided by its advantageous location overlooking the Gulf. As a result of the region's draw for entrepreneurs, academics, writers, and philosophers, institutions for education, culture, and charity were established. In 1913, the Arab Benevolent Association helped underprivileged families, outfitted a benevolent clinic, and helped restore and repair mosques. Sheikh Jaber (The First) and Sheikh Abdullah (The Second), who ruled Kuwait from 1865 and 1881, both participated in philanthropic activities and encouraged others to do so. Kuwait's fifth monarch, Sheikh Salem Al-Mubarak, who ruled from 1917 to 1921, was renowned for his love of almsgiving and his willingness to help those in need. In 1995, Jaber Al-Khair was honoured as the year's most charitable person. In addition, Sheikh Sabah Al-Ahmad, who passed away in 2014, was given the title of Prince of Humanity (Alshatti, 2001).

Islam places a high value on charitable giving, yet it can also be exploited for political ends like constructing hierarchical power systems. Al-Nakib (2016) proposes a political strategy whereby leaders proactively engage in acts of kindness to 'whitewash' their actions and foster a sense of community. As a humanitarian state with a close tie to the state, Kuwait has a long tradition of its leaders giving to the local community, but today they play a more global role in society.

The increase in philanthropic activities increases which encouraged other people to establish other charitable organisations. The establishment of charitable societies increased in Kuwait to research more than 40 charitable organisations to this date (Alshatti, 2018). Consequently, the expansion of Kuwait charitable organisations enhanced the competition among charities in the recruitment of volunteers. Therefore, understating volunteer behaviour in

Kuwait might be a successful initiative to encourage volunteerism among Kuwaitis.

In Kuwait, charity is going through a huge transition. Historically, Kuwaiti households and localities were the primary settings for traditional charitable practices. The relationship between givers and receivers was quite strong. Donors used to support individuals they knew locally, so they could observe the effects and changes their contributions brought about (Alshatti, 2014). Giving to charity grew more anonymous and worldwide once it was taken over by charitable and governmental organisations, with less of a relationship between the giver and the recipient. This personal connection was lost when donations were made anonymously through a middleman. The only link established is through news and reports of charitable programmes provided to funders by charities.

#### 2.7.2 The impact of Hofstede's cultural dimensions on Kuwaiti's altruistic practices

In general, Kuwaiti society has a conservative culture that is dominated by family, family responsibilities, and adherence to tradition (Magalhaes and Abouzeid, 2018). Islamic beliefs and traditions are also important. While a sizable portion of Kuwaitis believe that political and social reform is essential, a sizable portion also believe that the country can only avoid social issues seen in Western nations, such as drug abuse, high crime rates, and illegitimate births, by upholding customs and traditions (Al-Omari, 2008). The desires of the family or the tribe are given precedence over the choices of individuals in Kuwaiti culture, and group agreement is typically used to make decisions. Kuwait receives a low 25 out of a hundred in this category, showing that it is a collective society. The level of interdependence a society creates and preserves among its members is measured by the individualism-collectivism dimension. Therefore, in collective societies, members of the group—whether a family, tribe, or company—have a duty to one another that supersedes all other considerations.

The cultural dimension of uncertainty avoidance in Kuwait influences the level of volunteering for charitable organisations. According to Stojcic et al. (2016), lower uncertainty avoidance is related to higher prosocial behaviour, which includes volunteering for charitable causes. This suggests that in a society with lower uncertainty avoidance, individuals are more likely to engage in volunteering activities for charitable organisations. However, it is important to note that the specific impact of uncertainty avoidance on volunteering in Kuwait is not directly addressed in the provided abstracts. Further research is needed to understand the impact of uncertainty avoidance and volunteering specifically in the context of Kuwait.

In the context of volunteering, the Masculinity-Femininity dimension in Kuwait has not been examined. However, according to a study by Alanzi and Alansari (2018), there were strong associations between conscientiousness and both individualism and masculinity in Kuwaiti instructors. These results imply that Kuwaiti culture may place more value on male characteristics.

A study by Koushki et al. (1994), who investigated professional women in Kuwait who are working in transportation management and engineering, indicated that in terms of job-related factors, there is a feeling of equality between men and women. However, in terms of promotion to upper management, women feel less equal than their male colleagues. This study suggests that there might be a gender bias that hinders women's achievement in Kuwaiti society. This study suggests that biases in gender might limit women's achievement in Kuwait's society, yet there is a lack of knowledge of the role of the masculinity-femininity dimension in influencing the level of volunteering for charitable organisations, further research could enrich the current literature. This study considers this factor to gain a better understanding of volunteer behaviour in Kuwait, as According to Hofstede's (2011) cultural dimension theory, individuals in societies with strong masculine values tend to emphasise achievement and competitive traits, which may influence women's intentions to join the charitable sector. Understanding how these cultural dimensions interact with gender roles could enrich the current



knowledge about volunteer behaviour and assist charitable organisations in tailoring their requirements and marketing strategies for volunteers.

Power distance describes how members of a society feel about the disparities that exist within that social group (Hofstede et al., 2005). Kuwait scored highly on this dimension – ninety out of a hundred (Magalhaes and Abouzeid, 2018) – indicating that its citizens accept the unequal allocation of power; in other words, the society's hierarchical structure is accepted and expected. Organisational hierarchy is seen as a reflection of the social injustices that exist, and people expect to do what they are told to do.

In terms of the long-term vs. short-term orientation (Hofstede, 2011), Kuwait, as a Middle Eastern country, prioritises social stability, which reflects a long-term orientation (Lakshminarayanan, 2020). The long-term orientation often intersects with the cultural values, including religiosity and social responsibility, which directly influence the motivation for time-giving in Kuwait. Grönlund (2013) signifies the influence of Islamic values on charitable giving, which aligns with the long-term commitment to the community. Additionally, understanding the indulgence vs. restraint dimension allows charitable organisations to tailor their strategies and highlight the cultural and religious values that are appealing in Kuwait's restrained society.

## 2.8 Religion, culture, and time-giving intersections within this thesis

Within this thesis, religion, culture and the theory of gift-giving intersect in the context of volunteerism for charitable organisations. The motivations and experiences of people who volunteer for charitable organisations can be examined through a special lens provided by this intersection. This thesis attempts to shed light on the complex processes that define the philanthropic field by investigating how religion and culture affect the idea of gift-giving within the framework of volunteerism. Discovering the underlying values and ideas (e.g., altruism) that motivate people to offer their time can be accomplished by understanding the role of religion and culture in charitable

giving. Additionally, analysing these intersections can reveal how various religious and cultural practices affect volunteers' experiences and motives, which will help us gain a more complete understanding of the philanthropic sector.

This understanding of the motivations and barriers to time-giving to charitable organisations will help charitable organisations identify effective strategies to encourage more individuals to donate their time. By gaining insight into the factors that influence people's decisions to volunteer, such as the influence of religious and cultural values. Additionally, understanding the barriers that prevent individuals from donating their time, can inform the development of targeted solutions and initiatives to overcome these obstacles.

## 2.9 Summary

Many philosophical readings emphasising the importance of helping others. Definitions of volunteerism focus on the helper's free will and the act of serving without receiving anything in return. It can be classified according to the level of formality of voluntary behaviour. Barnett (1996) defines volunteering as unpaid work performed in a non-formal setting, such as the obligation to help family, friends, or neighbours. Altruism is defined as a behaviour that benefits others at the expense of the person and has no foreseeable method for the person to derive compensating advantages from their behaviour.

The concept of altruistic giving is often influenced by cultural and religious beliefs (Einolf, 2011), making it important to consider these factors when examining the motivations behind acts of altruism. One collectivist approach to

altruism is the theory of gift-giving (Mauss, 1954). Gift-giving is a complex phenomenon that involves multiple factors such as the relationship between the giver and receiver, the occasion, and cultural norms. This paper focuses on religiously and culturally motivated gift-giving (gifting God) in relation to volunteering in Kuwait. Gift-giving is often seen as a way to express devotion, seek blessings, or cultivate spiritual qualities. However, Mauss's (1954) theory struggles to explain gifts given to those with no social connection or without any apparent expectation of return. To better understand the impact of religion and culture on donors' altruistic practices, the paper addresses the motivations and barriers to time-giving. This understanding can help encourage more people to engage in altruistic practices.

There is limited literature on reasons why people refuse or reduce their donations to charities. Altruism is the primary motive for volunteering, and many studies suggest that volunteering incentives are multidimensional and collective. Classical volunteers are older, less frequently employed, and very active in their charitable endeavours, while personally involved volunteers only briefly engage in the volunteering sector. Understanding the barriers to time-giving is essential for recruiting and retaining volunteers. This is because altruism is a socially and culturally bound concept (Sharp and Randhawa, 2014). Religious beliefs and cultural values can shape the way individuals perceive and practice altruism, as well as influence the social norms surrounding it.

The study explores the religious and cultural aspects of time-giving, focusing on the role of religion in influencing altruistic practices. Religion is a widely debated term, with intellectual, affective, and functional definitions (Durkheim, 1965). It is a social institution that involves beliefs and practices based on exceptional awe and reverence (Geertz, 1973). Religion plays a significant role in shaping people's attitudes and behaviours, with religious values being the cornerstone of a religion's adherents' behaviours (Wilson, 2012). Altruism and volunteering are significant values taught by various religions, and religious belief is one of the most highly influenced motives of volunteerism (Wilson and

Janoski, 1995; Wuthnow, 2012). Religion-based volunteering can be defined in various ways, with religious individuals being more likely to engage in volunteering activities (Sundeen and Raskoff, 2000). Religion-based volunteering is seen as a contemporary form of religious tourism, contributing to destination development and involving a trade-off between benefits and effort outcomes (Gallarza et al., 2013). The study of religion necessitates research on ethnicity and culture (Fowler, 2001). Volunteerism as a form of religious practice has a long history, with religious organisations being a significant setting for volunteering (Wuthnow, 2003).

Research on volunteering often reveals minimal connections with socio-demographic traits, suggesting that explanations will be found in individual characteristics, such as values. Values can present themselves in volunteer motivations, but they are more generic and might be considered as guidelines in people's lives rather than explicit directors of behaviour. Culture has an impact on how people create their personal values, and religion has always had a unique link with values and behaviour. Religious beliefs play a significant role in a person's cultural values, and religious beliefs can shape individuals' choices and behaviours.

Religious and cultural values play a significant role in influencing people's decision to volunteer. Research has shown that religion influences altruism in the West and among Christians (Putnam and Campbell, 2012), but it is hard to generalise the findings to Islamic countries where religious teachings vary. Studies have shown that altruism is highly encouraged by religions, which is particularly related to promoting voluntary behaviour. The complexity of separating religion and culture is highlighted, and religion is one of the most widely influential cultural elements that influences people's values. Understanding the cultural dimensions that might affect individuals' willingness to volunteer is crucial for understanding the relationship between religion, cultural values, and decision-making processes.

Religion and marketing have long been intertwined, as religion and religiosity form an ethical background for business, marketing, and consumer behaviour

(Al-Amin and Omar, 2024). Religions affect markets through social, political, competitive, and institutional means, shaping the ethical boundaries of markets. Marketing can be used to promote voluntary behavioural changes, as religion determines individuals' ethical behaviours. However, there is limited literature on the intersection of religion and marketing, making it unclear whether and how marketing initiatives use religion and culturally related features.

Islam, a religion followed by Muslims, is based on six articles: belief in Allah, angels, messengers' scriptures, messengers of Allah, the day of Judgment, and predestination. Muslims believe in the original, pure monotheism revealed to humanity by Prophet Mohammad and follow specific moral teachings through the holy book, the Quran, and the sayings of the Prophet (PBUH). Islam teaches its adherents to uphold the highest moral and ethical standards, forbidding conflict with others and offering universal fundamental rights. The moral code of Islam aims to widen people's individual and social lives, promoting optimal personal growth and international cooperation.

Hofstede's (2001) Cultural Dimensions Theory, developed in 1980, helps understand cultural variations and global business practices. It categorises culture into six groups: Femininity vs. Masculinity, Uncertainty Avoidance Index, Collectivism vs. Individualism, and Power Distance Index. Key cultural dimensions related to volunteering include individualism-collectivism, power distance, and uncertainty avoidance. Understanding these dimensions can help organisations tailor volunteer programs to align with cultural values and motivations, increasing volunteer engagement and satisfaction.

Individualism and collectivism are cultural dimensions that indicate the extent to which individual or group decisions shape culture. Individualism prioritises personal goals and attitudes over family or community objectives, while collectivism focuses on group goals and social norms. In collectivist societies, strong bonds exist with acquainted people, while high individualism scores place great value on individual rights. In collective societies, social norms play

a larger role in dictating how people behave, with individuals prioritising their personal needs and desires over those of the collective.

Kuwait, an Islamic country, is known for its strong altruistic culture and its role as a donor. Charitable activities have been a cornerstone of Kuwaiti society since the 17th century, with the first philanthropic institution established in 1913. Kuwaiti people have a long history of generous giving, with the tradition of charity having significant political undertones. Kuwait's history of philanthropic work can be divided into three phases: individual initiatives, group efforts, and institutional efforts. Individual initiatives involve individuals, including leaders, academics, and businesspeople, contributing to the nation's affairs. Group efforts involve the community coming together spontaneously, solidarity, cohesively, and cooperatively. Institutional charity work emerged during the 20th century due to the reciprocal relationships between rulers and the ruled. Kuwait's favourable location and the influence of entrepreneurs, academics, writers, and philosophers have contributed to the development of institutions for education, culture, and charity. However, the increasing number of philanthropic activities has led to a significant shift in charity practices, with donations becoming more anonymous and global.

## Chapter 3

### METHODOLOGY

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#### 3.1 Introduction

The previous chapters established the foundation for understanding motivations and barriers to volunteering in the charitable sector in Kuwait. This chapter demonstrates the methodological assumptions used to collect and analyse the data for this study. The chapter starts by illustrating the research philosophy and paradigm and further justifying the selection of the interpretivism. The chapter discusses the research methodology through the research design, approach, and method. Data collection is then discussed by presenting the recruitment and participation sampling technique used for recruiting the participants. The chapter further presents the data analysis approach used. The section that follows presents the approaches to

trustworthiness, followed by ethical consideration, personal reflection and concludes with a summary of the chapter.

### 3.2 Research philosophy and paradigm

The philosophical assumptions that direct the methodological selections adopted in this research are now discussed. Understanding the philosophical underpinnings of research helps to determine the most suitable methodology for the study, hence enabling the methodology to be integrated with the research paradigm and research objectives. This section begins with a brief explanation of the research paradigms. Following this, the use of interpretivism in marketing and consumer behaviour studies is discussed. The rationale for using an interpretive paradigm. The section further presents the ontological and epistemological assumptions of the study.

#### 3.2.1 Research paradigms: positivism vs. interpretivism

Understanding the philosophical issues underpinning the research problem is essential as it enhances the understanding of the research method and the philosophical concepts, as well as the positions and traditions. Research philosophy is the system of beliefs as well as the assumption about knowledge development (Saunders et al., 2015). Several philosophical positions exist in scientific research. Guba and Lincoln (1994) highlight four competing paradigms in qualitative research that are positivism, post-positivism, critical theory and constructivism. Consequently, Hudson and Ozanne (1988) grouped the different philosophical positions into positivism (e.g. logical positivism, the received view, logical empiricism, modern empiricism, neo positivism, foundationalism, and objectivism) and interpretivism (e.g. subjectivism, phenomenology, symbolic interactionism and hermeneutics). Accordingly, interpretivism and positivism differentiate within the epistemological, ontological, and methodological approaches.

Positivism is the point of view that the procedure of social sciences should reflect the natural sciences (Bryman, 2016). Thus, positivists must be objective and separated from the research objects, as it assumes that it is possible to catch the reality using experiments and questionnaires. Therefore, the main objective of positivism is to provide controlled and reliable explanations. On the contrary, interpretivism suggests that interpretation of social sciences is driven culturally and historicity (Blaxter et al., 2006). The role of research paradigm impacts what we consider about particular facts and what we believe as the truth. Thus, the research paradigm may be regarded as a set of core beliefs which deals with the fundamental principles. The primary dimensions of the research are ontology, epistemology and methodology. Ontology questions the form and the nature of reality, epistemology questions the ability of the inquirer to get the knowledge, and methodology questions the ways of acquiring knowledge (Guba and Lincoln, 1994). Therefore, Grix (2002) emphasises that the researchers are required to establish a logical link among the ontology, epistemology and methodology of the selected research paradigm.

**3.2.2 Interpretivism in marketing and consumer behaviours studies**  
The research paradigm defines what the researcher studies and how it will be studied. Kuhn (1977) defined research paradigm as the research culture with certain beliefs, values, and assumptions that are common among the researcher's community concerning the nature and conduct of research. So, a paradigm is the set of fundamental beliefs that guide action (Guba and Lincoln, 1994). For years, marketing scholars debated the appropriate philosophical position of marketing and consumer research (Kavanagh, 1994). Accordingly, the dominant philosophical positions that guide marketing research are relativism, interpretivism, positivism and realism (Hunt and Hansen, 2009). The ontological, epistemological, and methodological assumption varies among the research paradigms.

According to Easton (2002), during the period earlier than the 1950s, the marketing research field was mainly characterised by interpretive philosophical



assumptions. Interpretivists believe in the existence of multiple realities that are constantly changing (Creswell and Poth, 2016). Thus, the realities are not directly available due to their specific nature of time and context as they recognise patterns of behaviours. Therefore, marketing interpretivists argue that methodologically, consumer researchers must become engaged in the phenomenon to acknowledge the participant's behaviour (Szmigin and Foxall, 2000; Boateng and Boateng, 2014). Since the interpretive paradigm focuses on details and meaning behind participants' actions, descriptive reporting is the appropriate reporting method to provide in-depth knowledge about the participants.

During the period of 1950s and 1960s, marketing research experienced a strategic change in marketing research, through the emergence of adopting a positivist approach (Goulding, 1999). Positivist marketing researchers accepted the existence of a single reality (Hudson and Ozanne, 1988). The epistemological aspect of positivists within the marketing field emphasises that positivism provides an appropriate way of getting knowledge through identifying the conceptual framework within a controlled experiment, enhancing the applicability and generalising the phenomena to a larger group of people (Szmigin and Foxall, 2000; Keat and Urry, 2011). Therefore, the appropriate method of reasoning is deductive, where the researcher's reasoning flows from the general to the specific.

In marketing research and specifically within consumer behaviour research, the interpretive paradigm emerged as an alternative to the positivist paradigm. Hirschman (1993) signified that during the period of 1980s and 1990s, the positivist and quantitative models were the dominant research philosophies. Therefore, Anderson (1986) stated that several scholars challenged the positivist philosophy, which advocates that social sciences follow a single scientific method to justify their pretences. Researchers such as Hirschman, 1990; Thompson et al., 1990; Dittmar, 1992; Venkatesh, 1992; Firat and Venkatesh, 1995; Thompson and Hirschman, 1995 cited in Brown, 1995 applied approaches that categorised as part of the post-positivist movements that

recognise social as complicity in understanding the nature of consumer behaviour (Goulding, 1999). As previously conveyed by scholars, Holbrook and Hirschman (1993) the importance of interpretive positioning in consumer behaviour research.

During the 1980s, a marketing researcher questioned the accuracy of positivism as the leading paradigm in the field. Therefore, marketing researchers adopted various paradigms to dominate the positivist paradigm with two major paradigms that are realism and relativism (Easton, 2002). Hunt (1992) was one of the researchers who considered realism as a paradigm for marketing research, while Anderson (1983) adopted the relativism paradigm. Hunt and Anderson debated widely regarding the two paradigms. Anderson (1983) argued that Hunt's earlier contributions to the positivist paradigm influenced other researchers within the field to apply it. Thus, Hunt defended his approach by criticising the complexity in using the relativism paradigm. Also, the nature of reality within realism is embedded, and the researcher triangulates the source to discover it. The methodological approach under realism hypothesises and tested to establish associations. However, relativism presumes the existence of multiple realities, and it is an absolute and depended on something (Boateng and Boateng, 2014).

In order to signify the research methods that apply to the developing knowledge of this research problem, it is essential to identify the underpinning philosophical position. Therefore, it is crucial to identify the philosophical assumption of the research. This section discusses the appropriate philosophical position that underpins the research. This research adopts an interpretive philosophy which addresses the research problem more appropriately. Moreover, interpretivism is an epistemology regarding the way we can pursue knowledge of the world, which is through interpreting and understanding the meanings behind humans' actions (O'Reilly, 2012). Hence, interpretivism focuses on individuals as actors of the social world.

On the one hand, Saunders et al. (2015) identified that the ontology or nature of the reality of interpretivism is presumed as complex and socially constructed

in the culture and language which endorses the presence of various realities and interactions. On the other hand, interpretive epistemology assumes the simplicity of theories and concepts. So, it tends to concentrate on the narratives as well as the interpretation.

### 3.2.3 Rationale for using an interpretive paradigm

This study is primarily based on the research's understanding of volunteers of Kuwaiti charitable organisations and their interpretation of the motivations and barriers to their time-giving. In addition, it is also based on the participant's attitudes towards the charitable sector in Kuwait. Given the nature of this study, an interpretivism research philosophy was adopted, as it is the most appropriate method that addresses the research aims and objectives, as it allows for in-depth understanding of the participants' percepts and experiences, helping to reveal participants' various motives for, and perspectives on, their volunteering. Interpretivism is a research philosophy that follows a subjectivist perspective. Thus, it studies the meanings created by people and argues that humans should not be studied as a physical phenomenon. Interpretivism seeks to understand the rich meaning and interpretation of social worlds, and for business and management researchers, it is a way of studying different groups of people (Saunders et al., 2023). Thus, the focus of interpretivism is to understand and interpret the participants lived experiences and cultural artefacts. According to Saunders et al. (2015), interpretivists believe that the nature of reality (ontology) is complex and socially constructed through culture and language, so it supports the assumption of the existence of multiple realities and interpretations. The epistemological (epistemology) assumptions of interpretivism focuses on narratives, interpretations, and stories with the assumption that theories and concepts are too simple. Thus, the typical methodology of interpretivism is inductive and involves in-depth investing and qualitative method analysis.

### 3.2.4 Ontological and Epistemological assumption

There are three dimensions of the research process, which are ontology, epistemology, and methodology. Ontology is a belief about the nature of reality

and knowledge about the world, existence, and action (Guba and Lincoln, 1994). Epistemology is concerned with the way of getting knowledge. The methodology is primarily concerned with the way of getting the data, information, and reality (Creswell, 2007; Punch, 2013; Khan, 2014; Creswell, 2014). Therefore, interpretivism supports the assumption of the existence of multiple realities and interpretations. The epistemological assumptions of interpretivism focus on narratives, interpretations and stories and include an understanding that theories and concepts are too simple. Thus, the typical methodology of interpretivism is inductive and involves an in-depth investigation and a qualitative analysis in order to cultivate an in-depth understanding of individuals' behaviour (Denzin and Lincoln, 2008). For the present research, interpretivism provides a solid base to understand time-giving practices of Muslims in Kuwait, particularly because of the complexity of understanding religious and cultural aspects.

### 3.3 Research methodology

This section discusses the research methodology to generate data and knowledge to unpack the research aims and objectives. It also presents the research design, approach and methodology.

#### 3.3.1 Research design

Research design is a general plan of how the researcher addresses the research questions that includes explicit, objective, data sources, constraints, and ethical considerations (Thornhill et al., 2009). Most importantly, the research design should illustrate that the researcher has carefully considered and justified the selected research methodology and ensure that it aligns with the research aims and objectives. Research designs can be categorised into three types: exploratory, descriptive, and explanatory or causal (Thornhill et al., 2009).

Exploratory studies are used to clarify the researcher's knowledge of the problem, and the researcher is unsure about the nature of the study. Exploratory studies are effective for uncovering insights, asking questions, and evaluating phenomena (Robson, 2002:59). Exploratory research allows the researcher the flexibility and adaptability to adapt to new data and findings.

According to Adams and Schvaneveldt 1991 cited in Thornhill et al. (2009), exploratory research is flexible yet has a clear direction. The initial focus is broad but narrows as the investigation advances. Exploratory studies can utilise many methodologies, such as literature searches, focus groups, and in-depth interviews (Saunders et al., 2015).

Descriptive studies aim to determine the frequency of occurrence between two or more variables (Churchill and Iacobucci, 2006; Aaker et al., 2011). Descriptive research differs from exploratory research in that it is more structured (Churchill and Iacobucci, 2006). Descriptive research methodology frequently makes precise predictions about the behaviour of individuals within a given community using questionnaires.

Explanatory studies are referred to as studies that demonstrate the causal links between various variables (Thornhill et al., 2009). This research design focuses on analysing a situation or problem to understand the relationships between variables.

Based on the research understanding of the previous explanations, this study adopts an exploratory research design to learn more about volunteers of Kuwaiti charitable organisations. The explanatory research design helps to explore and uncover new insights and concepts to support the data analysis. In-depth interviews were used in the exploratory investigation to gain a deeper understanding of the participants' ideas and insights about the charitable sector in Kuwait.

### 3.3.2 Research approach

The research approach established the way the theory and data are related. There are three approaches to deciding which should come first: theory or data. The three approaches are the deductive approach, the inductive approach, and the abductive approach. The deductive approach tests existing theories to formulate a hypothesis and design research to examine it (Blois, 2002). Thus,

it starts with the theory and narrows down to the specific hypothesis. Alternatively, the inductive approach involves the construction of a theory through gathering data and illustrating a conclusion based on the investigation. In contrast, abductive research focuses on generating new theoretical insights based on surprising research findings in light of existing theories (Haig and Haig, 2018). Based on the previous descriptions, the inductive approach is the most appropriate to this study, as it enables the researcher to understand and develop theories from the investigation of the collected data (Thornhill et al., 2009).

### 3.3.3 Research Method

Based on the research design and research approach, this study used a qualitative approach. The qualitative approach was used to facilitate a deeper understanding of the participant's insights through conducting qualitative interviews.

The reviewed literature focused on the motivations and barriers to volunteering but did not fully capture what the barriers and motivations are that influence Kuwaitis to volunteer for Kuwaiti charitable organisations. A qualitative approach provides valuable insight into this. To deeply understand this concept, semi-structured interviews were carried out to allow the participants the freedom to explain and provide extensive answers. According to Denzin and Lincoln (2008), qualitative research methods enhance the researcher's comprehensive understanding of consumer responses and generate greater insights into the phenomenon.

Qualitative research methods use a humanistic and naturalistic integrated approach (Bryman, 2016) that enables the researcher to gain first-hand experience with the collected data. The direct contact with the participants during the interviews enhances the validity of the collected data (Miles et al., 2014). Qualitative methods empower the participants, as they can enhance the

quality of the data by addressing issues that the researcher did not consider (Patton, 2014). Qualitative research is commonly used in consumer behaviour studies to obtain a detailed explanation of the consumer's perceptions and attitudes (Denzin and Lincoln, 2011). This strategy allows for more insights into the participants' perceptions of the world (McCracken, 1988; Bryman, 2016). Qualitative research provides insights into the individual's understanding (Stauss and Weinlich, 1997), and in-depth interviews allow the participants to deeply express their experience in the charitable sector (Bryman, 2008). This approach is ideal for capturing the thoughts and feelings of the participants, allowing them to go as deep as they wish. Qualitative methods allow the researcher to focus on developing insights and theories from the data (Bryman, 2008) by highlighting the participants' language and meanings.

### 3.4 Data collection method

Several data collection methods and data sources have been developed for qualitative researchers to choose from based on their research objectives. Qualitative data sources can provide either primary and secondary data. Primary data refers to the data and information that the researcher collects. Secondary data is the data that other researchers have collected (Saunders et al., 2015). Primary data collection aims to acquire new data to answer the research questions and gain knowledge and skills to evaluate the research comprehensively.

Primary qualitative data collection can come from interviews, observations, focus groups, or field notes (Creswell and Poth, 2016). In this study, the researcher collected primary data in the form of qualitative data. Specifically, the researcher gathered on volunteers' motivations and impediments to volunteering, through conducting detailed semi-structured interviews.

The collection of primary data enables the researcher to obtain detailed first-hand knowledge that is relevant to the study and reflects the participant perspective accurately. For the purpose of this study, the researcher used semi-structured interviews with 23 volunteer, charitable organisation staff, and governmental officials to understand the factors that could influence the

tendency of individuals to join the charitable sector. The interviews were guided by a pre-designed discussion guide that covered various religious and cultural aspects of volunteerism. The selection of this method was driven by the need to gain an in-depth understanding of the motivations and barriers to volunteering in Kuwait. This method could capture detailed qualitative insight and ensure that the findings are reliable and relevant. Aligning the methods with research objectives and the specific religious and cultural context could effectively address the research questions and provide valuable insights into the behaviour of volunteers in Kuwait.

Interviews mean that qualitative research asks questions of the research participants to know how they are thinking, feeling, or doing and what is happening to them (Firmin, 2008). There are different types of interviews, which are structured, semi-structured, and unstructured (Saunders et al., 2015; Bryman, 2016). Structured interviews are verbal questionnaires with specific questions administered by the researcher. This type of interview does not provide depth, as the participant's response is limited to certain questions. In contrast, unstructured interviews do not follow any structure and lack a prearranged interview question. One of the main limitations of unstructured interviews is that they are time-consuming, hard to manage, and confuse participants (Saunders et al., 2015; Bryman, 2016). Semi-structured interviews are a flexible approach that allows in-depth insights into the interviewee's perceptions (Gill et al., 2008). Semi-structured interviews are frequently used in qualitative research to guide the interview with flexibility in answering the questions. The researcher designed semi-structured interviews for this study to provide in-depth insights into the interviewee's perceptions while also allowing the interviewee some flexibility in answering the questions.

The researcher used semi-structured interviews to collect the primary data, as it provides in-depth and context-specific insights that are necessary in unpacking the complicated motivations and barriers to volunteerism in Kuwait. The method allows the researcher to gain a detailed exploration of the participant's experience and the religious and cultural contexts with ensured



flexibility in the data collection. The selected approach uncovers the nuanced factors that influence volunteer behaviour and addresses the research objectives more effectively.

The researcher used semi-structured interviews as it allows more flexibility in exploring the complicated topic. This method allows the interviewers to have guidance questions to enable the participants flexibility in their responses. Given the specific context of the study, semi-structured interviews allow a more tailored understanding of the influence of Islamic values and Kuwait's culture on volunteers' behaviour. The method helped the researcher in adapting to the questions and following up on the topics that were related to each participant.

The selection of semi-structured interviews as the primary method for data collection was taken to align with the aims of this study, which necessitate an in-depth understanding of personal reflections, experiences, and contextual factors influencing volunteer behaviour in the charitable sector. This data collection method is, therefore, compatible with, and justified by, the nature of this study, which aims to understand a specific form of human behaviour (volunteerism) within a particular context (Kuwait's charity sector) (Bryman, 2016). In contrast to structured interviews that have a rigid set of questions, semi-structured interviews follow a discussion guide, allowing for more consistency with the participant and providing opportunities for respondents and interviewer to discuss unexpected themes flexibly.

One of the main advantages of semi-structured interviews is the ability of the researcher to access rich and detailed information that captures the participants' experiences (Kallio et al., 2016). The collected data reflect a genuine perception of the participants' experience, as the participants feel free to speak and elaborate on their experience, which is essential in the context of this study, as it involves deep values and beliefs that could not be approached through structured questions. Another major advantage of semi-structured interviews is their adaptable nature: semi-structured interviews allow the

researcher to explore emerging themes that are derived from the interview guide and that emanate from participants' responses.

The researcher designed a discussion guide with open-ended questions that focus specifically on the volunteer behaviour and the perceived motivations and barriers to volunteering, as well as the role of religion and culture on volunteer behaviour. This approach allowed for a more detailed understanding of the factors that influenced volunteerism in Kuwait, taking into consideration the importance of religion and culture. Accordingly, some qualitative scholars recommended that semi-structured interviews are ideal means to unpack participants' understanding , while maintaining an appropriate level of responses (Saunders et al., 2015).

However, one of the significant challenges of semi-structured interviews is the potential inconsistency of the data. As follow-up questions may slightly differ from one participant to the other, it could be difficult to compare the collected data in a similar manner (Bryman, 2016). Moreover, the depth and quality of the collected data depends heavily on the skills of the interviewer, who might not be able to probe the collected data properly. In addition, the researcher's assumptions about the context or an individual interviewee may lead to bias, as the respondent's answers may be neither valid nor reliable (Creswell and Poth, 2016). To avoid this, the interview guide of this study was assessed by experienced researchers. Another disadvantage of semi-structured interviews is the time required to conduct and analyse the data, which results in extensive transcripts that demand a thematic analysis process to ensure the depth of the data and findings.

### 3.4.1 Recruitment and participation sampling technique

#### 3.4.1.1 Research sample

A total of twenty-three individuals who were volunteers and staff of Kuwaiti charitable organisations were respondents for this study. The selection criteria

for the participants were adults who are eighteen years old or older with at least two years' experience in Kuwaiti charitable organisations. Participants were recruited using a snowball sampling technique. This nonprobability method of sampling uses a small group of initial informants to suggest additional participants who are qualified for the study (Given, 2008). The study employed snowball sampling for the recruitment of the participants through identifying active and experienced volunteers in the Kuwaiti charitable sector. The researcher recruited the study participants using the snowball sampling technique, which is beneficial for gaining data from hard-to-reach groups (Biernacki and Waldorf, 1981). This sampling approach enables the research to bring together a diverse range of participants through the use of references from the initial participants, which facilitates the exploration of various experienced volunteers, staff of charitable organisations, and government officials.

The snowball sampling was initiated with a group of six key participants. The six participants were selected based on their role and involvement in the Kuwaiti charitable sector and their willingness to participate in the study. Each initial participant was selected for their various perspectives on the charitable sector and the ability to provide insightful information on the factors that influence time-giving behaviour in the Kuwaiti charitable sector.

Following the first six interviews, the participant was asked to recommend other individuals who fit the study inclusion criteria. This recommendation process allowed the sample size to increase as new participants were recruited from the social networks of the initial participants. The snowball sampling process continued as each new participant reflected an additional individual, which progressively diversified the study sample.

Starting the data collection with a small group of participants facilitated the snowball sampling process. The first group of participants provided the foundation for the study and ensured that the sample size varied in terms of volunteers, staff, leaders of charitable organisations, and government officials.

The employment of snowball sampling enhanced the researcher's ability to explore different experiences and obtain a comprehensive understanding of the Kuwaiti charitable sector.

Although snowball sampling is an effective method for reaching hard-to-reach populations, it is essential to recognise that the snowball sampling technique may introduce biases into the research. According to Patton (2014), this sampling technique may lead to a lack of diversity amongst respondents, as each respondents may recommend someone similar, in terms of demographics or position, to themselves, due to the recruitment process. In order to overcome this bias, the researcher ensured the diversification of the initial participants and asked them to refer individuals from other backgrounds to ensure access to broader perspectives.

To approach a holistic view of time-giving behaviour within Kuwaiti charitable organisations, the research ensured to interview leaders of the charitable organisations as well as staff and volunteers to gain a comprehensive understanding of the factors that influence time-giving practices in Kuwait from different perspectives. This was essential to address the research aims and objectives since volunteers provided information on their motivations, experiences and barriers they face, whilst staff offer insightful viewpoints on the managerial, organisational, structural and operational levels.

The study primarily gathered data from volunteers, staff, leaders of charitable organisations, and governmental officials in Kuwait, excluding non-volunteers. Since the research aimed to understand the motivation and barriers that influenced individuals who are actually participants in the charitable organisation. The research sought an in-depth understanding of the factors that influence individuals' tendencies to give their time to charitable organisations. This mainly enables the researcher to gain a deeper knowledge of the influence of culture and religion and other factors on volunteers. Nevertheless, the exclusion of non-volunteers introduces a limitation to this study, as it does not

count for understanding the potential barriers from the perspective of non-volunteers, some of whom may wish to volunteer, but do not.

The confidentiality of the data provided the participants with an explanation of the participant information sheet before each interview. The interviews began as soon as the participants agreed to take part and signed the consent forms for the interviews. The interviews were recorded on audio.

During each interview, the researcher introduced herself as a PhD student from Manchester Metropolitan University in the United Kingdom and provided a brief overview of her study. The researcher then asked the participants to review the information sheet and sign the consent form (See appendix B). Dates and times of interviews were arranged based on each participant's preference. The study was conducted in Kuwait between April 2021 and November 2022. During this period, the interviews were carried out in the city of Kuwait. During the interviews, some of the participants were asked to suggest other people who they thought might help the researcher and who met the selection criteria, which is part of the snowball sampling process.

#### (a) Sampling and Recruitment process

This study follows an interpretive qualitative approach, which is the appropriate investigation method to gather an understanding of how people understand reality (Creswell and Poth, 2016). Therefore, participants were recruited who have been in the Kuwaiti charitable sector. The recruitment process started by contacting people in the Kuwaiti charitable sector.

Recruiting individuals who volunteered and worked in the Kuwaiti charitable sector was essential to ensure the collection of genuine insights into their experience to determine the motivation and barriers to time-giving in Kuwait. This allowed for a thorough understanding of how Kuwaiti cultural and Islamic values and teachings could influence the participant's experience in the charitable sector, which enhances the credibility of the findings and provides practical implications for academics and practitioners.

The exclusion criteria for this study were the participant's refusal to give informed consent and potential psychological or social risks that might affect the participant's ability to participate.

The participants were selected based on their role and experience in the Kuwait charitable sector. The selected approach enables the researcher to interview a diverse range of participants from different charitable organisations like humanitarian aid and faith-based organisations to obtain comprehensive insights into what motivates individuals to volunteer for Kuwaiti charitable organisations and what might hinder their willingness to join the sector.

#### 3.4.1.2 Profile of the respondents

For qualitative research, Creswell (2014) suggests that a sample size of 20 to 25 participants is optimal. The sample size of this study comprises 23 participants. The reviewed literature suggested that the optimal number for qualitative semi-structured interviews, in general, falls between 12 and 30 interviews (Creswell, 2014). Creswell (2014) suggests that the range is considered sufficient based on the research reach of data saturation, where no additional themes or insights emerge from new additional interviews. Similarly, Mitchell et al. (2012) suggested that this optimal number allows the researcher to gain a comprehensive understanding of the research context. A further study by Mason (2010) signifies that the number of interviews varies based on the study context. For this study, 23 participants were sufficient as the research reached data saturation and no further themes and data emerged from the last interviews.

The participants were mainly male, accounting for fifteen out of twenty-three people. The participants ages ranged from twenty-three to sixty years old. In terms of their educational and professional backgrounds, bachelor's degree holders appear to be the norm of the group, accounting for sixteen participants, and the remaining were PhD, MD, and diploma holders. The level of income was moderate for the majority of the participants, accounting for nineteen participants. The level of religiosity mostly considered themselves to be

religious, and ten of the participants believed that they were very religious. The majority were working in the charitable sector for a considerable length of time. In terms of profession, most volunteers were volunteers in the charitable sector, while the remaining participants were staff volunteers in Kuwaiti charitable organisations. In response to recommendations from the annual review panel, I collected additional socio-demographic data, specifically on participants' level of religiosity and income, following the interviews. This information was gathered via follow-up communication and was based on participants' self-assessment.

The participant profile includes their level of religiosity and income to understand the influence of religiosity and income on time-giving practices. Data on participants' religiosity and income level enabled the research to assess whether these factors have any significant impact on the participants' motivation to give their time to Kuwaiti charitable organisations. Those individuals who are relatively wealthy may have more time to give to charitable organisations than those who need to undertake as much paid work as possible to boost their incomes. Similar, more religious individuals may experience a greater need to volunteer some of their time to a charity organisation to meet religious obligations.

Accordingly, the participants were asked to self-identify their level of religiosity using three broad categories: very religious, religious, and non-religious. These categories were selected for their simplicity and clear statements that express the participant's identity to avoid rigid scales. The main difference between religious and very religious was intended to capture the difference in intensity of participant religiosity, which might influence their time-officing behaviour. As an example, an individual who identifies themselves as "very religious" might give their time as a form of religious duty, which others might practice as moral civic duties.

Similarly, the income level was categorised: low, moderate and high, which reflects the different income levels without asking the participant to disclose

any sensitive information about the range of their monthly or yearly income. The individual's income level could significantly affect their time and resources; for instance, high-income volunteers might have greater flexibility in their time to access leadership positions in charitable organisations. The inclusion of these categories in the participant profiles aided in more nuanced analysis. These demographics enhanced the insights on the intersections of individual. The full participants profile can be seen in Appendix D.

#### 3.4.1.3 Interviews discussion guide

A discussion guide for the interviews was developed to investigate how charitable organisations in Kuwait are responding to altruistic practices and the role of religion and culture in driving volunteering practices in Kuwait. The interview guide aided in data collection and directed the discussion toward major factors related to the research objectives. The guide was designed with open-ended questions to enhance the participant's willingness to answer the questions. The interviews were conducted in the interviewees' offices which were located in various charitable organisations and official premises around Kuwait. Due to the COVID-19 pandemic, the researcher kept a safe distance and wore a face mask during the interviews to protect both the interviewer and the interviewees. The data was collected between April 2021 and Nov 2022, during which time COVID-19 restrictions were still ongoing in Kuwait. Therefore, social distancing and a framework were required during the interviews to ensure the safety of the interviewer and the participants. The interviews were conducted in Arabic, the native language in Kuwait, to ensure the authenticity of the communication. Most of the interviews lasted between 30 to 60 minutes, and the researcher recorded them. The data was transcribed, analysed and carried out manually by the researcher.

The discussion guide was divided into three major categories, with a total of thirteen open-ended questions. In the beginning, the participants were asked to recall their experience in the charitable sector (e.g. Tell me more about you, I would like to tell me about your volunteering experience). Respondents were



asked to describe in detail what they liked most about volunteering and whether they found volunteering with charitable organisations difficult. The participants were asked how they maintain volunteering and what it feels like to be a volunteer. See Figure 3.1.

## Discussion guide for interviews

### INTRODUCTION (WARM-UP):

- Tell me more about you, I would like to tell me about your volunteering experience...
- What do you like most about volunteering? Why?
- Do you find volunteering difficult...? Why?
- How do you maintain volunteering?
- What it feels like to be a volunteer?

### PART ONE: TIME-GIVING AND THE INFLUENCE OF RELIGION AND CULTURE

- Religion
  - What is the importance of Islam in your daily life? Why?
  - What is the influence of Islam on your charitable giving?
  - Does volunteering come from religious beliefs, or there was a person who inspired you to be involved in this activity?
- Culture
  - Can you describe the Kuwaiti community?
  - What does your culture say about charitable giving?
  - In what way do your cultural values impact your charitable behaviour?

### PART TWO: CRITICAL CHANGES TO CHARITABLE GIVING IN KUWAIT

- In what sense do you feel your parents are different to you when it comes to charitable giving and helping others?

- As you have been involved in volunteering for so many years, why, in your opinion, volunteering in Kuwait is not as it was previously?

Figure 3.1 Discussion guide for interviews (created by PhD student)

In the second part, the participants were probed for information regarding their time-giving experience and the role of religion and culture in influencing their giving practices. To understand the participants' perceptions towards religion, they were asked about the importance of Islam in their daily lives and the influence of Islam on their charitable giving. Next, the participant was asked to relate how culture influences their charitable giving by being asked to describe the Kuwaiti community (e.g., What does your culture say about charitable giving?). ... and in what ways do your cultural values influence your charitable behaviours?

The third part of the interviews was designed to understand the participants' perceptions of the critical changes to charitable giving in Kuwait. To facilitate the idea, the participants were asked to describe in what sense they feel their parents are different from them when it comes to charitable giving and helping others.

The previous questions were essential for unpacking the influence of religion and culture on volunteerism in the context of Kuwait. The main aim of the questions was to uncover how religion, culture, and other factors shape the experience of the participants in the charitable sector.

The discussion guide was structured around religious and cultural themes due to their prominence in the context of time-giving in Kuwait. Yet, the questions were intentionally open-ended, which gave the participants the freedom to introduce and elaborate on any other factors that influenced their time-giving behaviours. This approach is consistent with Patton (2014) and Creswell and Poth (2016), who advocated the use of open-ended questions to elicit in-depth data and facilitate the emergence of unanticipated themes. Such a method

allows the participants to elaborate and share their own perspective and experience, which reduces bias. As a result, the participants indeed brought forth other factors, which were discussed in the analysis chapter.

#### 3.4.1.4 The interview procedure

The data collection involved in-depth, semi-structured interviews in Arabic (Kuwaiti dialect). Each interview was conducted individually and lasted for approximately sixty minutes, depending on the participants' willingness to speak. The discussion guide was the basis of each interview. To ensure that the data was collected, the interviews were recorded and transcribed. During the interviews detailed notes were taken.

The interview participation was voluntary, and the participants were briefly informed about the research prior to the start of the interview. The participants were given the participant information sheet, and their consent was signed before the start of the interview. The participants were also informed about the anonymity of their participation and the protection of their identity. The interviews were conducted on the premises of the charitable organisations at the participants' offices for their comfort.

The interviewer followed the discussion guide; however, in some cases, the researcher took the opportunity to ask related questions to understand the participants' different points of view. Through the interview, the interviewer was able to develop questions to generate more insights from the participants. The participants were able to share their beliefs, emotions, and experiences in the Kuwaiti charitable sector. The questions were worded to interpret the participants' experiences.

### 3.5 Data analysis method

This section presents the selected data analysis method. The section is divided into five sub-sections that demonstrate the phases of thematic analysis. The data was analysed using the procedures used in previous consumer behaviour research (Moufahim, 2013). The interpretation of the words associated with time-giving practices that emerged from the interviews was combined with insights obtained from the literature to generate the main themes. The study used Braun and Clarke (2006) recommended systematic methodology to analyse the transcriptions of the in-depth interviews (see Table 3.1)

Table 1 Phases of thematic analysis

Phase	Description of the process
1. Familiarising yourself with your data:	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2. Generating initial codes:	Coding interesting features of the data in a systematic fashion across The entire data set, collating data relevant to each code.
3. Searching for themes:	Collating codes into potential themes, gathering all data relevant to each potential theme.
4. Reviewing themes:	Checking if the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic 'map' of the analysis.
5. Defining and naming themes:	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme.
6. Producing the report:	The final opportunity for analysis selection of vining compelling extract to the research question and literature, producing a scholarly report of the analysis.

Table 3.1 Phases of thematic analysis (source: Braun and Clarke, 2006;87)

The data will be analysed thematically by the researcher. Thematic Analysis (TA) is an accessible, flexible, and growingly popular method of qualitative data analysis (Braun and Clarke, 2012). The data were analysed using the six phases of thematic analysis (Braun and Clarke, 2006), which are as follows:

1. Familiarising yourself with your data
2. Generating initial codes
3. Searching for themes
4. Reviewing themes
5. Defining and naming themes
6. Producing the report

## Phase 1: Familiarising yourself with your data

During the first phase of the data analysis, the researcher immerses himself in the data to become familiar with the depth and breadth of the context. This immersion involves reading the interview transcripts repeatedly in an active manner to search for meanings and patterns.

In this study, the data was manually transcribed in order to be familiar with the data (Braun and Clarke, 2006). The process of transcribing and repeatedly listening to the interview recording enhances the accuracy of the data. After transcribing the data, the researcher actively re-read the transcriptions to search for meaning and patterns. This helped the researchers identify possible patterns before coding. Although the process of transcribing the data is time-consuming, it is considered an excellent way to become familiar with the data (Rosenthal, 2018). According to Lapadat and Lindsay (1999), the transcription of data is created through an interpretive process where the meanings are constructive actively and not as straightforward records of words. This perspective implies that the transcription involves the interpretation of the researcher, which impacts how the researcher understands the data.

This way of reading helps the researcher identify possible patterns before coding the data. This process of engaging deeply with the data is the main reason why qualitative researcher typically uses a smaller number of participants. The intensive data collection and analysis and its iterative process of re-reading, coding and interpreting is time consuming and allows a deeper understanding of the participants' thoughts and experiences (Creswell and Poth, 2016; Patton, 2014).

## Phase 2: Generating initial codes

Once the researcher was familiar with the data and generated initial concepts regarding the context of the gathered data, the second phase of the analysis started. The second phase of the data analysis involves the creation of

preliminary codes from the data and what appears to be interesting to the researcher. According to Boyatzis (1998, p. 63), a code is "the most basic segment, or element, of the raw data or information that can be assessed in a meaningful way regarding the phenomenon."

During the second phase, the researcher examined the transcribed interviews to identify and label significant data. The process involved the split of data into segments and assigning codes to represent key concepts from the data; according to Miles and Huberman (1994), the process of coding is part of analysis as they organised the data into meaningful groups (Tuckett, 2005). The codes are differentiated from the main themes of the researcher as they are broader. The generation of initial codes enabled the researcher to capture major elements in the transcription of data and help form the initial themes for the subsequent themes.

Researchers can perform the coding of the data either manually or using computer software. This study applied manual coding by reviewing the data systematically and giving full focus to each item in the data as a means to search for repeated patterns.

The data was analysed using highlighter and sticky notes and tables to identify potential patterns and segments of data that the researcher found important or similar to the researcher's literature reading or theoretical framework or concepts. The data was then collated under each code by identifying similarities and differences across the participant views. The researcher ensured the conceptualisation of data patterns in order to develop them in the next phase.



*Figure 2.2 Phase 2 generating initial codes(sticky notes made by the PhD student)*

### Phase 3: Searching for themes

The third phase of the analysis began when the entire data set had been coded and collated and a list of codes had been identified. This phase focused on the analysis at the broader level of the theme rather than the codes, which involved sorting the initiated codes into potential themes and grouping all the relevant coded data extracts within the theme. Fundamentally, the researcher starts to analyse the generated codes and consider several codes and how they could be combined to form broader themes (Braun and Clarke, 2006). During this phase, the researcher considers possible relationships between the codes, themes, and sub-themes. Some codes form the main themes, others form sub-themes, and some are disordered. There were also some codes that were not linked to any theme; therefore, the researcher grouped these codes into miscellaneous themes to group any codes that did not feature the main study themes.

In this study, the research in this phase reviewed the initial codes generated in phase two to identify the patterns for broader themes in the data. The researcher in this study tried to organise the initial codes into potential themes by merging similar codes under one theme. The researcher examined the possible links between the initial codes and themes to ensure an accurate representation of the data. As mentioned by Braun and Clark (2006), the researcher performed an iterative review of the themes to ensure coherency and consistency with the research context. The iterative process allows the

researcher to synthesise the data into relevant themes to better comprehend the findings of the study.

An initial set of thematic maps and tables was generated to visualise the different codes into themes in order to understand the relationship between the different themes (see figure 3.2). During the end of this phase, the participant themes and subthemes were reviewed along with the related extracted data.

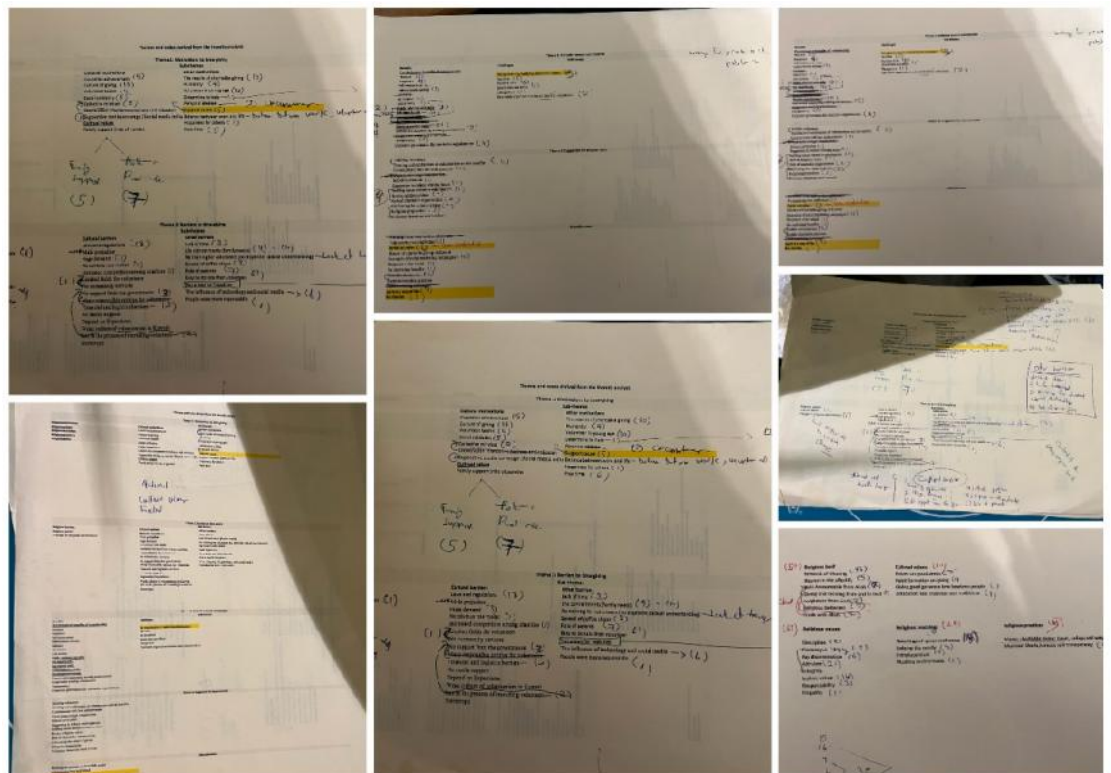


Figure 3.3 Searching for themes using tables ( created by PhD student)



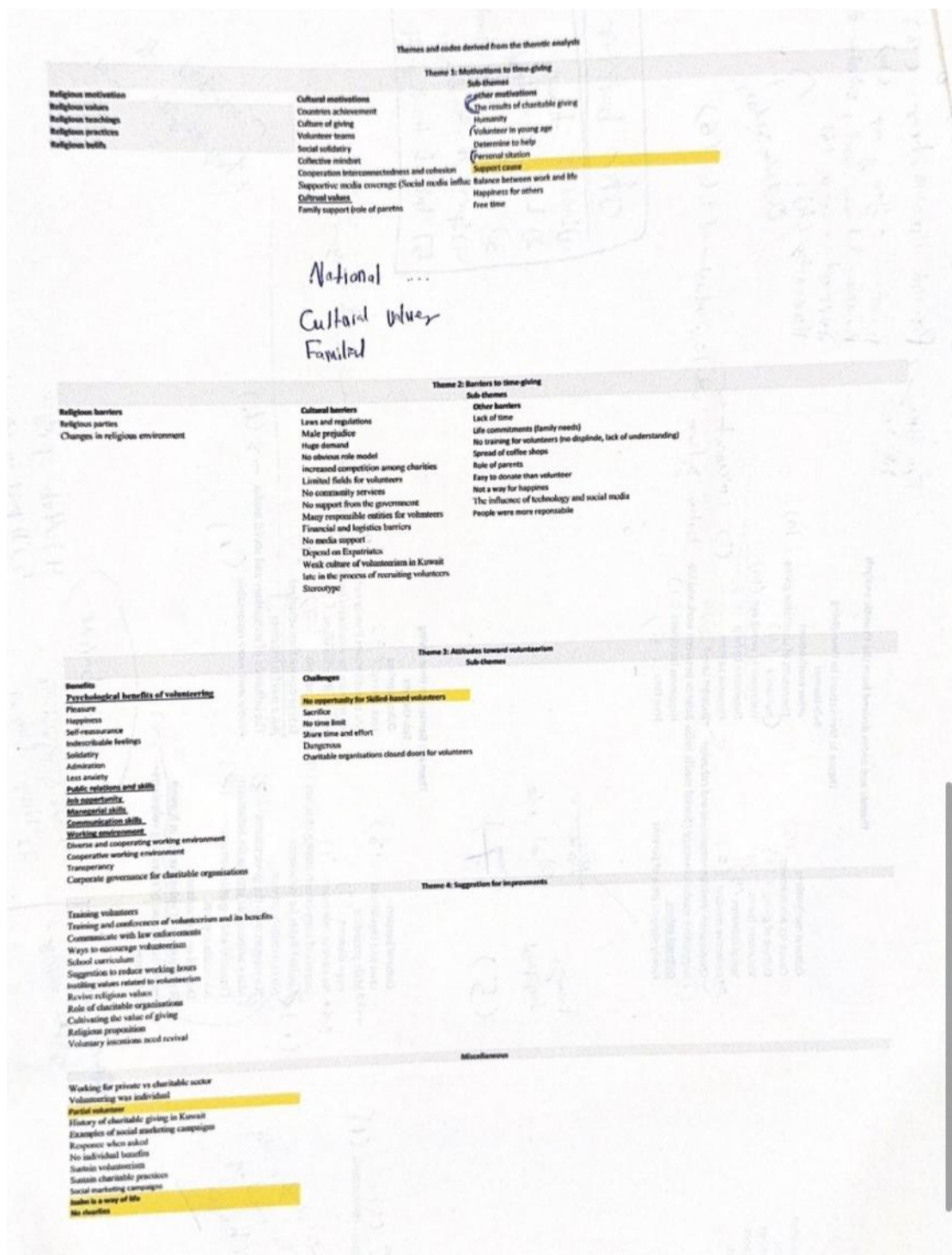


Figure 3.4 Searching for themes 2 (created by PhD student).

## Phase 4: Reviewing themes

During the fourth phase, the themes were redefined in line with those identified in the previous phase to determine whether they needed to be integrated, refined, separated, or even rejected. Through this phase, some of the themes were not valid due to insufficient data, and others overlapped to form one theme. To finalise this phase, the researcher had an overall idea of the different themes and provided a comprehensive narrative of the data. (see Figure 3.3).

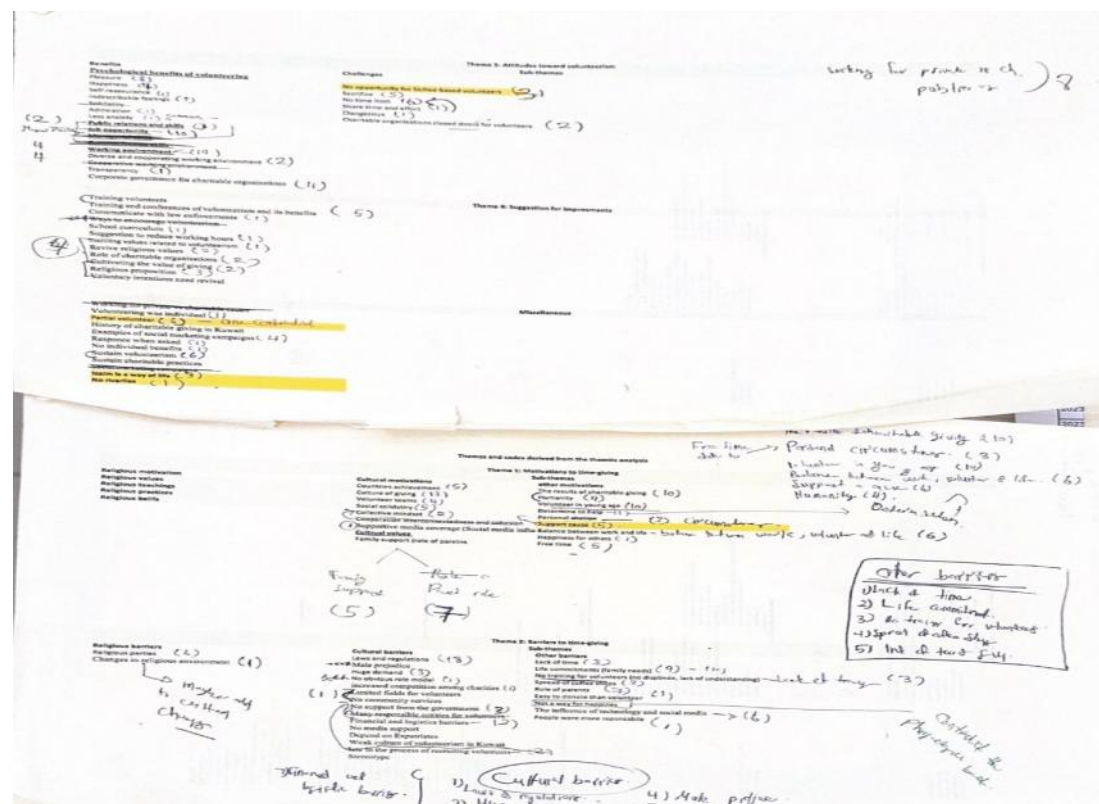


Figure 3.5 Reviewing themes (created by PhD student)

## Phase 5: Defining and naming themes

The fifth phase of the data analysis starts when the researcher is satisfied with the thematic mapping of the data. During this phase, the researcher focuses on defining the themes by identifying and classifying the main idea behind each theme. The researcher also defined the sub-themes and refined them to accompany the study narrative (see Figure 3.4).

During the fifth phase, the researcher refined and clarified the identified themes. This step involved the examination of each theme to define its scope

and significance to the study context. The researcher was able to describe each theme, its core concepts, and its relation to the research objectives. The researcher also refined the names of themes to ensure a concise representation of the context. This phase allows the researcher to interpret and present the findings of the research coherently. This phase was essential as it ensured the distinction, significance, and accuracy of the data in capturing the complexity of the data (Braun and Clark, 2006).

Figure 3.6 Defining final themes (created by PhD student)

The last phase of the data analysis is the final analysis and writing of the report. Writing up thematic analysis should be concise and coherent. The researcher should also convince the reader with a logical, non-repetitive story. In order to write a well-thought-out thematic analysis, published examples that used thematic analysis were reviewed, and as recommended by the supervisory team, in this study, the findings and data analysis were merged together and presented in the following chapters. Chapter 4: Motivations for Time-Giving to Charitable Organisations in Kuwait; and Chapter 5: Barriers, facilitators, rewards and challenges to time-giving in Kuwait.

### 3.6 Approach to trustworthiness and rigours in research

Qualitative researchers suggest the importance of defining terms and procedures to develop ways to evaluate the quality of qualitative research (Bryman, 2016). Accordingly, Lincoln and Guba (1985) and Guba and Lincoln (1994) suggested two major criteria to evaluate qualitative studies, which are trustworthiness and authenticity. It is suggested that there are four criteria for trustworthiness, which include credibility, transferability, dependability, and confirmability. Credibility is gained when researchers follow good practices and submit the findings of social world members for validation. Transferability, as stressed by Lincoln and Guba (1985), is the ability of a qualitative researcher to produce thick descriptions of the researcher's culture that form a database for evaluating its transferability. Dependability, as suggested by Lincoln and Guba, involves following an auditing approach by ensuring that all records are kept of all phases of the research, including problem formulations, participant selection, interview transcriptions, and the decision for data analysis. Lastly, confirmability is critiqued by Lincoln and Guba (1985) to ensure that the qualitative researcher behaves in good faith to refrain from theoretical tendencies or personal values that might influence the findings of their studies.

To establish the credibility of this study, the researcher spends time with the participants to gain a deeper understanding of their experience and to reflect

on their perspectives more accurately. The researcher also discussed and shared the findings as well as the methodology with the supervisory team to obtain their feedback on the areas that need improvement. The researcher also used various data from the interviews and compared the responses of the participants to verify the consistency and reliability of the findings. The inclusion of various participants' experiences validates the findings and minimises potential biases (Creswell, 2014). According to Mitchell et al. (2012), this approach ensures the validity of the study findings and lowers the possibility of biased findings, which provides a precise understanding of the research context. Accordingly, interviewing diverse participants enriches the collected data as it allows for more detailed analysis and helps in the identification of various patterns across different participants' perspectives (Patton, 2014).

This diversity could enhance the credibility of the research by capturing a wider range of individuals' perspectives and experiences. For instance, the diversification in age and gender guarantees that the study reveals differences and similarities and prevents generational and gender biases (Creswell, 2014; Patton, 2014). This comprehensive approach ensures that the research findings accurately reflect the study context.

Another criterion that the researcher tried to maintain is the confirmatory nature of the data, obtained through gathering data from participants with different perspectives on the charitable sector in Kuwait. The diverse ages, genders, and education of the participants of the participants helped in gathering multiple perspectives.

This study intends to provide a deeper understanding of the Kuwaiti charitable sector. One of the limitations of this research is the lack of transferability, which suggests that the findings might not be applicable to other contexts. The final chapter of this study will present in detail the significance of the study and its applicability in other contexts (Miles and Huberman, 1994). The specific context of Kuwait could affect the transferability criteria, as suggested by Lincoln and Guba (1994). The transferability criteria rely on the ability of the researcher to

provide in-depth contextual data to help others assess the applicability of the findings to different settings. Since the context of the study is based on Kuwait's unique cultural and religious factors, the researcher tried to offer a thorough description of the study context to help the reader evaluate the relevancy of the findings to other contexts.

Another criterion that the researcher tried to maintain is dependability by consistently pursuing any issues that might arise during the interviews (Yin, 2003). In order to eliminate interview errors, the researcher initiated the research protocol to obtain ethical approvals, and as suggested by Yin (2003), the research protocol as well as the discussion guide comprehended the standardisation of the rules needed to be followed while interviewing the participants. These steps helped the researcher address interview errors and enhanced the reliability of the collected data, as implementing a comprehensive research protocol that included ethical approvals ensured the protection of participants and the integrity of the research (Creswell, 2014). Taking into consideration Yin's (2003) recommendations, the researcher carefully constructed the research protocol along with the discussion guide to standardise the interview process. This step helped the research to minimise bias and ensure consistency among the interviews. Through the adherence to these protocols, the research intended to establish a valid data set that strengthened the findings of the study.

As recommended by Miles and Huberman (1994), the interviewer ensured to maintain transparency and described to the participants the process and settings of the interviews. This was achieved through implementing certain practices during each interview, such as explaining the purpose of the research and the nature of the interviews. The researcher also shared with the participants how the data would be used in the study. In order to minimise bias, the interviewer avoids making any unneeded comments, tones, or nonverbal cues that might influence the participants' answers. The researcher undertook thorough preparation for each interview to avoid personal presumptions by sharing the interview guides and questions with the

supervisory team (Melanie and Belk Russell, 1989). To avoid personal presumptions during the interviews, the researcher followed several strategies. On one hand, the use of open-ended questions allowed the participants to express their experiences without the researcher leading their responses. On the other hand, the researcher practised active listening and maintained neutrality to avoid expressing presumed opinions that could influence the conversations. Moreover, as a means to ensure the dependability of the study context, the researcher ensures thorough documentation of the research procedure, data collection, and data analysis. The researcher reviewed the data regularly and sought feedback from supervisors to confirm the reliability and consistency of the findings.

For the purpose of maintaining conformability criteria as described by Lincoln and Guba (1994), the findings of the research are shaped by the data and participant perspective to minimise the researcher's bias. So, the participants were given the freedom to respond and speak during the interview, with the researcher interfering as little as possible and passing judgment on them. By following these practices, the researcher could make sure that the study findings accurately reflect the viewpoints of the participants rather than their preconceived notions. Furthermore, designing the appropriate interview questions through excessively reviewing literature in the same context and how the researcher approached their findings helps the researcher overcome relevant issues related to reliability (Churchill and Iacobucci, 2006).

The audio records of the interviews were used to guarantee the accuracy of the data during the analysis phase. The researcher also evaluated the notes that were taken during each interview and compared them with the transcribed data to solve the issue of reliability. The findings of this study are considered valid and reliable, as the researcher was able to successfully interview a sufficient number of participants to meet a 'saturation point', enabling the study's objectives to be addressed.

### 3.7 Ethical considerations

The researcher was familiar with the code of ethics prior to the start of the study. Before starting the data collection, the researcher obtained ethical approval from the Manchester Metropolitan University (MMU) Business and Law Research Ethics and Governance Committee, which approved this research (EthOS Reference Number: 25636). Approval is valid until November 15, 2022. The researchers submitted the project protocol, consent form, and information sheet documents to grant ethical approval. The researcher ensured the anonymity of the data by applying a coding system. The consent form was signed prior to the start of each interview. The consent forms ensured that the participant was aware that the interview would be audio recorded. The participants were voluntarily informed about the length of the interview.

To ensure the comfort and safety of the participants, the researcher conducted the interviews in their offices. The researcher did not ask the participants for personal information (e.g., addresses), and they were referred to pseudonyms to ensure the anonymity of the participants (Thornhill et al., 2009). The confidentiality of the participants was ensured before the start of each interview (Creswell 2014). The participants were informed that they could proceed to the next question if they did not wish to answer certain questions.

### 3.8 Personal reflection

I was raised in a family that strongly supports charitable giving; my father, who is one of the well-known leaders of Kuwait's charitable sector, has been an inspiring role model for me. I have always felt blessed knowing that my father is on the other side of the world (e.g., Africa, East Asia...), honouring orphans, helping widows, and supporting patients and other needy people. My mother has constantly encouraged me to join school volunteering programs since I was 4. I used to participate in school volunteer programmes that arranged regular



visits to orphans where I used to stay and play, giving gifts that my mother helped me prepare. We also used to visit elderly care homes. When I went to high school and university, I used to participate in anti-drug campaigns, fundraising, and community services.

Together, my parents have helped to shape my personality. My commitment to helping the community inspired me to join the charitable sector as an employee. Holding a BSc in accounting and an MBA, provided me with a strong foundation in financial and business management.

I started my professional career as an accountant in a Kuwaiti charitable organisation, where I was responsible for managing financial records, preparing reports and analysing financial statements. Working in the charitable sector allowed me to apply my accounting and business knowledge, while supporting a sector that I am passionate about.

My personal background and professional experience have strongly influenced my decision to pursue a PhD in non-profit marketing. While working as an accountant for Kuwaiti charitable organisations, I observed a paradox that we received large amounts of monetary donations; however, the level of time-giving was relatively low compared to the monetary giving. This sparked my curiosity about the underlying factors that motivated or deterred individuals from giving their time to charitable organisations in Kuwait. At the same time, I was fascinated by how business organisations in Kuwait were applying sophisticated marketing strategies to influence consumer purchasing behaviour. Consequently, I found it conspicuous that similar methods were not used to influence volunteer behaviours in the charitable sector in Kuwait. This inconsistency influenced me to consider the potentiality of using marketing and behavioural insights to better engage and motivate volunteers in Kuwait.

My interest in understanding volunteer behaviour, along with my personal and professional background, motivated me to pursue a PhD in this area, where I am looking forward to bridging the gap between understanding the motivations

and barriers to volunteer behaviour and the use of marketing strategies to influence behavioural change.

### 3.9 Summary

This chapter demonstrated the methodological approach used in this study, which includes the research philosophy, paradigm, methodology, data collection, data analysis, and ethical considerations. The study adopts an interpretive philosophy and uses a qualitative approach to collect the data. The researcher used the qualitative method by conducting semi-structured interviews in Kuwait. The chapter addressed the researcher's main steps to approach the data and how the data were analysed. Qualitative data was analysed thematically by the researcher, and the detailed findings and discussions are presented in the subsequent chapters four and five.

## Chapter 4

### MOTIVATIONS TO TIME-GIVING IN KUWAIT

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#### 4.1 Introduction

This chapter and the following chapter five present my findings. They consider the views of the participants regarding the charitable sector in Kuwait. This chapter demonstrates and discusses the first theme of the study, which is the motivations for time-giving in Kuwait. The findings of the collected data provide

a comprehensive understanding and highlight the key factors and their relatedness to the current literature. Therefore, this chapter is organised into four major sections, each of which focuses on a sub-theme related to the first theme of the study. The second section presents and discusses the findings related to staff volunteers. The third section focuses on the participants' opinions of the religious, cultural, and other factors that drive time-giving in Kuwait. Table 4.1 below provides an overview of the major themes and sub-themes of the study, which will structure the remainder of this chapter and the subsequent chapter. The table presents an overview of the study's findings based on the qualitative data analysis. The findings are organised into five main themes: motivations, barriers, facilitators, rewards and challenges, each of which is further divided into relevant sub-themes. These themes reflect the complex interplay between personal, religious, cultural and organisational factors that influence time-giving behaviour in the Kuwaiti charitable sector. The table also consists of relevant theoretical frameworks, such as gift-giving theory, social identity theory (SIT) and Hofstede's cultural dimensions, to help in the interpretation of participants' perspectives.

	Main Theme	Sub-Themes
CH4	Motivations	<u>Religious Motivations</u> <ul style="list-style-type: none"> <li>- Religious beliefs (e.g., rewards of blessing)</li> <li>- Shared religious values (e.g., altruism, honesty and integrity, discipline and responsibility, equality)</li> <li>- Religious teachings and morals (e.g., Quran and Hadith, accountability and day of judgment)</li> </ul> <u>Cultural Motivations</u> <ul style="list-style-type: none"> <li>- Cultural values: habit of giving (e.g., volunteer in young age)</li> <li>- Cultural values: family support.</li> <li>- Cultural values: collective mindset (e.g., national pride)</li> </ul>

	Main Theme	Sub-Themes
CH5	Barriers	<u>Religious Barriers</u> <ul style="list-style-type: none"> <li>- Fear of religious labeling and judgment (SIT: out-group avoidance)</li> <li>- Perceived politicisation and declining trust in religious organisations</li> </ul> <u>Cultural Barriers</u> <ul style="list-style-type: none"> <li>- Laws and regulations: poor government support, financial/logistical barriers (SIT: uncertainty avoidance, charitable organisations)</li> <li>- Masculine and feminine roles (Hofstede's dimension: gender norms shaping volunteer roles and expectations)</li> <li>- Dependence on expatriates in charitable organisations (SIT: out-group exclusion, lack of representation for nationals, social identity conflict)</li> <li>- Role of parents: family influence and support (SIT: in-group loyalty, parental expectations shaping volunteer engagement)</li> </ul>
	Facilitators	<u>Personal Facilitators</u> <ul style="list-style-type: none"> <li>- Balance between work, volunteer, and life</li> <li>- Personal circumstances (e.g., retirement, ....)</li> </ul> <u>Social Facilitators</u> <ul style="list-style-type: none"> <li>- Supporting a cause</li> <li>- Humanity</li> </ul>
	Rewards	<ul style="list-style-type: none"> <li>- Happiness</li> <li>- Learning new skills</li> <li>- Commitment to beneficiaries</li> </ul>
	Challenges	<ul style="list-style-type: none"> <li>- Lack of time (e.g., work, study, family obligations)</li> <li>- Lack of organisational infrastructure for skill-based volunteers</li> <li>- Changes in life circumstance (e.g., leisure time)</li> <li>-No time limit</li> </ul>

Table 4.1 Themes and Sub-Themes of Chapters 4 and 5

#### 4.2 Getting started: Approaching the data

The thoughts of the participants have been examined through the application of thematic analysis to the data (Braun and Clarke, 2006). The interviews have been listened to several times to understand the participants' views and to ensure a thorough understanding of the data. The reading process was accompanied by underlining the lines that are crucial and connected to the analysis and reading objectivity in accordance with the established practices of qualitative research (Bryman, 2016). This chapter presents some quotations

from the participants' interviews to highlight the topics and conclusions that the analysis establishes. Furthermore, this chapter presents the results of a thematic analysis of the participants' responses, highlighting their implicit typologies and phrase repetitions (Braun and Clarke, 2006). This approach to analysing the data provides a comprehensive understanding of the participants' perspectives so that their viewpoints are clearly presented in the study.

#### 4.2.1 Staff volunteers

As mentioned in the methodology chapter, employees and volunteers who were interviewed came from Kuwaiti charitable organisations. The data analysis revealed that the employee participants thought of themselves as volunteers and considered their work in the charitable sector as 'staff volunteer work', as participant 4 mentioned:

As for me, I may have initially joined the charity sector as an employee. But there is a general fact about working in the charitable sector, within the State of Kuwait, that it is based on volunteering, even for those who join it as a job, even if they are classified as employees, a major and essential part of their work is considered voluntary work out of their love for charitable work, and this can be clear from the part that they deduct from their time, and even their sacrifices in some material aspects, are equivalent today to engaging in charitable work because of its mission to serve humanity (Participant 4).

Similarly, the majority of the employees believed that sacrificing financial incentives that may be gained through working in other sectors in favour of working in the voluntary sector was worthwhile. This is illustrated in participant 10's experience when she shared with the interviewer how she joined the charitable sector. The participant mentioned that she was working in the private sector in Kuwait with a high salary. At the same time, she presented a charitable project for one of the charitable organisations in Kuwait, who informed her that they would accept the project under one condition: that she accept to be employed in this charitable organisation and manage the project she presented to them. The participants shared her feelings and the challenge she confronted

by the new job offer, as the new job offered a lower salary. She said that she discussed the matter with her family and her father encouraged her by saying that in every organisation she will work for there will be responsibility and tasks, but the difference in working for a charitable organisation is that even though the salary is less, there will be a great reward from Allah. The participant joined the charitable sector following her father's advice, as she commented:

Praise be to Allah, I joined the charitable sector and started it as an employee. Even in the field of employment, there must be a point at which there is a difference between an ordinary employee working in other sectors and an employee who is working for a charitable cause, as in the charitable organisation's staff volunteering is greatly involved (Participant 10).

Although one of the employee participants disagreed with the idea, he then confirmed it when he stated that he volunteers by completing tasks that are not specified in his job description, which exemplified the points made earlier by another participant. Participant 16 asserted that he believes if an employee in a charitable organisation receives a salary, then it is not called volunteering; it is called a paid job. Participant 16 mentioned that even though some people might see us, as volunteers we are still getting paid, and it is not volunteering as volunteering involves an unpaid act. The participant then continued that even though he is working in the charitable organisation, he mentioned that inside the charitable organisation he volunteers through performing additional tasks which requires unpaid overtime that are not related to his job, as he mentioned:

I volunteer several times within the association, for example during Ramadan, distributing food baskets. This is not required of me, and no one tells me. I go and tell them that I want to participate for the sake of reward, meaning volunteering within the organisation (Participant 16).

Most of the Kuwaiti charitable organisation employees believe that they are volunteering for charitable organisations by performing additional tasks. The

employees mentioned that the more tasks they do, the more time they spend, and the less monetary incentives they receive are all perceived as types of volunteering as a way of receiving rewards in the form of blessings from Allah. The participants believed that the time and effort they dedicate to charitable organisations will be rewarded by Allah.

The findings of the study are similar to Knutsen and Chan (2015) who referred to staff volunteer activities as cross activities where staff overtime and additional activities are considered as volunteering to the charitable organisations. Knutsen and Chan (2015) points out the extra work due to the unfunded activities that the employees take on, which confirms the conclusion of the study, where that participant regularly explained they have no time limits when it comes to working for the charitable sector. For instance, Participant 14 stated that:

When I started working as an employee in a charitable organisation, even though I rejected this idea at the beginning, when I saw that we, as charitable organisations, needed employees to devote themselves to this organisation, I thought, 'Why do I give a portion of my time when I can give it all?' In my previous job, I used to work from 7:00 a.m. to 2:00 p.m. When I came to the charitable organisations, I went to work very early in the morning and got back home late at night (the participant laughed) until my family one day said, 'Why do you not take your bed and sleep in the charitable organisations?' (Participant 14)

Similar to Knutsen and Chan (2015), staff volunteers chose to take part in unpaid overtime work with the desire to contribute beyond their work. However, Knutsen and Chan (2015) state that the motivations for staff volunteers are due to personal commitments to organisations or as expected by organisational causes. The findings of this study suggest that in Kuwait, staff employees, volunteer to receive rewards in the form of blessings from Allah and contribute to society. For example, Participant 14 stated:

I believe that volunteering, even for workers in charitable organisations, does not give high salaries like the government and private sectors, so if one accepts to take a lower salary, it is out of love for others and helping others. This is partial volunteering [...]. The salary difference is huge, and this is what makes young people hesitate to join the charitable sector, especially young people (Participant 14).

Knutsen and Chan (2015) also assert that employees in the charitable sector receive low pay, they perceive their monetary sacrifices as a form of volunteering. Consequently, in this study, the term "volunteers" will be used to refer to staff volunteers in Kuwaiti charitable organisations. These findings propose that employees of Kuwaiti charitable organisations believe that they are volunteering their time and effort to earn rewards of blessing, which is rooted in their religious and cultural values. The first theme of the study will present the motivations for volunteers and staff volunteers in Kuwait to better understand volunteer behaviour in the context of Kuwait and enrich the understanding of charitable organisations to improve recruitment and retention strategies of volunteers.

#### 4.3 Theme 1: Motivation to time-giving

The purpose of this section is to look into what drives participants to engage in Kuwait's charitable sector. This theme further represents the participants' perceptions of the influence of religion on their charitable time-giving. The following three primary themes were found: (i) religious motivations (3 subthemes: religious beliefs, shared religious values and religious teachings); (ii) cultural motivations (cultural values). In the sections that follow, each of the motivations is discussed.

##### 4.3.1 Religious motivations

It was found that religious motivations are the most prominent factor, was cited by every participant as one of their main motivators. Commonly, participants



expressed their motivations by reflecting on their religious beliefs, shared religious values and religious teachings and morals.

#### 4.3.1.1 Religious beliefs

The findings of this study are concurrent with several other studies of the motivations of volunteers (e.g, Wymer Jr, 1997). The findings also support the arguments made by de Abreu et al. (2015), who remark that religious beliefs motivate volunteerism through shared values and a sense of community, moral and ethical teachings, a sense of purpose and meaning, and social support and encouragement. The authors imply that religious beliefs could serve as a powerful motivation for people to participate in volunteerism. In the context of this study, the participants who volunteered for charitable organisations in Kuwait are primarily motivated by religious belief, which is driven by rewards of blessing from Allah, shared religious values, and religious teachings and morals. The following sections discuss in detail the findings that emerged from additional probing into religious beliefs.

##### (a) Rewards of blessing from Allah

Firstly, the rewards of blessings appeared to be the main factor driving the participants to volunteer and work for the charitable sector in Kuwait. The participants mentioned that rewards in the form of blessings are the main force that contributes toward their charitable practices. They are looking forward to the reward of blessing in life and afterlife, as Participant 13 stated when asked about what he likes mostly about volunteerism:

Participant 13: The impact that Allah has placed in the place where aid arrives, that the individual is the reason for the arrival of aid to sixteen million people, and that all his movements and actions include charitable exerting, giving, and impact. The individual sleeps on his bed, and his count of rewards of blessings continues, and the count of beneficiaries whom he helped increases as well. This thing makes a person believe with certainty that he is a millionaire or billionaire on this earth and sympathises with billionaires who do not feel this way.

Participant 13: No matter how great the difficulties and distress in this work or the great challenges, a person may sometimes become frustrated, but whoever remembers the continuous increase of rewards of blessing and the continuous increase in beneficiaries because they were the reason for the change that happens to people. For instance, now he is in this place signing a paper, and someone is drinking a drop of water that he dreamed of, and someone's eye is healed after being blind for twenty years.

The above comment reflects the participants' perception that their volunteering and charitable practices will be rewarded in the afterlife, and the more they help others, the more rewards of blessings they will gain in the afterlife. The majority of participants also stated that they are looking forward to the rewards of blessings in this life and the afterlife. The participants also believed that their volunteering was a way to show gratitude towards the blessings they received from Allah. In their view, the rewards of blessings they receive in this life are signals from Allah; that this is only a tiny part of the rewards of blessings they will receive in the afterlife.

These findings are supported by the current literature as according to Moufahim (2013), giving is encouraged in Islam, and Muslims are required to give generously without expecting anything in return. In Islam, giving is regarded as a means of obtaining Allah's blessings and atonement for sins. The Prophet (PBUH) highlighted the importance of giving to one another because it builds affection, strengthens brotherhood, and helps to settle disputes. During the Islamic pilgrimage, supplication gifts are delivered in an attempt to receive soteriological benefits. The supplication gifts are viewed as a type of prayer, where the giver seeks a reply of supplication prayers and counter-gifts. The motivation to give is rooted in the presumption that these religious gifts will bring spiritual blessings to the giver and the receiver. Although it is true that Muslims may expect some rewards in the form of a blessing from Allah in the afterlife, these outcomes are not guaranteed. As according to the Islamic theological perspective, the rewards of blessing lie within the domain of the

unseen, and only Allah knows the ultimate truth behind these charitable giving. The Quran mentions that charities given for show or personal gain may not be accepted (2:264). Therefore, Muslims may expect or desire some rewards in the form of a blessing from Allah through giving their time; however, the essence of Islamic time-giving is to give without any anticipation of guaranteed returns. This reflects that any reward remains uncertain and depend on Allah's judgement.

In the context of Kuwait, volunteering for charitable organisations is similar to the argument proposed by Moufahim (2013) in terms of giving to obtain Allah's blessing. The participants of this study give their time because the Islamic religion encourages them to give by promising the giver spiritual rewards. The participants of this study volunteered as part of worshipping and being closer to Allah. Time-giving is deeply rooted in Islamic societies, as Muslims believe that their giving is a way to earn Allah's blessings. Unlike this study, Moufahim (2013) study shows that Muslim gift-giving is similar to Mauss's theory, which involves a cycle where gifts are given for spiritual rewards, not only for the benefit of those who receive them. As mentioned by Kochuyt (2009) charitable giving in the Islamic context extends beyond the beneficiary as it aims to contribute to the community and their relationship with Allah.

Furthermore, the analysis of the data shows that some participants believe that their volunteering is a form of trading with Allah and that their charitable practices are gift-giving to Allah. The notion was exemplified by Participant 11, who stated when asked what keeps them continuing to volunteer and how they feel as a volunteer:

Participant 11: the thing that keeps me in volunteer work is our religion. As Prophet Mohammad (PBUH), said: The one who seeks to fulfil the need of his brother is like the one who prayed in my mosque for two months. I mean, when you strive to fulfil the needs of your Muslim brother, you will see Allah reward you. Perhaps religion, our feelings, my faith, and my personal conviction is that Allah has "faithful servants, he has designated

them to meet people's needs." We ask Allah that we be among his faithful servants, for whom he has designated us. I mean, today I say what is the powerful force that allows me to work day and night with different groups, the elderly and the disabled. I say that this is a divine power that Allah has given us.

Participant 11: I say today that Allah has given me a divine blessing. When the doctor said that I would not have children, and later Allah granted me with four children. I used to get back to volunteering one-week postpartum. I had 12 miscarriages, but nothing affected my volunteer work.

The participant asserted that religion is what helped her sustain her volunteerism. By reflecting on Prophet Mohammad's (PBUH) sayings. She perceived that her volunteering was gifting from Allah, as she believed her pregnancy was a divine gift; therefore, she continuously devotes her time to Allah.

It can be seen from the above statement that Participant 11 discovered that Allah had gifted her time by blessing her with Children. She confirmed that she would continue in this gift-giving cycle with Allah through her volunteering because she will never fulfil Allah's gifts for her. Other participants also mentioned that the act of volunteering is a trade with Allah; Participant 7 clearly stated:

Volunteering influenced my work with charitable organisations. I mean, I am sorry, but I do not care about a director, a minister, or a chairman of the board of directors. Why? Because my trade is with Allah. I am the one who is held accountable by the Lord of the Worlds. Sorry, I do not mean to disrespect anyone, but seriously I do not care internally, as the accountable of my action is Allah (Participant 7).

These findings are supported by many authors (e.g., Jamal (2019). Moufahim's (2013) study argues that Muslims believe that giving without expecting anything in return leads to rewards from Allah, such as sin forgiveness and access to heaven. Giving acts, such as charity (Sadaqa) and the required Zakat,

are viewed as a method to purify riches and draw closer to God. In Islam, the idea of the pure gift holds that Allah 'repays' the sender with worldly blessings and soteriological rewards. Supplication gifts encourage 'prayer' counter-gifts, with the hope that Allah will reward both the giver and the receiver. Soteriological gifts are offered in the hope that Allah would credit them to loved ones' spiritual balance sheets, thus assisting their afterlife journey.

These findings echo one of the main motivators for time-giving: as discussed in the literature review above, Muslims are motivated altruistically to give their time, which results from the perception that they give their time without any expectation in return. Mittermaier's (2014) findings demonstrated that Egyptian volunteers, give their time to fulfil religious duty which is perceived as more important than social exchange. These findings contradict Mauss's (1954) theory of the gift which implies that there are no truly altruistic gifts and that gifts are explicitly driven by reciprocity.

According to Mauss's (1954) theory, gifts initiate social bonds through an obligation to exchange presents, as the giver expects material, symbolic or relational returns. Though, in the context of Islamic time-giving, while the participants of this study hope for rewards of blessing from Allah, this form of expected return is fundamentally distinct from Mauss's conception of reciprocity. In Islam, rewards of blessing remain within the realm of the unseen and are not guaranteed. The teaching of Islam emphasises that the intentions are the central values of Muslims' charitable acts and that insincere motivations to giving are rejected by Islam (Qur'an 2:264; al-Bukhari, 1997). Consequently, although Muslims give their time to receive rewards of blessing from Allah, their act of giving remains non-transactional, as there is no material or social return, and even the spiritual return remains uncertain and dependent on Allah's judgement in the afterlife.

In the context of volunteering for charitable organisations in Kuwait, the volunteers stressed that the major motivation for giving their time is to fulfil religious teachings, which go far beyond social exchange. The participants

emphasise the deep influence of Islam on their volunteering, as they are motivated to altruistically give their time due to their religious belief in giving and receiving from Allah.

Unlike the Egyptian volunteers, Mittermaier (2014) discusses, the findings of this study suggest that Kuwaiti volunteers in charitable organisations believe Islam to be a way of life, and the real reason behind religious values and beliefs is to govern society and relationships. Therefore, Kuwaiti volunteers are motivated altruistically to volunteer because of the deeply rooted religious belief that volunteering is a way to give in return for rewards in the form of blessings. In contrast to Mittermaier (2014), giving in Islam is not compulsory, except for Zakat, which as mentioned earlier is compulsory only for wealthy Muslims. Other than that, Muslims giving is considered voluntary, and they look forward to rewards in the afterlife.

The findings of this study contradict Leichtman's (2023) study, which argues that, in the Kuwaiti context, there is a "tripartite system of transnational humanitarian giving, grounded in the individual's complex relationship not only with God and (civil) society but also with the state.", as suggested by the participants the government of Kuwait presents a challenge for volunteers and charitable organisations. The continuous changes to laws and regulations lead to unclear laws for volunteers and charitable organisations. Therefore, it is difficult to argue that in the Kuwait context, a tripartite system of humanitarian giving exists. Based on the study's findings, time-giving in Kuwait is similar to Moufahim's (2013) argument on religious gift-giving. As mentioned above, religious gift-giving is a pure gift that Muslims give without anticipating anything in return, and Muslims hold the idea of a pure gift that Allah will repay them in the afterlife. In this study, volunteers in Kuwaiti charitable societies volunteer to receive rewards in the afterlife. This suggests that the concept of religious gift-giving, as described by Moufahim (2013), aligns with altruistic time-giving for Kuwaiti charitable organisations, where volunteers give their time to contribute to the charitable sector and receive religious rewards without any expectations of reciprocity.

The study findings signal the importance of shared religious values in influencing individuals' decisions to volunteer and sustain their voluntary behaviour. This suggests that volunteers in Kuwait believe that their religion encourages them towards helping others, and being altruistic is rooted in the teachings of Islam. Religious values in Islam also emphasise the importance of giving to others and form a powerful motivation for giving. The following section discusses in detail the findings related to shared religious values in the Kuwaiti context.

#### 4.3.1.2 Shared religious value

According to the data, the participants' desire to volunteer for charitable organisations is to express their religious values. Four dominant religious values were identified as influencing the respondents' intention to engage in the charitable sector: altruism, honesty and integrity, responsibility and equality. The identified religious values serve as principles that guide the participants' motivation to contribute to the charitable sector in Kuwait. Islamic values, particularly, shape actions and philanthropic endeavours. The following sections discuss the shared Islamic values that motivate Kuwait's giving practices.

The findings of this study identified shared religious values as a major factor that influenced volunteering in Kuwait. These findings support this study's aim and objectives which are to understand the motivations and barriers to volunteering in an Islamic context; thus, the influence of shared religious values can enrich the understanding of the factors that are essential to understanding volunteer behaviour in Kuwait.

##### a) Altruism

Firstly, the study findings imply that altruism is one of the influential motivators for Kuwaiti charitable giving. Many Kuwaiti charitable organisations' volunteers

revealed that they give their time and efforts to the charitable organisations altruistically. For example, Participant 12 said that altruism was one of the major values that encouraged their volunteerism, as Participant 12, stated:

The Islamic religion is what gives you the motivation to work, according to the saying of the Prophet (PBUH), who seeks to help the widow and the poor is like a fighter for the sake of Allah, and there are countless stories of the Prophet (PBUH) about volunteering in Islam. Islam is the one who gave us the material for which we can work, for whom we work, and how we work. For the sake of Allah, Islam is the basis of information and faith—everything you want and what you can learn from it—as the Prophet (PBUH) encouraged altruism in his teachings (Participant 12).

It is evident from the above statement that altruism is a valuable religious value that influences the participant's willingness to volunteer. Similarly, some participants stated that being altruistic is an important religious value; in fact, it is the greatest religious value in Islam. As participant 23 mentioned:

The Prophet's (PBUH) sayings, "None of you truly believes in Islam until he loves for his brother what he loves for himself." This hadith touches my heart as it reminds me about the importance of putting the needs of other people before ourselves (Participant 23).

These results run counter to those of other researchers (for example, Batson 1994, Hibbert , Piacentini, & Dajani, 2003), who believed that volunteers are driven by egoistic reasons, such as the social or material rewards they receive from volunteering. Moreover, Smith and Macaulay (1980) claim that volunteers are motivated only by self-interest, not by any kind of altruism. However, similar to the study findings, Andreoni (1989), Chou (1996), and Batson and Powell (2003) contend that volunteering is driven solely by altruism.

Additionally, these findings are consistent with those of other researchers' recent findings. Alzaareer and Abdalla (2023) stated that altruism is one of the incentives for volunteering in the given situations. The researchers argued that



students at Australian Islamic schools volunteered for various reasons, including religious reasons, altruism and self-satisfaction and development, as well as, social motives and role-modelling parents. Similarly, in the context of Kuwait, the participant mentioned that their time-giving practices are significantly influenced by altruistic desires as altruism is deemed to be in the value that Islam encourages its adherents to be altruists.

The participants of this study perceived that Islamic values encourage their altruism and their belief that their religious values, especially altruism, provide a solid foundation for their time-giving behaviour. It was evident from the study that altruistic values were a significant motivator for volunteering in Kuwait. It also highlights that altruism has a major role in forming philanthropic practices in Kuwait, as altruistic tendencies are rooted deeply within the Kuwaiti culture and further reinforce the essentiality of altruistic values in motivating charitable giving.

#### b) Honesty and integrity

A second key finding of this research is that honesty and integrity are part of the religious motivator to time-giving in Kuwait. Many charitable-organisation volunteers in Kuwait revealed that honesty and integrity was a motivator to altruistic time-giving. The religious values were frequently cited by participants, as participant 14 stated, when asked about the importance of Islam in influencing his volunteerism, that:

Interviewer: What is the impact of Islam and the impact of Islamic values on your daily life as a volunteer?

Participant 14: there is no doubt that Islamic values govern my work and govern how I act in terms of my volunteering, and Islamic values are human values in the end, honesty and integrity, and all good morals that all religions mention. Of course I volunteer for the sake of pleasing Allah, it is like praying, fasting and Hajj. Likewise, doing these voluntary works to serve people and make people happy because one seeks reward from

Allah. I mean, I think that without adhering to the Islamic religion, the motivation to volunteer will diminish.

It is apparent that the respondent emphasised that being honest and maintaining integrity are important aspects that contribute towards volunteering practices as it fosters a sense of harmony in the society. The existing literature supports this finding, as, according to Smith's (1994) research, volunteering was associated with the values of honesty and integrity. These findings are similar to those of Haski-Leventhal (2009), who argued that integrity entails devotion to moral and ethical ideals, which coincides with volunteerism's altruistic nature. Along with being an altruistic act, volunteerism is frequently motivated by an individual's integrity and desire to positively contribute to society.

In the context of Kuwait, volunteers are motivated by emphasising the importance of upholding Islamic values, which serve as guiding principles for their acts. The participants signal the importance of humanity and integrity as fundamental religious values. They believe that integrity ensures that their acts align with teachings in Islam because, as some participants illustrated, volunteers are responsible in front of Allah for their actions. Thus, integrity encourages their commitment to creating a positive impact. Additionally, volunteer participants mentioned the importance of embracing humanitarian values, as volunteers require good intentions to contribute to society and help others, which was supported by other researchers (Haski-Leventhal, 2009).

Likewise, discipline and responsibility represent an integral part of religious values, as they are highly encouraged by Islamic teachings, which will be discussed in the following section.

### c) Discipline and Responsibility

A third key finding of this research is that discipline and responsibility appear to be one of the shared Islamic values that influence the giving practices of participants of the study. Responsibility represents an integral part of religious values, as they are highly encouraged by Islamic teachings. Some of the

participants mentioned that practising responsibility encourages them to maintain their voluntary behaviour and provides them with a sense of responsibility for others. The statement of participant 4 is a good example that illustrates this notion:

Charitable work really requires honesty in work. This means honesty is urged by our religion and encouraged by legislation. It means one does his best on the basis that he is able to bear honesty and responsibility (Participant 4).

Wymer's (2008) work supports these findings, stating that volunteers are motivated by a feeling of moral responsibility or duty as a primary motivator for volunteering (Gerard, 1985). The participants in this study frequently mentioned that moral responsibility encourages time-giving, as religious teachings highlight the importance of being responsible towards others. Volunteerism in Islam is guided by specific teachings and restrictions so that volunteers do not deviate from the goal assigned to them. Volunteers in Kuwaiti charitable societies carry within them deep values of love of goodness for others, benevolence towards them, and having a good influence on others. What distinguishes volunteers in Kuwaiti charitable organisations from others is that they expend effort and time without waiting for something in return, and this in itself represents an altruistic value.

#### d) Equality

A fourth important finding of this research is that equality is one of the values encouraged by Islamic religious beliefs. Some of the participants mentioned that the notion of equality encourages them to maintain their voluntary behaviour and provides them with a sense of responsibility for others. The following statements confirms this as Participant 13 commented:

The motivation for imitating the Prophet Muhammad, (PBUH), in the value of giving, and that the Prophet (PBUH) when he was asked will we have a reward for taking care of beasts? "He answered that you will be rewarded by helping everyone with a moist liver." He said, "A moist

liver.” He did not say Muslim, so it includes the Muslim and the non-Muslim, the Christian, the Jew, the Buddhist, and the mind, if he is captured, and is in need of water and food, should be given as a form of charity and as a form of giving (Participant 13).

This statement shows that equality is an important religious value that motivates Muslims to give and help anyone who is in need. It is a value that is deeply rooted in Islamic teachings, and it emphasises the importance of eliminating any discrimination while helping others. It encourages helping others, regardless of their religion, race, or gender. Wymer’s (2008) research supports these findings as well, pointing out that volunteers frequently demonstrate an impartial dedication to the greater good and may be motivated by a sense of moral or civic obligation. Likewise, De Abreu et al.’s (2015) study of religious beliefs frequently emphasises the importance of helping others and promoting the well-being of the community and providing individuals with a sense of purpose and meaning in life, and volunteering can be seen as a way to live out these beliefs and values in practical ways, which can inspire individuals to engage in volunteer activities.

The findings confirm that volunteers in Kuwaiti charitable societies do not limit their relationship with society to limited areas of volunteering. They seek to do good in many fields out of their desire to achieve equality in providing aid. The sayings of the Messenger (PBUH), mentioned by some of the research participants, are a comprehensive statement of the importance of volunteer work in Islam. Some of the participants mention the Prophetic sayings (PBUH) that describe voluntary work, the equality that surrounds it, and voluntary work and conditions, all of which contribute. Therefore, equality is an Islamic value that is rooted in the volunteer intention and motivates them towards being active in doing good deeds voluntarily, without force, and not in pursuit of fame or victory for a political doctrine or intellectual orientation, so that the race to do good deeds is for the sake of love of Allah and the Messenger (PBUH).

This sub-theme indicated that religious values in Islam influenced Kuwaiti charitable organisations employees giving practices. The Islamic teachings and morals are what shed light on the importance of religious values. Therefore, the following theme delves into understanding the role of the religious teachings and morals in motivating volunteer practices in Kuwait.

#### 4.3.1.3 Religious teachings and morals

##### a) Quran and Hadith

First, the Islamic religion perceive volunteering as a high religious value that is encouraged by various Islamic teachings and morals. According to the participants, religious teachings and morals are considered one of the major motivators to volunteering, as participants frequently refer to the Quran and Hadith when they talk about charitable giving. Overall, the Islamic teachings signify the importance of charitable giving in the Islamic context and enhances our understanding of factors that influence individuals volunteering behaviour in Kuwait.

As it is obvious from the earlier comments. As Participant 16 stated:

Participant 16: there is no complete system, I mean a complete system that calls for volunteering like Islam. The Messenger (PBUH), used to say: If the day of judgment comes and one of you has a seedling in his hand, let him plant it. Well, then the world has ended, why? Because this can be useful and helpful. Also, the Hadith of the Prophet (PBUH) when he said a few is better than permanent it is better than many interruptions, which means that this little thing, do not despise it because this little thing can add up. Believe it, even if I see a tiny piece of dried dates, this half-dried date. If it satisfies the hunger of a poor person, although it will not satisfy his hunger, but this simple thing, half and a half per cent, will reach.

Participant 16: Many Quran verses and Hadith supports volunteerism, so when we hear the Hadith of what does it even mean if a dirham comes

before a hundred dirhams, so and the Quranic verse of whoever volunteers it is better for him. The verses and the hadiths about volunteering is an Islamic heritage. The hadiths and Quran verses contain many teachings that encourage volunteering.

The further statement that was stated by Participant 13 confirms the importance of charitable giving, he mentioned that:

As I mentioned, there are various motives for a person to work in charitable work, there is a person who searches for happiness and works in volunteer work, there is a person who searches for himself and finds it in volunteer work, there are people who search for bringing happiness to the hearts of others and find it in volunteer work, We always talk about the global humanitarian work that they speak of as a language, and volunteer work is all included within the scope of charitable work and Islamic work because Islam is from the beginnings, imposing zakat for the sake of solidarity, the rich and the poor, it is a right and a duty and not volunteering, favour or tax, the tax is on money, activity. Or the added value, while Islam makes zakat based on your financial ability. If your financial ability reaches a quorum and one year has passed, then zakat is due on you and there is no one exempt from that (Participant 13).

These examples exemplify the importance of Islamic teachings in shaping the participants' practice of giving. The majority of participants recalled a Quranic verse or a hadith of the Prophet (PBUH). The teachings of Islam clearly influence Kuwaiti charitable organisations and staff volunteers charitable giving. The findings suggest that Zakat and Sadaqa are essential aspects of giving in Islam, and volunteering is considered a religious practice of giving, as the participants mentioned they contribute their time and effort without any expectations in return.

These findings support De Abreu et al.'s (2015) argument that the teaching of religion frequently emphasises the moral and ethical duty to help others and advance societal welfare, which can inspire people to give up their time and resources. Additionally, the findings support Keskin and Yucel (2020) suggestion that Islam promotes the concept of people as vicegerents on Earth, responsible for the well-being of all creation. The authors further claimed that volunteering is an expression of Islamic teachings, expressing Muslims' commitment to society and that the Quran and Sunnah serve as major sources that incorporate the ethos of volunteerism within Islamic tradition. This is similar to the findings of this study which shows that volunteers in Kuwaiti charitable societies mentioned that the teachings of the Islamic religion urge them to volunteer, and they mentioned that the Qur'an and Sunnah encourage them to volunteer because of the great reward of blessing they will receive.

Additionally, the findings regarding the motivations of Kuwaiti charitable organisation volunteers share the findings of several other studies in the existing literature, which claim that Islam influences its adherents' commitments towards society and that Islamic texts such as the Quran and Sunnah are the major sources that encourage volunteering. This study's participants always referred to a Quranic verse or to Prophet Mohammad's sayings (PBUH) whenever they described the importance of giving their time in this life. Even the participants who mentioned that she was raised by a liberal family stated that her family made sure to guide and educate her about the teachings of Islam. Thus, this suggests that in Kuwait, even less religious people are to some degree influenced by Islamic teaching because in Kuwait it is hard to separate religion from culture.

In this study, it is apparent that many participants mentioned that one of the motivations that sustained their time-giving is religious morals, as the participants stated that they feel they are responsible for their actions in front of Allah and that Allah will reward them in the afterlife; therefore, they are ensured to be accountable for their actions in charitable organisations. Because they are helping the needy, they feel a huge responsibility, as many needy

people account for them. The following section discusses another religious teaching that influences the participant's practices: accountability and the day of judgment.

b) Accountability and the day of judgment

Second, accountability and the day of judgment are deemed to be two of the influential religious morals that influence Muslim practices of giving. The findings of this study revealed that religious morals such as accountability and the day of judgment are important religious motives, and most of the participants mentioned being accountable to Allah and looking for heaven in the afterlife. For instance, some of the participants stated that they wanted to engage in the charitable sector because they feel that they are accountable to Allah and they want to go to heaven on the day of judgment. This factor was stated by several participants. For example, Participant 5 stated the importance of accountability which detailed that:

Participant 5: Charitable work may be a fertile place for wealth for weak souls, and it may be a fertile place for human exploitation and human trafficking, a fertile place for forming relationships and gaining influence, a fertile place for many things.

Participant 5: Therefore, the religious accountability and deterrent of man is very important, as it you will always remember that you are in this place and that you are a trustee of this poor person's right to Allah's money, that came out of the donor's responsibility until it reaches the beneficiary, and you are a trustee that you are providing it to these people.

Participant 5: The process of religion is very close, no matter what regulations, policies and laws exist, if a person does not have anything stopping him, all of this will destroy him.

Participant 4 also expressed a similar statement:



Supervisory work is a little different from operational work, because man, Glory be to Allah, by nature does not like supervision. He does not like someone to be his supervisor. Through our managerial positions, we face some challenges, but I mean, if one works in a private sector, it is possible on the end of the week, the end of the month, the end of the period, I can go to the employer and ask for his forgiveness. But charitable work, by nature, from whom you will go and let him forgive you if you committed a sin (Participant 4).

The above statements suggest that being accountable to Allah serves as an effective means to enable them to maintain their charitable practices. This helps them understand the responsibility they have while participating in the charitable sector. The religious belief in the day of judgement and that they will be judged by their actions is what keeps volunteers in the charitable sector. The participants clearly state that accountability and the day of judgement significantly influenced their actions, as they perceived that their acts would be judged by a superior power. The volunteers in the Kuwaiti context believe that religious morals align their practices with religious teachings. Additionally, their strong beliefs about the day of judgment enhance their responsibility towards helping others.

According to the present literature, these findings are backed by Suzuki and Miah (2016) who argued that Islamic giving is motivated by the idea of gaining spiritual or divine rewards rather than material rewards. Genuine generosity in Islam is impacted by self-determination and the expectation of heavenly achievement. In Islam, giving (e.g., Zakat) is regarded as a religious moral with the expectation of divine rewards rather than earthly gains. Islam advocates generosity as a means of achieving socioeconomic goals of social justice in line with Shari'ah, which may be rewarded in the afterlife.

These findings are reinforced by recent literature in which Alzaareer and Abdalla (2023) studied the intrinsic religious reasons motivation for Islamic high school Australian students. Students are typically motivated by their religious duties and practices, which are part of their beliefs. following Islamic beliefs that

emphasise service to others and community service. Seeking spiritual and moral development via acts of selflessness. Although the previous studies did not mention accountability and the day of judgment specifically, as religious morals in Islam. Accountability and the day of judgment are some of the Islamic religious morals that were mentioned by the majority of participants as motivators towards their volunteering and ensuring their actions align with religious morals as they will be responsible towards their action in front of Allah.

The previous findings comprehended the religious motivations to volunteer for Kuwaiti charitable organisations, which highlighted the significance of religious beliefs, religious values, and religious teaching and morals and provided valuable insights into motivating individuals to contribute their time to the charitable sector in Kuwait. Since Kuwait is a collectivist society, it is challenging to separate religion from culture; thus, the following section discusses the findings related to cultural motivations.

#### 4.3.2 Cultural motivations

Cultural motivations have a crucial role in influencing the Kuwaiti charitable organisations' volunteers, according to Wymer's (1997) suggestion that cultural values influence prosocial behaviours that are valued in a community and, in turn, influence people's decisions to volunteer is consistent with this study. Individuals may volunteer as a means of expressing their moral and religious convictions within a community. Higher volunteerism may result from a person's cultural background emphasising principles like civic duty and social responsibility. Additionally, through established patterns of community involvement, cultural norms surrounding family and social networks can promote volunteerism. Therefore, the following section discusses the study's findings, which suggest that cultural values influence individuals' motivations to give their time.

##### 4.3.2.1 Cultural values

In the context of Kuwait, the participant believed that cultural values play a crucial role in influencing their charitable contribution. A number of cultural values were cited as motivators for volunteerism through their experience in

the charitable sector in Kuwait. Some of the cultural values that were frequently cited by the participants are the habit of giving, family support and collective mindset.

(a) Habit of giving

First, the habit of giving appeared to be one of the most influential cultural values that contributed to shaping the participant's giving practices. Among the various cultural values, the most frequently cited cultural values were the habit of giving and family support, which mainly influenced the participants' willingness to volunteer and sustain their charitable practices, As responded when asked how she started volunteerism, Participant 11 said:

Participant 11: For me, I was 7 years old, and when I say about volunteer work, I say that it is nature and environment. Innateness is a feeling from within that I want to help people, and environment. My father was the leader of the scout movement in Kuwait in the seventies, before I was born, so when I entered girl guides, entered the school. This scouting movement had a monthly and annual programme in the school. When I was seven years old, I was in second grade.

Participant 11: They used to take us flowers and make us visits to social care homes. He was in the 80s. When we used to go to social care homes, I used to see who had unknown parents, the elderly, and the healthy, and we would see them, and I was thinking from that moment how I could help them.

Participant 11: I would say instinct and environment, because we had the home and school environment. We had a law that we used to say every day, I promise to God to help people, God, the country, and the prince, and to help people. This was the scouting movement, its law, and the scoundrel that we said daily had an impact on me and when I used to see these groups and used to say that I must help them one day.

Participant 13 also supports this ...

Participant 13: I was born into volunteer work.

Participant 13: My first visit was to Africa. I was a year and a half old. We went there as a whole family with my father, mother, brothers and sisters. We went to Malawi - and it was during the summer that we went to Africa and had volunteer tourism, and it was with my father's relief program and with the orphans with the villages that we visited for awareness and health programs. You can say that from the beginning there was volunteer work in which we worked from the beginning of our lives, praise be to Allah.

What is reflected in the statements of the previous participants is that family plays a major role in initiating the habit of giving while raising their children. Getting their children engaged in volunteerism from a young age could instil a sense of responsibility towards helping others. As suggested by the participants, the early formation of giving practices could encourage children to develop a sense of empathy and responsibility towards others and enrich their personalities with altruism.

In Kuwait, the participants signal the importance of habit formation in influencing their motivation to give their time to the charitable sector. However, the findings differ from other studies, which report that we cannot overemphasise the importance of habit in influencing people's behaviours. However, when it comes to charitable giving and volunteering, similar to the findings of this study, the current literature (e.g., Lee et al., 1999; Grube and Piliavin, 2000) shares similar findings on the positive impact of habit formation on volunteering.

Since volunteering at a young age aid in the habit of giving, it is one of the motivations that was mentioned regularly by the study's participants. Accordingly, the data analysis indicated that most volunteers who kept on sustaining their charitable practices started volunteering at a young age. As Participants 17 and 9 stated:

Participant 17: I mean, let's say that since I was young, I have loved this work, and I have been through these voluntary practices for 55 years.

Interviewer: May Allah bless you.

Participant 17: Over fifty years of age—that is, if we say that it started approximately in 1969— [...].

Another example is Participant 9 statement:

My beginning was in volunteering in charitable work, in the charitable organisations that existed at that time, and this is about the late seventies and eighties, and the beginning was like collecting donations in mosques for charitable work, in disasters and other things, and there was also student work, part of which was in After charity, we got into it, but in general, I started doing charitable work immediately after graduating from university (Participant 9).

The participants who had been involved in the charity sector since they were young felt that they were a part of it, based on the statements made above. Because it made it easier for them to continue their philanthropic work and get more involved in this sector. The participants believe that their early involvement in volunteering encouraged them to develop the skills needed to enter the charitable sector in Kuwait. These findings are similar to Moore and Allen (1996) study, which looked into the effect of volunteering among young volunteers, and suggested that engaging in volunteer work at a young age encourages continued volunteer work into adulthood.

The findings of this study revealed that many participants volunteered at a young age, not necessarily to charitable organisations, but starting to volunteer, whether in school activities or Masjid, is what really motivated them to engage in the charitable sector and sustain their giving practices in their adult lives. This suggests that early engagement with the charitable sector

enacted voluntary behaviour in the participant's future life. Their young participation in the charitable sector shaped their personalities and enhanced their commitment to giving their time. Another important factor that motivated the participant towards contributing to the charitable sector in Kuwait is family support, which will be discussed in the section that follows.

(b) Family support

Second, another motivational factor that enhances the participant's volunteering experience is the family support they receive. As some of the volunteers mention that family support is essential when it comes to time-giving in Kuwait, as an example, Participant 8 shared the following statement:

Participant 8: The impact of the culture of Kuwaiti society. First of all, Kuwaiti society is a Muslim society—that is, a society that, by its nature, loves goodness, loves charitable work, and loves volunteer work. Charitable work is voluntary work; it makes no difference at all. We Kuwaitis were raised on this thing. I mean, we are born; we see it; they do not tell us. We see our families helping and volunteering. The least you see are very important things.

Participant 8: I remember one time, my father, may Allah have mercy on him, and he is an old man. He saw the parking shade of our neighbour was going to fall, so he stopped, supported it with his hand, and called out to for our neighbours to listen. Ok, he is not obligated, but this was voluntary on his part. You saw it with your own eyes. We were raised on something we saw with our own eyes.

Participant 8: Our children now, the present generation, may not see this, but we talk to them, give them, and share with them. I mean, yesterday I gave my daughters two dinars and told them, 'You can buy sweets with half of this, and the second you can give it to another person

who needs food that is not sweet, so what do you do?' One of the girls said, "I will give them the two dinars."

It is obvious from the previous statements of the participants that their charitable practices were significantly influenced by their family support. They understood that a person's family's values and beliefs play a significant role in forming their charitable mindset. From an early age, their family attempted to instil a sense of responsibility towards helping others. Another example is participant 8, who mentioned that the support she receives from her husband and children has allowed her to contribute more to the charitable sector. As she stated about her husband " My husband is understandable and loves volunteer work". This suggests that family support plays a major role in motivating the participants to volunteer in the charitable sector in Kuwait. A supportive family can inspire volunteers to give their time and effort to the charitable sector.

The findings of this study are corroborated by Bhati and McDonnell (2020) who indicated that family also has an impact on the intention to volunteer continuously—both favourably and adversely, depending on the family culture and support as well as on rewards and coercion. Furthermore, families of rescue squad volunteers were shown to be very supportive of their voluntary work by (Gora and Nemerowicz, 1985). In this study, one of the most important motivators for volunteer work mentioned by volunteers in Kuwaiti charitable organisations is family support and its role in instilling the values of sacrifice, altruism, and the spirit of teamwork in young people from an early age. These findings are supported by Bhati and McDonnell (2020), as the previous statements indicate that family support has a great influence on sustaining voluntary behaviour. This is mainly because, in collective societies, the family influences the individual's decisions. As Hofstede (2001) argues, in collective societies, the group mind overrides the individual's mind. Therefore, the following sections discuss the findings related to collectivism as a motivator for charitable giving in Kuwait.

(c) Collective mindset

Third, the data analysis also revealed that the collective mindset of Kuwaiti society facilitated the participants' volunteerism practices. This sub-theme emerged when participants presented the cultural influence on their motivation to volunteer. According to Hofstede's (2001) theory, the collectivist dimension refers to the societies where individuals preserve themselves as part of an integrated group, and the group loyalty and harmony are more valued than their personal preferences. In collectivist societies, social norms and societal expectations have an influential role in shaping individuals' behaviour. This concept was exemplified by Participant 5's statement:

Participant 5: We are in Kuwaiti society the social relations and social nature in it are overwhelming in many aspects. Therefore, the collective mind in Kuwait is easy to form. There is absolutely no difficulty in forming a public opinion regarding any new issue. I mean, it is one of the societies in which you do not find difficulty. By God, the contagion of thoughts is very fast.

Participant 5: Charitable work is, in the end, one of the parts of this nature, and you see, it took several ups and downs. Perhaps before the invasion, charitable work was alongside solidarity, and the Kuwaiti society that I originally loved began to work with its volunteer groups and its societal diversities. It began to work inside and outside the country, and this created an important asset and supported the culture of the charitable community in Kuwait.

The above statement illustrates how social solidarity and shared cultural values are integrated into the society of Kuwait, it facilitates a higher sense of interconnectedness, which is one of the fundamental aspects of collective societies. The earlier phrase "collective mindset" implies that the individual's decisions in Kuwait are influenced by wider community standards. Moreover, Participant 5 addressed that the speed of forming "public opinion" and the natural alignment of volunteer groups illustrates the social interdependence of



Kuwaiti society, where group interests outweigh individual ones. This collective nature reinforces volunteering as a social solidarity in national and regional needs, which was also expressed by the majority of the participants and is highlighted in the proceeding paragraphs.

The findings of this study contrast the findings of Jiang et al. (2018) who discovered that individualistic motives such as skill learning, socialising, and guilt relief impact the decision to continue volunteering in Saudi Arabia, which is considered a collectivist society. According to Jiang et al. (2018), the cultural motivations, such as empathy, altruism and community identity, shaped the motivations to volunteer, yet these values were interpreted through other personal factors, such as career development and social networking. This pattern was obvious across genders, occupational levels, and age groups and appeared regardless of whether individuals had previous family volunteering experience or not. However, a study by Finkelstein (2010) discovered that because collectivism emphasises the value of assisting others and improving communal well-being, it increases the altruistic drive to volunteer. Societies that prioritise collective objectives over personal ones tend to foster a greater sense of accountability for assisting others and ensuring the well-being of society. According to Finkelstein (2010), collectivism fosters a community-oriented mindset that places a strong emphasis on giving.

It was found in the current study that collectivism in Kuwaiti society is a powerful motivator to volunteerism, as the majority of the volunteers of the charitable organisations perceived that they were motivated to volunteer by Kuwait's strong culture of giving. These findings align with the current literature, as the studies reveal that a community-oriented mindset plays a significant role in fostering a sense of responsibility toward contributing to the community and charitable giving.

Another cultural motivation that was found to influence the participants' motivation to give to the charitable sector is national pride and honour of Kuwait's accomplishments internationally. As mentioned in Chapter 2, Kuwait was

nominated as the Centre of Humanitarian Action, and President Al-Sabah was nominated as the Leader of Humanitarian Action. The majority of the participants stated this accomplishment, which established a sense of encouragement towards contributing their time and effort to maintain their country's accomplishments. For example, Participant 3 mentioned that:

Especially since Kuwait is considered the centre of humanitarian work and Sheikh Sabah, may God have mercy on him, and the whole world did not give the state this name unless they saw its achievement in reality (Participant 3).

A similar study by Lai et al. (2013) argued that national pride encouraged volunteerism among individuals in China by fostering a sense of belonging through motivating individuals to contribute to the nation's volunteer activities. A similar study by Lai et al. (2013) argued that national pride encouraged volunteerism among individuals in China by fostering a sense of belonging and motivating individuals to contribute to the national volunteer initiative. Although the findings of Lai et al. (2013) align with collectivist values, they also signify national pride as a patriotic form of collectivism where national pride drives collective engagement. Lai et al. (2013) also suggested that honour in national achievement encourages Chinese people to volunteer. The findings aligns with Lai et al. (2013), as the majority of the participants mentioned that they honoured Kuwait's achievement in the charitable sector. The study findings suggest that Kuwaiti charitable organisations volunteers are motivated to volunteer their time and efforts to help their country sustain its achievements in the international charitable sector, driven by a sense of responsibility and belonging toward their Kuwait.

Alongside religious and cultural motivations, the study findings suggest that there are other factors that contribute to motivating individuals to volunteer for Kuwaiti charitable organisations, which will be discussed in detail in the section that follows.

#### 4.4 Summary

This chapter discusses the findings related to the study's aims and objectives, which aim to investigate the motivations of volunteers in Kuwait and examine the influence of religion and culture. The chapter further illustrated and discussed the findings related to the study's first theme. The first theme demonstrated the motivation to volunteer for charitable organisations in Kuwait. The chapter is further divided into two main sections: religious motivation, and cultural motivation. The first sub-theme focuses on religious motivation to volunteer and further discusses religious beliefs, shared religious values, religious teachings, and morals. Consequently, the data analysis revealed that Kuwaiti charitable organisations' staff volunteers are religiously motivated to volunteer due to their strong religious beliefs, which include the rewards of blessings from Allah. The shared values also significantly influence the volunteers' motivation to contribute to the Kuwaiti charitable sector. Finally, religious teachings such as the Quran and Sunna, along with religious morals, have a significant influence on the charitable giving practices of participants.

Cultural motivations were also examined; these show volunteers in Kuwait are motivated by cultural values. The shared cultural values that were found to be influential in the context of Kuwait are the habit of giving, family support, and a collective mindset. A sense of national pride appeared to have a strong influence on encouraging individuals to sustain their volunteerism and contribute to the charitable sector in Kuwait.

The findings of this study indicated that the motivation and barriers to volunteering are multifaceted, a combination of religious, cultural, and other motivations, with attitudes towards time-giving that can be obtained from the participant's experience in the charitable sector in Kuwait. These motivations and barriers play a major role in shaping individuals into willing volunteers for charitable organisations in Kuwait. The motivations and barriers to volunteering vary among Kuwaiti charitable organisations, which confirms the complicated nature of time-giving. The motivation to volunteer in Kuwait was found to be

inspired by religious motivations and cultural motivations. Furthermore, the following chapter of the study demonstrates certain barriers to volunteerism in Kuwait, such as cultural and religious barriers, as well as the facilitators, including the rewards and challenges associated with volunteerism for Kuwaiti charitable sector.

## CHAPTER 5

### BARRIERS, FACILITATORS, REWARDS AND CHALLENGES TO TIME-GIVING IN KUWAIT

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#### 5.1 Introduction

This chapter presents the remaining themes of the study, while the previous chapter discussed the motivation for time-giving in Kuwait. This chapter presents the second theme of the study, which examines certain barriers to volunteering in Kuwait, such as cultural and religious barriers. The third theme is also presented in this chapter which also discusses the facilitators, as well as the fourth and fifth themes, which are the rewards and challenges associated with time-giving to the charitable organisation sector in Kuwait.

#### 5.2 Theme 2: Barriers to time-giving in Kuwait

This section presents the second theme concerning the barriers to time-giving in Kuwait. Similar to the motivations, the data analysis revealed that there are three sub-themes that acted as barriers to time-giving in Kuwait, which is influenced by a combination of religious and cultural barriers. Each sub-theme is thoroughly discussed below.

##### 5.2.1 Religious barriers to time-giving to Kuwait

Based on the analysed data, this sub-theme reflects the participants' perceptions towards the religious barriers that demotivate people to volunteer for charitable organisations in Kuwait. Fear of religious labelling and judgment and perceived politicisation and declining trust in religious organisations further subdivide the religious barriers to time-giving.

#### 5.2.1.1 Fear of religious labelling and judgment

Firstly, although religion acts as a huge motivator for volunteering, the majority of participants state that religious labelling has played a huge role in demotivating people to engage with the Kuwaiti charitable sector. Some of the participants conveyed their discomfort with the social implication of being labelled as a member of a specific religious group. Participant 6 claimed that one of the reasons that prevented youngsters from participating in Kuwaiti charitable organisations is the fear of being religiously judged or labelled as belonging to a specific religious group. The participant stated that young people need someone who guides their volunteering without judging their other religious practices. He stated that:

"Religiously judging approaches have had a very significant impact on attracting volunteers "

In order to clearly understand the participant viewpoint, the interviewer asked the participant what he meant by "religious parties"? The participant answered by sharing a personal situation that confronted him when he actually used to volunteer for a charitable organisation that is considered to be Salafist (a Muslim religious party). When he said to other people (e.g. friends and family) that he would work for another charitable organisations, he was criticised by his friends as they told him that you will now leave the Salaf religious group and join the Muslim Brotherhood (another religious party). His response was to ask: "How do people attribute me to any religious party, and why do they judge people's religious intentions based on the organisations they work for? We all work to help the needy, so why do people put up obstacles to charitable work?"

He stated further that:

Even volunteer teams and volunteers, some of them are afraid to go to join charitable organisations, to avoid being labelled to a particular religious party and so on, and this affects them negatively. We are trying to keep these allegations away. (Participant 6).

As the above statement indicates, some individuals feel that the fear of being labelled as belonging to a specific religious party discourages volunteering and engagement with the charitable sector in Kuwait. They believe that their contribution will be a part of the religious group that does not share the same ideologies. Although the influence of religious parties on volunteering was not captured in the current literature, it was found that in the context of volunteering at charitable organisations in Kuwait, religious parties have a great impact on an individual's decision to join the charitable sector. The participants mentioned explicitly that individuals are not joining the charitable sector because they do not want to be labelled as members of specific religious parties. Therefore, the emergence of religious parties in the charitable sector created a barrier for individuals who wanted to volunteer in the charitable sector, as the majority of charitable organisations in Kuwait are run by specific religious parties.

In the context of volunteering charitable organisations, the dominant organisations are considered Islamic and belong to certain Islamic parties. The participants of this study said that this created a barrier for Kuwaiti people to join the charitable sector in Kuwait, as they refuse the idea of being labelled a member of a specific religious group. In Kuwait, religious parties in the past helped in the establishment of charitable organisations, and once religious parties interfered with politics everything changed. The influences of these changes will be discussed further in the section that follows.

The previous statement also confirms that the participant was frequently reluctant to engage with faith-based organisations, citing their concerns about bias. Their behaviour aligns with the social identity theory, as it posits that people tend to avoid out-group affiliation when religious identity has a strong element of self-concept (Dunaetz, 2023; Khadka, 2024). Individuals tend to avoid faith-based charitable organisations; therefore, it could be approached as a demonstration of out-group avoidance, with time-giving aligning with religious identity perceived as politicised or different (Wakefield et al., 2022).

#### 5.2.1.2 The perceived politicisation and declining trust in faith-based charitable organisations

Second, in addition to the previous point, according to some of the participants, the increasing involvement of religious groups with political objectives has frequently affected the confidence of the public in some faith-based organisations. Participant 9 asserted that at the time when leaders prioritised political agendas over religious teachings and values, it impacted their motives to seek power rather than religious rewards. This intersection of religion and politics influenced individuals' tendencies to join the charitable sector in Kuwait. The individuals felt that they were being used for political advantages, which affected the integrity of some of the charitable organisations. Participant 9 asserted that when religious parties started to interfere with the political system in Kuwait, the situation changed as following political trends somehow influenced their credibility and people tended to distance themselves from some religious groups. This was reflected in Participant 9's following statement:

To be honest, the religious people are not the same as before. At first, it was the ideal environment.

Participant 9 perceived that in earlier years, religious figures in Kuwait were more respected and trustworthy. For instance, individuals with visible religious symbols, such as beards, were widely trusted, even by liberals, as they were committed to Islamic values, which reflected their integrity. However, this trust weakened over time as the public perception of religious groups shifted. The religious parties in Kuwait began to engage with public activities, which made the individuals question their sincere intentions. This change in social attitudes reflects the increased scepticism toward religious groups who have been seen as pursuing political agendas rather than religious and charitable goals. For example, participant 9 stated that:

To be honest, they used to be trusted by everyone, but when the religious parties entered politics, this has led people to lose faith in their integrity and doubted their intentions.

It is apparent from the above statements that religious groups, by holding the right Islamic practices and principles, earned the trust of the Kuwaiti people. Unfortunately, when they became involved in politics, they lost the credibility they previously had. This is because political acts can directly contradict some of the Islamic teachings, which in turn decreases any credibility as a valuable religious party. In the context of Kuwait, the Muslim Brotherhood is an example of a religious group that engaged in politics and subsequently experienced a decrease in public support. Initially, the group gained popularity for its promotion of Islamic values. However, when they began to adopt a political stance and shift their focus from religious leadership to political power, they lost their credibility, which negatively influenced public opinion. This highlights the negative influence of the politicisation of religious organisations on public trust and volunteer engagement, mainly due to the shift in how religious identity is perceived in Kuwait's political context.

These findings are similar to Nelson and Nelson's (2021) argument that faith-based organisations are influenced by national political cultures rather than religious precepts. The study explored faith-based organisations in the United States, the United Kingdom, Germany, and Japan that were affiliated with various religions, including Judaism and Christianity. In the context of Kuwait, the integration of political agendas with religious leadership influenced how some faith-based organisations were perceived by the public. As it is apparent from the participants' perceptions, volunteers distance themselves from charitable groups who are politically motivated, indicating that the perceived political situation is a major barrier to time-giving in the Kuwaiti charitable sector. The following section discusses the influence of laws and regulations on volunteering to the charitable sector.



### 5.2.2 Cultural barriers to time-giving to Kuwait

This section demonstrates the cultural barriers to time-giving in Kuwait, which includes laws and regulations, masculine and feminine roles, dependence on expatriates in charitable organisations, role of parents and limited visibility of role models in volunteer roles. Many participants believed that the following cultural barriers had contributed to the shortage of volunteers in the Kuwaiti charitable sector.

#### 5.2.2.1 Laws and regulations

First, the majority of participants were greatly concerned with the role of the country's laws and regulations in posing significant challenges for volunteers. Participant 5 noted that continuous changes in government laws and the instability of the country's decisions affect the intentions of people to volunteer, as volunteers have no clear laws and regulations:

One of the important things that affects volunteers to sustain their volunteerism is the laws and the speed with which they change. They change quickly and there is no stability in the government laws that are related to volunteerism.

Similar to Participant 5's point, Participant 8 claimed that as a professional in the charitable sector in Kuwait, she believes that the multiple entities and the conflicts between those entities in terms of who is responsible for volunteers in Kuwait are the major reasons for the decrease in the number of volunteers. She claimed that three entities are officially responsible for volunteers in Kuwait: The Ministry of Social Affairs, the International Islamic Charity Organisation and Youth Public Affairs. The volunteer may be registered with more than one entity or may not be registered. These interactions with the multiplicity of entities responsible for volunteering do not leave a clear mechanism for volunteer work. In this matter, Participant 8 said that she called the authorities more than once to have a unit responsible for volunteer work. A personal example presented by Participant 8 is that she participated in preparing the volunteer work project for the Gulf Cooperation Council countries. This project's law stipulates that there must be only one body responsible for

volunteers, their specialisations, and their fields. This point was also supported by Participant 14 who clearly stated:

The legal aspect, it is not clear. The rights of volunteers are not clear, and their rights should be clear.

In the context of Kuwait, there is a heavy reliance on the country with regard to volunteer work and charitable organisations. The role of the government is exaggerated, and the role of Kuwaiti charitable societies is minimised. The findings of the study suggest that the laws that were initiated by the government to govern volunteering affected not only the charitable organisations (requiring them to take on volunteers) but also the volunteers. Many volunteers in Kuwait are unaware of the laws and regulations. As mentioned by the participants, there are many entities responsible for volunteers, and the continuous changes in the laws of the government negatively impact the charitable sector.

These findings are similar to Leichtman (2023) who contended that Kuwaiti charitable organisations work independently of the state yet increasingly under its sponsorship and control. However, the findings of this study suggest that the controls imposed by the government on Kuwaiti charitable organisations affected their capabilities as charitable organisations to attract volunteers. The increased laws and regulations and the continuous changes to these laws and regulations influenced the volunteers' intentions negatively in terms of comprehending their rights. Participants identified some of the key cultural barriers to time-giving in Kuwait that are related to laws and regulations: poor support from the government, financial and logistical barriers, and charitable organisations' uncertainty avoidance.

(a) Poor support from the government

The data analysis also suggests that some of the participants felt that government support for volunteers was limited. Many of the participants stated that there were few opportunities for volunteers, as exemplified by Participant 5 who questioned what are the advantages that the country and charitable

organisations provided for volunteers and what are the fields that we have opened for volunteers. The participants stated that not all volunteers want to pack aid cartons. For instance, if some doctors want to volunteer, what are the fields that the charitable organisations offer for them, or for accountants or engineers? Unfortunately, there is a lack of alignment and harmonisation in the opportunities available for volunteers within the charitable Kuwaiti sector. These claims show that the government's limited support acted as a barrier to volunteering in Kuwait, and specifically, the reason for the changes in the charitable sector is that the government was more supportive in the past. As participant 14 mentioned:

there are no role models such as Al-Sumait and Sheikh Nader Al-Nouri that a person can follow, and the government no longer supports volunteers was as the rulers of Kuwait in the past.

Sheikh Abdulrahman AlSummait was a remarkable Kuwaiti medical doctor and humanitarian recognised for his significant contribution to the charitable sector. He established numerous philanthropic organisations and was an icon of Kuwait's charitable giving. Another notable Kuwaiti who had dedicated his time to supporting charitable activities in Kuwait. These leaders devoted their time to the charitable sector and the government was very supportive at the time and facilitated volunteering for government-sector employees and encouraged them by providing them with early dismissals and leaves for travelling to provide aid. Participant 14 also stated that Sheikh Jaber (the former governor of Kuwait) supported charitable works, and this was reflected in the rest of the people. He means that this sign was clear and present, it was a sign that people would be compassionate and follow him. The government back then facilitated and sponsored charitable work and sponsoring it.

This point was also supported by Participant 5 through the following statement:

The observations that we used to see in the founders or the generation that followed the founders in charitable work are not clearly present now and in several ways.

As mentioned by other participants, the government nowadays is not cooperative when it comes to flexible working hours. Long working hours in the public sector as well as the private sector made it difficult for individuals to volunteer and participate in the charitable sector of Kuwait. Although, previously, government organisations encouraged volunteers by giving them early leave to work and support charities, the current government organisation systems make it difficult for volunteers to go to work for the charitable sector as the government restricted the working hours and in the government sector, and no early dismissals or limited travel leaves were granted for volunteers. This is also one of the reasons why some volunteers joined the charitable sector in Kuwait as staff volunteers in order to have more time to contribute to the charitable sector.

These findings contradict Leichtman's (2023) argument that in the context of Kuwait, there is a tripartite system for humanitarian giving. Leichtman (2023) claimed that there is a complex relationship between God, civilians, and the state when it comes to Kuwaiti charitable giving. However, the findings of this study suggest that the state of Kuwait is poorly supporting the volunteers; and unlike Leichtman (2023) the findings of this study suggest that the government actually acts as a barrier to time-giving in Kuwait.

(b) Financial and logistical barriers

Finally, participants reported the issue of shortages in financial and logistical resources as barriers for charitable organisations to encourage volunteerism in Kuwait. As Participant 11 highlighted:

Nowadays, volunteer work requires financial and logistical sources to facilitate the work for volunteers... The least you can do to help volunteers in Kuwait is with media awareness and support them in a certain way is to enable them to manage their affairs (Participant 11).

Similarly Participant 5 also noted logistical challenges in the fact that "the volunteer team wants a place to meet and develop, and this does not exist."

The above statements indicate how limited financial and logistical resources hinder Kuwaiti charitable organisations' abilities to provide volunteers. Such findings are supported by the existing literature, as Tacticos and Gardner (2005) argued that the government offers of process encouraged the use of volunteers to help with the work of Melbourne community health services, but did not give money that supports the systems required for those volunteers. This, unfortunately, affected the organisation's ability to manage its resources and volunteers effectively. In the context of Kuwait, the limitation of financial and logistical resources supported by the government creates a barrier to charitable organisations in the country. It is the financial and logistical barriers that limit the capabilities of charitable organisations to attract volunteers. Therefore, the government of Kuwait has a huge influence on enhancing the capabilities of charitable organisations to reverse this situation.

Participant 18. He stated that the capabilities of Kuwaiti charitable organisations are very limited, with four of the best charitable organisations in Kuwait unable to accept more than 200 to 500 volunteers. The situation highlighted the inability of Kuwaiti charitable organisations to absorb a large number of volunteers. Therefore, when it comes to volunteering it requires the capabilities of a country and the capabilities of large institutions, such as the Red Crescent and the International Islamic Charity Organisations, at their greatest level. The participants continue to come back to this point by saying:

Even if you find that the charitable organisations are stable and do not have internal disputes, their capabilities are limited. Encouraging young people to volunteer requires great financial and logistical capabilities (Participant 18).

Participant 18 mentioned that the country is not supportive when it comes to volunteering as people do not know that this thing requires a culture of spending, work, and logistics, it is difficult to do because there are people who do not support charitable work. He further claimed that charitable work in

Kuwait is limited to helping a poor or needy person by giving 500 KD, and that is it for charitable organisations.

It can be seen from the above statement that the limited capabilities of charitable organisations in Kuwait influence their ability to support more volunteers. Participants often indicated that the shortage in supplies is due to the lack of government support for charitable organisations.

This study is consistent with the study of Wilson and Musick (1997), who constructed an integrated theory of volunteer work by linking it to human, social, and cultural capital. Their study suggests that volunteering demands resources, such as formal volunteering, as productive work necessitates human capital, such as education and cultural values. In this study, the participants suggested that volunteering demands resources, and, unfortunately, the charitable organisations in Kuwait are unable to meet those demands. This is why some of the charitable organisations are reluctant and focused on fundraising monetary donations because they are unable to cover the demand nor have the right governmental support. The following section will further discuss other factors that created a barrier for volunteers to join the Kuwaiti charitable sector.

#### (c) Charitable organisations uncertainty avoidance

Some of the participants claimed that because of the lack of instability and clarity of the Ministry of Social Affairs in Kuwait, the charitable organisations closed their doors to volunteers. Some of the participants indicated that charitable organisations closed their doors to volunteers in order to avoid any conflict or misunderstanding that might affect the charitable organisations negatively. As Participant 16 mentioned they used to have a department for volunteers and they were activities, but they terminated that department because of an incident that happened to other charitable organisations where one of the volunteers made one mistake and the charitable organisation had to confront the Ministry of Social Affairs.

He stated an example of a project that was initiated by the Ministry of Social Affairs, which is called the Badir Project. The Badir Project is a project to support volunteers in Kuwait. Everyone who would like to volunteer, whether to a charitable organisation or initiate a volunteer team, needs to register under the Badir Project. The participant claimed that the Ministry neglected the Badir project, and the Ministry prohibited associations from cooperating with any volunteer team unless they were registered in Badir. Participant 16 shared a personal story that he faced with the Badir project. He mentioned that

Participant 16: I was one of the people who registered with Badir project for volunteers before I became employed in the charitable organisations. It was 2015, and approximately 3 or 4 years later, they contacted me and said that we would like to honour the volunteer teams for their efforts. I was registered from 2015, and they contacted us during 2018.

Interviewer: Do you mean that they do not follow-up with volunteer team?

Participant 16: There is no follow-up and the team is not there. It has been terminated.

According to the participant, Badir is a project that was initiated by the Ministry of Social Affairs in Kuwait for individuals who would like to establish volunteer groups. The Ministry of Social Affairs initiated the Badir project to supervise and facilitate the work of the volunteer teams. However, as Participant 16 pointed out, the project was not functioning efficiently; the volunteer group that he joined stopped their volunteer work, and three years after their registration, the Ministry of Social Affairs contacted the group to honour them, and the group stopped working at that time. So, this highlights that the Badir project was not creating the right environment for volunteers, and in fact, it served as an obstacle for volunteers to participate and initiate volunteering activities.

Participant 16 also argued that the charitable organisations in Kuwait were afraid to recruit volunteers. They believe any mistake made by the volunteers is blamed on the charitable organisations. Therefore, some charitable

organisations closed their doors to volunteering because they saw it as a threat to stop them. In his situation, he was the leader of the volunteer department in the charitable organisations he worked for; the department was shut down. The previous discussion stated that the instability of laws and guidelines related to volunteering and the lack of follow-up were evident challenges for charitable organisations to open doors for volunteers.

These findings are similar to Hofstede's (2011) findings, which argue uncertainty avoidance tends to be higher in collectivist cultures. It is essential to consider the uncertainty-avoidance dimension in the Kuwaiti context, as uncertainty avoidance and collectivism have powerful implications for individual practice and charity since collective communities minimise the unknown through strict rules and regulations. It was found in this study that, due to the changes in rules and regulations, some of the charitable organisations closed their doors to volunteers in order to avoid any future conflicts with the government. As mentioned by the participants, one of the charitable organisations has a department for volunteers, yet after the government initiated new laws and regulations, the charitable organisation closed the department and transferred the participant to another department to avoid any conflicts of interest and any future mistrust that might arise from the volunteers.

The role of laws and regulations emerged as a structural constraint that intersected with uncertainty avoidance for charitable organisations, which could be linked to cultural identity and group security (Powers, 2013). According to the findings of this study, charitable organisations in Kuwait tend to close the doors to volunteers to avoid conflicts with the governments. This could be linked to social identity theory and in-groups, where ambiguity and unfamiliar laws regarding volunteers deter charitable organisations from encouraging volunteer participation.



#### 5.2.2.2 Masculine and feminine

A second cultural barrier that was identified in this study is related to gender role expectation, which could be approached through Hofstede's (2001) cultural dimension of masculinity versus femininity. Kuwait is a masculine society; there is a strong emphasis on traditional gender roles where leadership, assertiveness and higher achievements are often valued and associated with men. This dimension was clearly reflected in the experience of Participant 3, who described her early involvement with the Kuwaiti charitable sector as being dominated by males across all stages of the organisational level. As Participant 3 stated:

Despite the joy of volunteer work, there were clear and evident difficulties in it, the most important of which was masculinity. I suffered in the beginning from the male bias in work at all levels, starting from planning, implementation, monitoring, and evaluation to development, as most of the charitable institutions had male leaders and executive directors. However, with the passage of time, women have proven their ability to lead and implement using the latest methods, proving their competence in volunteer work; and their presence as leaders and executives among institutions has recently begun to be accepted as a result of the success and creativity they have achieved on the ground.

Participant 3's previous reflections clearly indicate the structural and cultural perceptions associated with masculine leadership and decision-making, which limited women's opportunities to access key roles in the Kuwaiti charitable sector. Yet, she reflected that, over time, Kuwaiti women who engaged in the charitable sector challenged these norms. Contrasting experiences were also reported. Participant 10 signifies that some of the problems that other females faced were the nomination to attend conferences of fieldwork; however, she stated that she did not confront this challenge, and in fact, she was able to attend various charitable sector conferences and she was also able to lead volunteer charitable trips in Kuwait and internationally. As participant 10 stated:

Thanks God, in Kuwait, we do not face direct or major problems as women; however, in certain cases, we face difficulty when it comes to nominating women for certain events or conferences. Nevertheless, I have participated in many conferences locally and internationally, but I know some women who struggled to get nominated (Participant 10).

In terms of the masculine and feminine dimensions, these findings echo one of the earlier barriers discussed in the second chapter: specifically, that the masculine and feminine dimensions affect volunteer participation in a collective society. Jiang et al. (2018) state that in Saudi Arabia, females face more challenges when volunteering than males, as their families may be concerned about gender integration. Their findings also suggest that females are perceived as having less influential positions in society, and women in Saudi Arabia struggle in terms of gaining equal access to employment. Despite the fact that Islam encourages women to volunteer, the social component suppresses Saudi women from participating in the voluntary sector. The findings of this study are similar to those of Tétreault (2001), who labelled Kuwait the country of two minds, being both a highly developed country, yet also a traditional, tribally organised country. Modernisation and Islamisation are dual trends that cause Kuwaiti women and youth to hold on to the traditions of their society.

#### 5.2.2.3 Dependence on expatriates

Participants argued that the charitable sector's reliance on expats in Kuwait works as a cultural barrier to volunteerism. This cultural barrier created a sense of dependency and restrained Kuwaiti volunteers from actively engaging within the charitable sector. Participant 12, for example, claimed that one of the cultural reasons that created a barrier for Kuwaitis to volunteer in the charitable sector is the entry of expatriates into volunteer work. One of the six challenges that Participant 12 mentioned in this research about the culture of volunteer work was that Kuwaitis have been replaced by expatriates. He pointed out that:

If we conduct research on any charitable organisation in Kuwait, we will find that locals form less than 20% of the charitable organisation staff (Participant 12).

Similarly, Participant 18 highlighted that heavy dependency on expatriates posed a major challenge to volunteers in Kuwait, as he stated:

One of the challenges that I faced during my volunteering in one of Kuwait's well-known charitable organisations was the dependency on expatriates. It was apparent that the charitable sector was led and managed by locals, while the middle and operational levels were run by expatriates. This affected the operations of charitable organisations, as the Kuwaiti leaders were encountering some issues at the managerial level, and expatriates tend to avoid the locals who enter the operational level, fearing they might replace them (Participant 18).

The participant signifies that the dependency on expatriates is one of the reasons that made him withdraw from one of the charitable organisations. He also suggested to the general manager of that charitable organisation that there is a necessity to employ locals in the charitable organisation.

The findings are similar to those of Hosni and Sirageldin (1985), who found that by 1980, 70 per cent of workers in Kuwait were foreigners. More recent data reveals a more pronounced demographic trend, where expatriates made up approximately 78 per cent of the workforce by 2022 and almost 84 per cent by mid-2023 (Jabr, 2023). Kuwait depends heavily on foreign labour, with low national participation. In the context of charitable organisations in Kuwait, they are heavily dependent on foreign labour, limiting the opportunities for Kuwaiti nationals to join the sector and contribute to it. As one of the participants mentioned, Kuwaiti nationals, when they join the charitable sector as volunteers, might face some difficulties dealing with foreign labour as some of them do not co-operate with Kuwaitis, believing that they pose a threat of replacement for them.

Accordingly, the dependence on expatriates in Kuwaiti charitable organisations was perceived by some of the participants in the study as a form of outgroup control, which reduced national participation in the charitable sector. Based on social identity theory, locals believed that their lack of representation in the charitable sector affected their willingness to participate, as they felt their group identity was not acknowledged (Dunaetz, 2023). Since the charitable organisations in Kuwait are dominated by expatriates, some Kuwaiti nationals felt and perceived that those organisations were "out-group," leading to low engagement among locals.

Therefore, a genuine issue that prevents Kuwaitis from joining the charitable sector is the extensive hiring of expatriate employees in Kuwaiti charitable organisations, which initiated a perception among some of the locals that their contribution to the charitable sector is not needed. This leads to reluctance among potential volunteers who perceive that their contribution is less significant than those of paid employees.

#### 5.2.2.4 Role of parents

According to some of the participants, in some circumstances, the absent role of parents in encouraging their children to participate in the charitable sector acts as a barrier, as participant 12 stated:

In my personal opinion, I have not studied the issue scientifically... I have children. All of them, Mohammad, Abdulrahman, Sara, and Mariam, are not volunteers. Maybe Sara was volunteering with a volunteer team, and then she stopped. What is the reason? Scientifically, I don't know... But I think that one of the reasons is that, even though they see us volunteering, we do not engage them. I think that one of the reasons is that even though they have an existing Islamic culture... Parents do not involve their children (Participant 12).

Similarly, Participant 11 states the importance of parents in cultivating a sense of volunteerism in their children. She believed that her own experience as a child who was guided by her parents to volunteer significantly motivated her

time-giving. Therefore, Participant 11 believed that following in her parent's footsteps is essential to cultivate a sense of giving in her children. Thus, she noted:

When a scene occurs, I take them with me. I take them during Ramadan to participate in the distribution of aid. Indeed, today, parents do not involve their children in volunteer work. This was a very important point today. I do not want his heart to suffer. Look at this scene; there may be a reason (Participant 11).

Interestingly, as was noted in the previous section, family support is crucial in fostering volunteering. Conversely, the above comments suggest that parents not involving their children in charitable organisations may serve as a deterrent to volunteering.

This finding is also similar to that of Wilson and Musick (1999), who stated in their research that parents' role modelling of social obligations contributes to a higher rate of volunteering and more positive attitudes about one's obligations to one's community. Similarly, Shure (1988) concluded that young people were more likely to volunteer if their parents had also volunteered. In this study, the role of parents is very important in terms of engaging young people to volunteer. Unfortunately, the current generation of parents does not engage extensively with the charitable sector; therefore, the absence of role models acts as a barrier for individuals to volunteer for the charitable sector in Kuwait.

As mentioned in the above statement, parental influence plays a role in shaping individuals' perceptions of the importance of time-giving in-group loyalty within families, where some participants believe some parents prioritised educational obligation over time-giving. This supports the social identity theory view of the influence of group norms and expectations, which significantly affects individual behaviours (Wakefield et al., 2022).

The next section discusses the third theme of the study: facilitators, which focuses on the key personal and social factors that influenced the participants tendency to give their time to Kuwaiti charitable organisations.

### 5.3 Theme 3: Sustaining time-giving: Facilitators

This section presents the third theme of the study, which is related to the participants' personal and social facilitators that enable them to sustain time-giving behaviour.

#### 5.3.1 Personal facilitators

Some of the participants highlighted some personal factors that sustained their time-giving behaviour, particularly their ability to balance work, volunteering, and changes in their life circumstances.

##### a) Balance between work, volunteer and life

Fourth, balancing between work, volunteering, and life was also considered by some of the participants as an enabler for them to sustain their volunteerism. The participants also believed that maintaining the right balance between work, volunteering, and life facilitated their time-giving. Some volunteers stated that being able to create a balance between employment and volunteerism helped them maintain their volunteer work. As stated by Participant 12:

Interviewer: Do you find it difficult to balance your work, volunteer work, and family?

Participant 12: No, as for me, even when I was an employee, I did not find any difficulty. I used to work at my job and do volunteer work. Now that I am retired, the situation is naturally easier. According to my experience, there has been no difficulty in doing volunteer work since I was an employee, because you can accomplish it all the time. For example, I used to finish my work at 12 p.m. unless there were any work-related issues. This helped me volunteer for charitable work.

Similarly, the following statement stated by Participant 13 suggests that maintaining the right balance between volunteerism and family life made it easier for them to dedicate their time to the charitable sector. Participants stated that this balance allowed them to volunteer without abandoning their family obligations. As a result, the participants felt that achieving the correct balance allowed them to devote more time to the charitable sector.

Well, indeed, whoever does not balance his life will prevail over one thing over another, and I, as a person, refuse to sacrifice basic matters or to have his priorities disturbed. The first thing for which Allah holds us accountable for the five obligations is that we perform them as Allah wants. The first is After the two Shahadas and prayer, the second thing is that Allah said, "All of you are a shepherd, and each of you is responsible for his flock. The first thing we ask about them is our children and our family. The second thing is when I see myself in this work, whether I sacrificed or the time in charitable work increases more than my family's time. In the end, I share my charitable giving with my family." In this atmosphere and in this work, the most important thing is that they receive the reward because they are partners with me, and every time they support me, or every time they sacrifice, they are partners with me in this reward (Participant 13).

These statements indicated that Kuwaiti Charitable Organisation volunteers believe that having the right life balance could enhance their charitable giving. This study's findings are consistent with Kee et al. (2018), which shows that a balanced time perspective has been linked to life satisfaction (Style and Boniwell, 2010). A closer examination of the relationship between volunteerism and a balanced time perspective is especially relevant because prior research has linked volunteerism to positive well-being, and specifically life satisfaction (e.g., Bond, 1982; Hunter & Linn, 1981). Furthermore, previous research (e.g., Veerasamy et al., 2015) suggests possible connections between life happiness

and volunteering motivation; possibly both could be explained by a balanced time perspective.

In this study, it was found that in the context of Kuwaiti charitable organisations, some of the participants believed that having the right balance between work, volunteering, and life is what helps them sustain their contribution to the philanthropic sector. Similar to the current literature, the participants emphasised that having a balanced time perspective helped them make a continuous contribution to the charitable sector.

#### b) Personal circumstances

Second, some of the participants reported that personal circumstances that changed their life situation are what motivated their decision to volunteer. As they mentioned, these circumstances that led to more free time were what encouraged them to volunteer, such as retirement, the loss of parents, or the loss of money. The newly gained free time enabled them to contribute to the charitable sector. For example, Participant 18 following statement, clearly indicates the role of retirement in motivating his time-giving to charitable organisations:

Participant 18: I started volunteering at a charitable organisation in 2009 and left it in 2012. In 2016, we founded another association, and I was one of its founders, and I was the General Director.

Participant 18: I retired. This was my approach. Whoever has free time, it is better to spend it on charitable work and helping people; if he does not have the ability to help financially, it is better to occupy himself in charitable work because charitable work is sweet and enjoyable.

The following state Participant 14 also confirmed that having more free time after retirement is what enhanced his volunteering to the charitable sector.

The reason why I started my volunteering, of course, was the religious aspect. It is the basis that motivated people to enter into the volunteer aspect, and there was an opportunity. I have retired, so what would I do? I saw charitable work as the best thing, so there was an opportunity



for me to participate in one of the charitable organisations. The decision was made with the previous head of the association, and he became in the field and saw interest in my part. I am ready to put in the time and effort, and based on my experience in oil in terms of organisation and management, it has a benefit for the association, so praise be to Allah, there has been agreement (Participant 14).

Another personal situation that played a major role in influencing some of the participants motivation to give their time to charitable organisations is the death of their parents, As participant 8, asserted that, having more free time after the death of her father, is what encourages her toward volunteerism, she stated:

Participant 8: My beginnings were in 2005. To be honest, the thing that made me want to volunteer for work was a death situation. I wanted to fill my time and the space I had after the death of my father. May Allah have mercy on him. I was taking care of him, so when he died, the space became large, and the period of taking care of it became empty.

Participant 8: I started volunteering in the field of training. I have a trainer's certificate, so I offered free lectures and courses.

In addition, participant 12 stated the reason why he started volunteering was changes in their financial situation; his father lost his money, so he wanted to do something that helps the community. He explained:

My father was a well-known millionaire. He worked in real estate and had a real estate business. He used to sell 5 or 6 properties a day. At one time, my father broke down in the market, and the reflection of my father's brokenness came upon us. We were impacted since we were blessed with the driver and servants; after this blessing, we have nothing. During this period, I was in high school and worked in community service, and I said if I graduated from high school, I would continue serving people (Participant 12).

The previous examples of the participant statements clearly show how personal preferences affected the participants' attitudes towards charitable giving. They mentioned that their volunteering either started or was positively influenced after these situations. The free time they had after the changes in their life situation enabled them to contribute towards volunteering for the charitable organisation in Kuwait. This research is consistent with West and Pateman (2016) findings that indicate that a person's ability or willingness to continue volunteering can be influenced by their personal circumstances, and changes in those situations.

In terms of personal circumstances, the findings of this study support West and Pateman (2016) findings, as some of the participants mentioned that one of the main motives that influenced their decision to volunteer was personal circumstances. The data suggests that some of the personal circumstances that influenced the participant were retirement, the death of parents, and the loss of money. These personal circumstances helped the participant create an opportunity for the participant to contribute to the charitable sector in Kuwait. Additionally, the study also revealed that the void that happened due to their personal situations influenced their intention to contribute to charitable organisations.

#### 5.3.1.1 Social facilitators

Social facilitators also played a major role in sustaining volunteering, with participants frequently describing their commitment to support charitable causes and serve humanity.

##### a) Support a cause

Sixth, supporting an important cause was found to motivate Kuwait's charitable giving to the charitable sector. Many respondents stated that they have started their volunteerism journey by volunteering to support causes. They have

mentioned that being engaged with the charitable sector during that time influenced the sustainability of their charitable practices. As Participant 5, mentioned that he was in high school when he started volunteering to help market the fundraising campaign for the war on Gaza in 2006. He stated:

My first start was with the Palestine Committee, affiliated with the International Islamic Charitable Organisation. I was working with them on marketing the campaigns that were taking place in the mosques. I was in high school. They were competitions, and young people used to organise them to support the Palestinian cause that was there. The first war on Gaza before 2006 (Participant 5).

In addition, Participant 6 mentioned that the beginning of his volunteerism journey was during the war in Syria, when he started helping the Syrian refugees. He stated that:

I started my volunteer team or as a person when we started a volunteer campaign. The beginning was in the year 2013, during the Syrian crisis. I had a number of followers because I was participating in one of the channels in reality shows, so I said, "I would benefit from this number of followers by shedding light on the issue of our Syrian refugee brothers at the time of the crisis." So we started the campaign, thanks to Allah. It was met with great acclaim, and we carried out three trips through which the campaign took place (Participant 6).

From the above statements, it is apparent that the participant dedicated themselves to supporting people in a particular cause which ultimately led to a deep involvement in the charitable sector. The findings are consistent with those of Dodoc et al. (2023), who studied the factors that motivate young people to volunteer, in that young individuals are driven by the desire to support important causes. For example, as many participants stated, their participation in the charitable sector was due to the emergence of important causes such as the war in Gaza and Syria. These causes have a powerful influence on the people of Kuwait and foster a sense of responsibility toward

helping others and contributing to society. Therefore, when it comes to causes, specifically religious causes, the participants believe that volunteering was the right action to help the people who were impacted by war or other causes. As mentioned by Participant 6, as a participant in a reality show, he took the opportunity to make a difference and inspire others to join the charitable sector by addressing important causes. These findings also suggest that volunteering to support a cause helped the participant raise awareness and inspire others to join the charitable sector in Kuwait.

## b) Humanity

Finally, humanitarianism was found to be one of the motives that motivated Kuwaiti charitable organisation volunteers. According to some of the participants, alongside religious values, humanitarian motives also motivate them as they are deeply rooted in their natural instincts. The following statement is a good illustration of this notion.

The motives they have are religious motives, in addition to the humanitarian motive, which the locals in Kuwait feel is as important as the religious motives because they went through a difficult life at the beginning of their lives, which instilled a sense of humanity in them (Participant 13).

The findings of this study are consistent with Leichtman (2023) arguments, which suggest that, in Kuwait, the citizens are well known to be remarkable Muslim humanitarians who strongly contribute towards helping people in need internationally.

This study confirms Leichtman (2023) findings, as the volunteers of Kuwaiti charitable organisations mention that humanity is one of the motives that empower their time-giving. Additionally, participants mentioned that religious motives are humanistic, which goes with Leichtman's (2022) findings, who stated the Kuwaiti people are motivated spiritually and culturally to volunteer.

Following Leichtmen's (2022) assertion, the findings of this study highlight the interconnectedness between humanitarian and religious motivations for volunteers in the Kuwaiti charitable sector. It also suggests that Kuwaiti volunteers are motivated by their deeply rooted religious and cultural motives. The following section turns to the fourth theme, rewards, which highlights the benefits that are associated with participants' sustained time-giving behaviour.

### 5.3.2 Theme 4: Sustaining time-giving: Rewards

Participants identified various rewards accompanied with their time-giving experience, which contributed toward their sustained volunteerism. According to the data, some of the participants asserted that happiness, learning new skills and commitment to beneficiaries were some of the benefits associated with volunteering.

#### 5.3.2.1 Happiness

For Participant 10, happiness is one of the feelings that enhanced her ability to give her time to charitable organisations, as she stated:

Let us focus on the good things. Sometimes people see me exhausted and say, "What is it that keeps you going?" I swear to Allah that the best thing about volunteer work is the psychological comfort and feeling of happiness, which will allow you to live in peace. Glory be to Allah! The last time I saw information from psychological doctors it says one of the ways to treat diseases such as depression and anxiety is through volunteer work.

According to the above statement, the participant seems to believe that happiness is one of the advantages of her volunteer work since she believes that volunteering generally brings happiness.

However, when Participant 5 was asked about how he feels about working in the charitable sector, the participant replied that it is actually a mixed feeling:

Interviewer: How do you feel when you work in charitable sector?

Participant 5: A person might feels that he is happy or not happy.

Interviewer: Why?

Participant 5: I am very happy that I have joined a place where if I have good intentions with Allah, I will receive rewards from Allah, but after a few hours, it reaches the point where I am not happy because I am not achieving all the goals that I want in charitable work because, as you can see, what is behind me day and night is the charitable organisation plan (see picture). I know that I can reach the end of the year by achieving 80 or 85 per cent of it, and the remaining 15 per cent means that there are people who we cannot reach and who are in need... I mean, here in charitable organisations, especially this month before Ramadan, we have visitors four to five times daily asking for cooperation and help, but one person cannot cover everything, and in reality there is a need; neither the charitable organisations nor the effort can cover it. Everything, and in the end, this is the responsibility of one person, and we cannot keep track of everything... There are usually mixed feelings, but one says, "This is what the Lord of the Worlds has allocated this effort to us or to the Muslims, and what remains, we cannot settle; it will remain a test for us."

The previous statement highlighted that although he is happy that he knows that his work in the charitable sector will be rewarded in the afterlife, he experiences disappointment and sadness when he perceives shortages while trying to help the needy. Some of the participants believed that the religious rewards is what helped them to sustain their voluntary work, as mentioned by Participant 13 when he was asked about the difficulties he faces while volunteering. Participant 13 answered that the road is not paved with roses, and he sympathises with those who join charitable work looking for happiness as he believed that volunteering is not linked to happiness; it is in fact linked

to the message. He points out that if an individual connects his volunteering to happiness, once he does not find happiness he will leave the voluntary work. But he claimed that if a person joins the charitable work striving for Allah's blessing, he will continue his voluntary work whether he finds happiness or not. He continued by stating a personal example:

Because Allah sends you, from time to time, messages of hope and grants that Allah has sent to humanity. Every day, we receive a message that this child is changing, that this human being is changing, that the number of beneficiaries from the Direct Aid Eye Campaign has reached a thousand, and that the number of beneficiaries is increasing. This water well is increasing, and they have reached a million and a quarter. I mean, just reading the annual administrative reports in this system, which has caused such a huge impact, makes me feel happy, proud, and excited that I enjoy every day coming and working on this work that creates this impact. (Participant 13)

From the above statement, Participant 13 highlighted the importance of avoiding looking for happiness when volunteering because volunteering is not a way to find happiness. The reason he mentioned this point is that while volunteering for a charitable sector in Kuwait, you will work to help people in need, so you will not be able to be happy while seeing others suffering, and if one joins the voluntary sector in search for happiness, you will no longer have the desire to help others if you do not find it.

In this study, one of the notions that the participants contradict their perception of is happiness. Feeling happy is one of the rewards for some volunteers participating in Kuwaiti charitable organisations, which is supported by the Bertucci and Barberio (2020) study. However, other participants contradicted the idea of happiness because, as the participant mentioned, working in the charitable sector is filled with responsibilities to help people in need, and if a person joins the charitable sector looking for happiness, s/he might be demotivated when s/he feels overwhelmed with work and sees the sufferings

of others. This finding was also supported by Lucy et al. (2019), who stated that there is no relationship between volunteering and happiness. This was also confirmed by the participant, who had mixed feelings about working in the charitable sector. Therefore, many of the participants mentioned that sometimes they might feel demotivated and frustrated, but whenever they remember the blessings they will have in the afterlife, they continue giving their time to the charitable sector even if they are not happy. The findings of this study suggest that volunteers in Kuwaiti charitable organisations acknowledge that they are not looking for happiness exclusively, yet they believe that their time spent giving will be rewarded in the afterlife, which eliminates any negative emotions accumulated by their volunteering experience. As mentioned by Participant13:

Volunteering is linked to a divine message and happiness is a temporary motivation because volunteer work is difficult and stressful. Yet, when we remember the achievements that we have reached, despite the fact that sometimes we feel frustrated by the challenges, when we see the people who benefit from our giving, we forget the challenges we face. A barefoot orphan who we helped, is now a prominent minister in Africa, who is supporting thousands of people, witnessing this achievement is what makes us happy that our time-giving will be rewarded in the afterlife (Participant 13).

#### 5.3.2.2 Learning new skills

The findings of this study uncovered learning new skills is one of the benefits of volunteerism. Some of the participants expressed the role of volunteering in shaping their personalities and enhancing their communication skills, as Participant 10 states:

I am convinced that volunteering significantly contributes to refining a person's personality and skills and, opening the door to relationships in a very significant way. (Participant 10)



Similarly, Participant 3 asserted that when she started working for the charitable sector she was not a social person, however, volunteerism enabled her to be more social and enhanced her communication skills. She commented:

I am not a social person, but working with the donors, communicating with the beneficiaries, and interacting with the people in the charity made me more of a social person, as I tend to feel the people more deeply. (Participant 3)

These findings echo Kelly's (2023) argument that volunteering is crucial for every society as it fosters skill development, including in Islamic societies. Working collaboratively to address social issues, the researcher enhances the communication and leadership skills of the volunteers. Kelly (2023) further exemplifies that these benefits could enhance personal skills and develop altruistic values, which are significant to the Islamic religion. The following theme presents the final theme of the study, which includes suggestions for improvement made by the participants.

#### 5.3.2.3 Commitment to beneficiaries

First, the findings of this study suggest that commitment to beneficiaries was also found to encourage the participants to sustain their time-giving behaviour. Many participants said that when they see the results of their volunteerism, it helps them to see and feel the success they were looking for. As Participant 3, state:

Look, basically seeing the positive impact of charitable giving in reality and the fact that you have worked on it and then seeing it on the ground in reality and touching it, this feeling is indescribable.

It is evident from the above statement that the participants are happy and proud of the successful positive results of their charitable giving. Participant 6 also mentioned some interesting examples of commitment to beneficiaries that motivate his altruistic practices:

Participant 6: Let us say that in any commercial project, if one does not find a special thing or see the results of his work, it will be impossible to complete. The same thing applies to charitable work. If you are seeing the positive impact of your charitable giving, it will be impossible for you to stop. For example, I frequently visit and provide aid to orphanages in Amman. There were orphanage girls who used to be very young during 2013 and 2014. Now most of them are married and have children; one of the orphan girls during the COVID pandemic was going to get married. So, she refused to do her wedding without my attendance. I tried to talk to her because, at the time, Kuwait airport was closed. I told her to do her wedding and not wait for me. She said, 'How can a girl get married without her father attending her wedding?'

Participant 6: I swear, I had to wait for the airport to open, and I travelled with my son to Amman, where we were quarantined for fourteen days in a hotel. After that, we attended her wedding.

Participant 6: This means that seeing positive impact of your charitable giving will make you strive to continue. We have many orphan students who have graduated from universities, and now they are teachers, teaching other younger orphans. They started working with us, so these examples of the positive impact of charitable giving is what make us continue our charitable work.

The findings regarding commitment to beneficiaries' motivation in this study share the findings of other examples of existing literature, which claim that commitment to beneficiaries has been found to be a motivator for volunteerism (Patrick et al., 2013; Shantz et al., 2014). Shantz et al. (2014) suggest that stronger commitment to the beneficiaries enhances the volunteer's involvement and their time-giving. Additionally, Patrick et al. (2013) supported these findings, which indicated that commitment to beneficiaries was significantly related to volunteers' turnover intentions.

Commitment to beneficiaries was found to strengthen the motivation for some of the volunteers of Kuwaiti charitable organisations to sustain their voluntary behaviour, which is consistent with the findings of Shantz et al. (2014) and Patrick et al. (2013), who point out that stronger commitment to beneficiaries serves as a motivator to volunteer. As mentioned by the participant, seeing the successful accomplishments of the orphans that the volunteers helped encouraged them to continue their charitable time-giving and further enhance their commitment to the charitable sector in Kuwait. Despite these rewards, the participants also discussed various challenges that impacted their ability to give their time to the charitable sector. These challenges are discussed in the following sections.

### 5.3.3 Theme 5: Challenges to time-giving

Participants highlighted several challenges that limited their ability to volunteer. One of these challenges is the lack of time. Other challenges is the lack of organisational infrastructure for skill-based volunteers and changes in life circumstances. These challenges are discussed in the sections that follow.

#### 5.3.3.1 Lack of time

First, the majority of the participants mentioned that the lack of time due to life commitments, such as work and fulfilling family needs, demotivates people from volunteering in the charitable sector. Participant 12 clearly stated that life commitments after the Iraqi invasion distracted people from voluntary work as they were busier with other things. Additionally, Participant 3 illustrated that older generations who have been in the Kuwaiti charitable sectors, used to devote their evening hours to charitable work. This is because the circumstances of life in the past were simpler, and the costs of life were simpler. The participants believed that, nowadays, life commitments and the needs of

the family and individuals will not allow them to devote half a day to charitable work. As Participant 3 stated:

The conditions of life in the past were simpler and the costs of life were simpler. Well, My father tells me that, in the past, he used to buy groceries for our family with just 5 KD [Kuwaiti dinar]. However, nowadays, due to increased obligations and family needs, individuals will not be able to devote half of their entire day to charitable work. Maybe they can devote two or three hours to volunteering or volunteering for a specific event. (Participant 3).

As demonstrated in the above statement, life commitments and the family needs that individuals have to fulfil demotivate people to volunteer in the charitable sector in Kuwait. Long working hours also affected participants' intention to dedicate their time to charitable organisations in the country.

The findings of this study regarding people's lack of time to engage in volunteerism support those of other work that argue that a lack of time presents a challenge for people to engage in volunteer activity (Southby et al., 2019). Similarly, others such as Sundeen et al. (2007) found that the primary obstacles to volunteering that were encountered by non-volunteers were a lack of time, poor health, and an absence of interest. This echoes the findings seen above where, according to the participants, individuals' lack of time to volunteer is also due to long working hours, family support, and life commitments.

#### 5.3.3.2 Lack of organisational infrastructure for skill-based volunteers

The data analysis reveals that participants believe that one of the challenges presented in the Kuwaiti charitable sector lacks an organisational infrastructure for skills-based volunteers. Participants expressed concerns that there is a lack of structured roles for individuals who wish to give their time through their

professional experiences. This challenge reflects the internal limitation within the charitable sectors, as stated by Participant 14:

The first aspect is related to charitable organisations, as there are no clear channels for volunteering. I mean, if there was a clear channel for what the volunteer was required to do... there would be an attraction to the skills that the volunteers have and the shortage that we have in our charitable organisation, and we would make up a database for it (Participant 14).

This statement suggests that Kuwaiti charitable organisations often lack a structured system that could enrich the identification, recruitment, and retention of skilled volunteers. According to Participant 14, although there were some attempts being made by other organisations, he believed that they were not working well in this regard. The above statement confirms that charitable organisations in Kuwait do not have the right initiatives that enable them to attract professionals into their sector. As mentioned by Participant 14, the lack of understanding of ways to engage skills-based volunteers by charitable organisations discouraged those types of volunteers from engaging with the charitable sector in Kuwait, as volunteering did not allow them to exercise their professional strengths and insights in an effective and value-driven manner.

A similar point was illustrated by Participant 5 when he was asked about the potential barriers to volunteerism in Kuwait. He mentioned that, in Kuwait, it is difficult for individuals to volunteer without being registered or having an adequate academic qualification. He shared an example of a skill-based volunteer [family counsellor for victims of domestic violence] who was trying to offer her services voluntarily. He stated that:

Yesterday, I had a meeting with a woman who has a training institution project that looks into the evaluation of silent behaviour. She told me that, she and her colleagues were trying to offer counselling services for

free, but they were retrained to do so as they only had technical qualifications, not an academic certificate (Participant 5).

This challenge is also supported by the literature; according to Hager (2004), skills-based volunteers may face challenges in volunteering for charitable organisations due to several factors. The factors include a lack of recognition of the type of work volunteers are already trained to do (Sabine, 2017). Additionally, Philine et al. (2021) suggest that charitable organisations fail to seek, recruit, and place potential volunteers in the right places and positions. These challenges limit the opportunities for skills-based volunteers. Consistent with the previous studies (e.g., Dempsey-Brench and Shantz, 2022; Shantz, 2022; Sabine, 2017; Philine et al., 2021 ), this study found that Kuwaiti charitable organisations face difficulties in utilising professional volunteers, which limits their opportunities to enter the charitable sector.

#### 5.3.3.3 Changes in life circumstances

Some of the participants identified that changes in how individuals spend their leisure time have created challenges in sustaining and encouraging time-giving to charitable organisations, as the increased time spent on social media and the rise of café culture in Kuwait often shifts focus away from participation in the charitable sector. The participants thought that increased leisure time demotivated individuals towards volunteerism due to a lack of time. As mentioned by Participant 10:

Participant 10: The second problem—let us acknowledge it and be realistic—is that the nature of life has changed. Now the trend among young people is towards cafés, restaurants, social media, Snapchat and TikTok. Here, the role of people who understand this field will come to light.

Participant 10 points out the cultural shift in how individuals in Kuwait, particularly younger generations, spend their leisure time, with the emergence

of social media and café culture decreasing their interest in volunteerism. This was also evident in Participant 8 statement:

Honestly, young people do not benefit from the wide cafés and Hookah lounges in Kuwait. This was evident during the COVID-19 pandemic. When these places were closed, many young people volunteered because they did not find another place to occupy their free time (Participant 8).

Another challenge that was found in this study is the spread of Hookah lounges. According to some of the participants, the spread of Hookah lounges acted as a barrier for young people to participate in the charitable sector in Kuwait. Therefore, during the Covid-19 pandemic, the Hookah cafés were closed to stop the spread of the virus, and many young people started joining the volunteer sector.

These findings are supported by Southby (2019), who argued that a lack of time for personal reasons influences an individual's willingness to volunteer. Although the spread of cafés was not explicitly mentioned as a barrier to volunteers, in the context of this study, the participants suggested that the lack of time was due to leisure time, including cafés and Hookah lounges.

Building on the comments above regarding Snapchat and TikTok, another factor that is attributed to limiting an individual's free time to volunteer is technological advertising and social media. The new culture of technology and social media was also mentioned by other participants, who considered that this has led to a decrease in productivity among individuals. As Participant 12 notes:

The new culture, telephones, and technological developments; it has left a person in the position of a lazy person. I mean, he/she is there [on social media] instead of volunteering. It is normal [now] for someone to sit on the phone for five hours. How can you talk to that person about volunteer work?

It was found in this study that technological advancement and social media affected an individual's decision to join the charitable sector in Kuwait. Some of the participants claimed that people nowadays prefer to collect and give monetary donations rather than contribute their time and effort to volunteering in Kuwait. These findings are supported by the current literature, notably by Southby et al. (2019) who argue how leisure time affects individuals' willingness to volunteer. Therefore, in the context of volunteering for a charitable organisation in Kuwait, it was found that leisure time related to the use of social media influenced an individual's intention to volunteer. The section that follows presents the third theme of the study, which looks into participants' attitudes towards time-giving in Kuwait.

#### 5.3.3.4 No time limit

Another challenge that was mentioned repeatedly by the staff volunteer participants is continuous work; sometimes they have to finish volunteering work late at night because some of them are operating internationally, so they have to be available 24/7. As Participant 4 mentioned, one of the challenges that he faces while working in the charitable sector is that his mind is always busy. He stated an example that people who work for business entities, work at certain times, but when it comes to working for charitable organisations, they have to finish the work even if it goes beyond their time limit because they believe that there are people who are waiting for our aid. This is what the volunteer staff participants perceive as over-time volunteering. He clearly stated that:

The difficulties that we face working in the charitable sector are that my mind is always busy since we deal with beneficiaries that are based abroad and there are orphans and other urgent reliefs that we need to finish, so as charitable organisations, we are not bound by certain working hours or days. What makes us sustain our work is that we believe that our work is monitored by God; we do not work to please a manager or overtime (Participant 4).



These findings are similar to Milbourn et al. (2019) who argued that volunteers' decisions to leave are driven by workload. Therefore, in the context of volunteerism to Kuwaiti charitable organisations, the participants believed that the workload presented a challenge for them as they worked without any time limits.

#### 5.4 Summary

In summary, this chapter discusses the key factors that influence time-giving in Kuwaiti charitable organisations – particularly barriers, facilitators, rewards, and challenges. Religious barriers, such as the fear of being labelled or judged based on religious identity, lead to outgroup avoidance, as exemplified by social identity theory (SIT). Moreover, the perceived politicisation of religious organisations and individual participants' declining trust in them are significant barriers. These findings highlight the importance of initiating strategic marketing strategies that focus on shared values within Kuwaiti society to overcome the fear associated with being labelled as a part of a particular religious group.

The findings also suggest that cultural barriers shape the volunteer intention to join the charitable sector. The participants pointed to insufficient government support, financial and logistical obstacles, and charitable organisations' uncertainty avoidance as significant barriers to volunteering. Gender norms, obtained from Hofstede's cultural dimensions, initiated an expectation regarding volunteer roles for men and women in the Kuwaiti charitable sector. Charitable organisations' heavy reliance on expatriates leads to a feeling of exclusion and lack of national representation as obtained from the social identity theory. Family influence as well influenced the decisions to time-give, as in-group loyalty, as drawn from social identity theory, either supported or

limited their time-giving behaviour. Overcoming these cultural barriers is essential to helping marketers and charitable organisations understand volunteer behaviour in Kuwait and focus on bridging these barriers by integrating cultural values and norms in marketing campaigns.

This chapter also highlights the participants' perspectives on the factors that influenced their ongoing commitment to giving time. On a personal level, the ability to balance work, life, and volunteer commitments as well as changes in life circumstances, such as retirement, could encourage time-giving to charitable organisations. On the social level, the desire to support meaningful causes and serve humanity also facilitated time-giving behaviour. Additionally, the participants reported that certain rewards, including a feeling of happiness, learning new skills, and commitment to beneficiaries, helped them sustain their volunteering for charitable organisations.

However, the participants also faced challenges. Some challenges include a lack of time and insufficient organisational infrastructure within charitable organisations to support skill-based volunteers. Changes in life circumstances, particularly how individuals tend to spend their leisure time, challenged sustained volunteerism. The participants noted that increased time on social media and the spread of café culture in Kuwait influenced time-giving behaviour. Lack of clear time limits in volunteering roles challenged the sustained volunteer behaviour. To address these challenges, charitable organisations in Kuwait could offer various volunteering opportunities, such as creating a hyper-volunteering environment and part-time volunteering.

This chapter presented the findings related to the participants' views towards time-giving, including the challenges they face and the rewards they perceived from volunteerism in the charitable sector in Kuwait, which could help marketers consider this when designing marketing plans. Charitable organisations and the government of Kuwait could enhance their capabilities in tailoring their marketing and volunteering programs in order to meet the needs of potential volunteers.

These findings indicate various implications for marketing and volunteering in Kuwait. Through understanding volunteer behaviour, Kuwaiti charitable organisations could initiate targeted marketing campaigns that resonate with the unique cultural and religious values of Kuwaiti society, ultimately encouraging more individuals to volunteer and participate in the charitable sector. Furthermore, understating the challenges that confront volunteers can strengthen the charitable organisations' and the government's abilities to encourage individuals to participate in the charitable sector.

This understanding enhances our understanding of volunteers' needs and enriches the relationship between volunteers, charitable organisations, and government. Overall, the findings chapters emphasise the need for a more tailored marketing approach that not only focuses on monetary giving and organisational objectives but also empowers individuals to contribute their time and effort to society. This approach commences with the thesis objectives of investigating the motivations and the barriers to volunteerism in charitable organisations in Kuwait, examining the influence of religion, culture, and other drivers and barriers to volunteering practices in Kuwait, and developing a framework that allows charitable and non-profit organisations in Kuwait and similar jurisdictions to better understand and leverage time-giving and volunteer behaviours.

## CHAPTER 6

### CONCLUSION

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#### 6.1 Introduction

Prior research on volunteering behaviour, as stated in Chapter 2, has been mostly quantitative and centred on Western societies, neglecting Middle Eastern societies, where culture and religion, particularly Islam, have a huge influence on individuals' behaviour. At the same time, previous studies on time-giving behaviours have offered insights into the motives behind volunteerism, but they have not considered the barriers and how these might relate to charitable organisations in Kuwait.

This thesis investigates the impact of religion and culture individual's time-giving to charitable organisations in Kuwait. The study integrates studies on time-giving and gift-giving to develop a framework for understanding altruistic practices in Kuwait.

This interpretivist study has attempted to establish a profound understanding of the religious and cultural aspects of altruistic practices in Kuwait with a view to extending the body of knowledge in the context of volunteerism and gift-giving. The objective of this final chapter is to provide an overall summary of the study, frame conclusions on the major findings of the research and provide recommendations for future research initiatives.

This chapter is divided into eight major sections as follows. In the second section, an overall summary of the thesis will be presented. The third section provides the revised theoretical contribution followed by the practical contribution in section four. In the fifth section, the research limitations are highlighted. The sixth section centres on the research implications and the following section highlights recommendations for future research that can build upon the current work. A summary of the chapter will be provided in the final section.

## 6.2 Overall Summary

Before discussing the thesis contributions and the research implications for charitable organisations and volunteerism, it is essential to provide an overall summary of the thesis.

The primary focus of this study is to determine the motivations and barriers to volunteering at charitable organisations in Kuwait and the role of culture, religion and other factors in influencing volunteering practices in Kuwait. The origin of this study began when the researcher realised that despite the increase in monetary giving to Kuwaiti charitable organisations, time-giving was not increasing at an equal rate. Given the importance of volunteering to individuals and the community, the researcher attempted to understand what motivated the volunteers to give their time to a charitable organisation and what might hinder their ability to engage with the charitable sector in Kuwait. Despite the apparent considerable influence of culture and religion on various consumer behaviours, the role of religion has not received much attention when it comes to volunteering behaviour. The purpose of this thesis is to contribute to the ongoing studies in this field.

The review of the relevant literature was conducted in chapter two. Chapter Two begins by examining previous studies on the link between gift-giving and volunteer behaviour. The literature research explores how gift-giving theory could help charitable giving by understanding how the current literature approaches the theory

Many religious and philosophical readings highlighted the importance of volunteering and helping others. The literature variously defined volunteerism, while Barnett (1996) focused on the non-formal settings of volunteering, and defined it as the obligation to help family, friends, or neighbours. Other scholars focused on formal settings and defined it as the unpaid giving of resources, skills, and time to charitable organisations that aims to enhance the welfare of society (Halis, 2017; Aboramadan, 2019). In the context of this study, altruism is approached as a behaviour that aims to benefit others at the person's expense without any intention of receiving compensation for their actions. Similarly, Frank (2016) described volunteering as a sort of gift-giving as it entitles the assistance of others without expecting anything in return. When studying the reasons behind acts of altruism, it is crucial to take cultural and religious views into account since they frequently impact the notion of altruistic giving.

The literature survey has identified two major research themes, which are motivations and barriers to time-giving in specific research settings. The latter has been investigated from two major research angles: religion and culture, based on the study context.

In the context of this study, the reviewed literature highlighted the importance of reviewing religion as a cultural power that influences individuals' decisions to volunteer. Therefore, the literature review attempts to uncover the religious and cultural motivations that enhance individual tendencies to engage in the Kuwaiti charitable sector and what might hinder their readiness to engage with the charitable sector. There are also other factors that the literature suggests are related to individuals rather than society, including extrinsic factors, such as age, gender, religion, societal conventions, and income, influence charitable giving. Financial resources are a significant barrier to gifts, accounting for 58% of non-donors and 75% of those who reduced their monetary giving. Another big hurdle is charities' spending on administration fees, with 60% of respondents believing that the government is responsible for charity

organisation activities. There is very little research on why people refuse or reduce their charitable gifts. Altruism is the major motivation for volunteering, and numerous research indicate that volunteering incentives are complex and collective.

The reviewed literature focused on the role of culture and religion in influencing altruistic practices and since religion is a widely debated term with various intellectual, affective, and functional definitions. It is approached as social institution that involves beliefs and practices based on exceptional awe and reverence. With religious principles serving as the cornerstone of a religion's adherents' actions, religion has a huge influence on people's attitudes and behaviours. Many religions teach important lessons about altruism and volunteering, and one of the most powerful motivators for volunteering is religious belief. There are several ways to describe religion-based volunteering, but generally speaking, religious people are more likely to volunteer.

The literature also suggested that individual characteristics like values, rather than socio-demographic traits, are more likely to explain volunteering. It was found that values serve as motives for volunteers, as though they are more general and may be viewed as guidelines rather than behaviour controllers. While culture has an impact on people's personal values, religion has always had its own connection with individual values, as religious beliefs have a significant impact on an individual's cultural values.

The literature review chapter also provide background information about Kuwait, where the current study was conducted. The presented study highlighted Kuwait as an Islamic country where religious values are the primary concern. This chapter provides fundamental factors about Kuwait, including geographical information and the history of charitable giving in the country. This section highlights the cultural values that influence consumer behaviour.

Chapter Three was a detailed explanation of the methodological aspect of the current study. The chapter begins with an overview of the research methodology, covering the selected research paradigm, research methodology,

data collection, and data analysis. Qualitative interviews were chosen for this study to provide a profound understanding of the interviewee's perceptions. The interviews were conducted using a semi-structured methodology to allow the interviewee some flexibility in responding to the questions. The current study analysed the data using Brand and Clark's (2006) thematic analysis to analyse the interview transcript. The analysis was conducted manually using the six phases of thematic analysis: familiarising yourself with your data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and finally producing the report.

The data analysis and findings were presented in Chapters Four and Five to draw together the views of the participants regarding the charitable sector in Kuwait. Chapter Four presents and discusses the first theme of the study, which focusses on the motivations for time-giving in Kuwait. The first theme was further classified into two primary sections: religious motivations and cultural motivations. The religious motivation sub-theme discusses the findings related to religious beliefs, shared religious values, and religious teachings and morals. The data analysis showed that volunteers for Kuwaiti charitable organisations are motivated to volunteer by their strong religious beliefs. Their religious beliefs, which include rewards of blessing, giving, and receiving from Allah, strongly influence the volunteering incentives. Another factor that influences participants' willingness to volunteer is shared values, religious teachings (e.g., the Quran and Sunna), and religious morals. Another sub-theme that Chapter 4 covers is the cultural motivation to volunteer for a Kuwaiti charitable organisation. According to the data analysis and conclusion, cultural values are drivers of volunteerism in Kuwait. The habit of giving, family support, and collective mindset were identified as shared cultural values that encouraged volunteers to participate in the Kuwaiti charitable sector. National pride was found to have a major impact on motivating time-giving in the Kuwaiti charitable sector.

Chapter Five presents the remaining themes of the study, which are barriers, facilitators, rewards and challenges. The findings showed that the participants



perceived certain religious and cultural factors as hindering their ability to devote time to charitable organisations in Kuwait. One of the major religious factors that eliminated people's propensity to volunteer for Kuwaiti charitable organisations was fear of religious labelling and judgement. Another factor was perceived politicisation and declining trust in religious organisations in Kuwait. The findings also indicate certain cultural barriers influence individuals' tendencies to give their time to Kuwaiti charitable organisations, including laws and regulations, masculine and feminine roles, the dependency of expatriates in charitable organisations and the role of parents.

The third and fourth themes of the study were presented: facilitators and rewards. The third theme of facilitators is further divided into personal and social factors, including the ability to balance work, volunteering and personal life, as well as individual circumstances, such as retirement, which allows more time for volunteering. The social facilitators refer to the drivers rooted in supporting causes and a shared sense of humanity. The fifth chapter also explores the rewards theme, which highlights the benefits that volunteers attain from their time-giving experience. These feelings include happiness, opportunities to learn new skills, and a strengthened sense of commitment to the beneficiaries they support. The fifth theme is also presented, which discusses other challenges that influence people's tendencies to volunteer in the Kuwaiti charitable sector, such as a lack of time, the lack of organisational infrastructure for skill-based volunteers, changes in life circumstances, and no time limit.

### 6.3 Theoretical Contributions

This thesis contributes to the existing literature by extending the gift-giving theory to time-giving within religiously and culturally motivated volunteering, a context that has been underexplored in the current literature, particularly in Kuwait. The gift-giving theory has been traditionally applied to material exchange in interpersonal relationships through emphasising reciprocity, responsibility and social bonds. However, this thesis shifts the emphasis from materialistic gifts to other non-material gifts of time, offering an interpretation based on the theory of religious responsibility. The major theoretical contributions are expanding the definition of gifts, introducing the concept of gifts to Allah and situating gift-giving theory in a cultural context.

#### 6.3.1 Expanding the definition of the Gift

This thesis reconceptualises the term time-giving, particularly volunteering as a spiritualistic immaterial gift. In Mauss's (1954) gift-giving theory, gifts are mainly material and embedded in dyadic exchange where giver and receiver engage in a dyadic exchange. However, this study suggests that this approach is secular and limited to Western understanding of gift exchange. This thesis suggests that in the context of Kuwait, religiously inspired time-giving, is not merely about giving without the expectation of any returns, yet it is directed toward Allah. Since Islamic teachings strongly stress generosity and giving, Islamic time-giving could be approached as a form of gift-giving that goes beyond material benefits, as it is influenced by religious teachings and the desire to contribute to the community.

In Islam, time-giving has four actors in the process: the giver, volunteers who give their time as an act of devotion to Allah; the beneficiary, who receives the benefit; the charitable organisation, acting as an intermediary between the volunteer and the beneficiary; and Allah, to whom the time-giving is ultimately dedicated, which contradicts Mass's theory of gift-giving that is rooted in

reciprocal exchange. Although Allah has promised Muslims in the Quran and Hadith that they will be rewarded in the afterlife, it could not be approached as a reciprocal exchange. Since a volunteer's anticipation of the rewards in the afterlife remains part of the unknown realm, which could not be considered a direct or indirect reciprocity. Thus, the act of time-giving remains a devotion toward God, not a direct exchange with a beneficiary or God.

### 6.3.2 Introducing the concept of 'Free Gift to Allah'

One of the main theoretical insights of this thesis is the concept of free gifts to Allah. Where traditional gift-giving involves material or non-material social exchanges, this form of giving is religiously oriented and motivated by pure intentions of earning Allah's blessing.

The participants repeatedly articulated their time-giving to attain rewards of blessing from Allah in the afterlife. This conceptual development challenges the gift-giving theory, which suggests that unconditional gifts may never be returned.

This could enhance the researchers' understanding of altruistic giving in religiously based societies and challenges the gift theory arguing that certain gifts specifically those dedicated to Allah are motivated by religious devotion and religious beliefs, rather than interpersonal obligations.

### 6.3.3 Culturally situated Gift-Giving theory

Another theoretical contribution of this thesis is positioning the theory of the gift-giving within the cultural context of Kuwait. Whereas most of the existing knowledge on Mauss's theory of the gift is conducted in Western cultures, this study illustrates the concept of giving is shaped by religious teachings and social norms.

In Kuwait, Islamic values and cultural values provide a moral framework, which initiates a culturally distinctive understanding of time-giving. Through embedding the theory of the gift with the Islamic framework, this thesis offers a cultural interpretation of altruistic behaviours that goes beyond the Western perspective. Thus, it provides an understanding of gift-giving practice in other

societies where religious beliefs and cultural values influence an individual's social behaviour.

#### 6.4 Practical Contributions

The practical contributions of this thesis are relevant to charitable organisations, policy makers and volunteer program creators in Kuwait and other Islamic societies. Although Kuwait has a strong culture of monetary giving, time-giving has trailed behind. This thesis offers an actionable strategy that is grounded on the religious and cultural understanding of gift-giving within an Islamic society. Some of the practical contributions are that organisations should present time-giving as a form of religious giving, and design culturally appropriate volunteer campaigns that align volunteering with religious beliefs as well as the objectives of policy makers and governmental officials.

Charitable organisations in Kuwait could enhance volunteer engagement by framing volunteering as religious giving, which is equivalent to monetary giving. Rather than designing Western-style incentives, individuals in Kuwait may respond better to non-material outcomes, such as a religious blessing. Highlighting that volunteers fulfil higher moral duties through reflecting religious teachings, morals and cultural values could deeply encourage potential volunteers in Kuwait.

Government officials and policy makers could support a national culture of time-giving by integrating these findings into marketing campaigns, education curricula and religious seminars to promote time-giving as a religious and civic duty.

#### 6.5 Limitations of the study

Although this thesis offers valuable insights into the religious and cultural aspects of time-giving in Kuwait, certain limitations should be acknowledged. First, the study is contextually specific as it focuses on the religious and cultural context of Kuwait. In particular, Islamic values and religious values inform time-giving behaviour in the Kuwaiti context. This thesis focuses on the cultural and

religious context in the Kuwaiti setting, providing an in-depth understanding of time-giving behaviour, but limiting the generalisation of the study's finding to non-Islamic societies where volunteer behaviour may vary. Creswell (2014) indicates that qualitative research that is situated in a specific context can provide detailed information about that context, but lacks applicability to wider contexts.

A second limitation is the exclusion of non-volunteers in the study. Thus, their perspectives could have provided a critical insight into the barriers that influence time-giving behaviour. The absence of non-volunteers might limit the study's account of the factors that influence time-giving, including those that dissuade individuals' from volunteering any time. A third limitation of the thesis is the use of semi-structured interviews with a limited sample size. Although this approach was designed to produce an in-depth exploration of the motivations and barriers to time-giving, it may lack statistical generalisability (Patton, 2002).

A fourth potential limitation is the researcher's positionality as an employee of a charitable organisation, which might influence the design and interpretation of the research. Although being an insider to the research context can enrich the research process (Chavez, 2008), enabling the researcher to understand nuances in the context, being an insider can also complicate the research process. A potential complication is that the researcher may have pre-existing ideas or biases; however, the researcher practiced reflexivity in an effort to reduce any biases. As a benefit, the researcher's familiarity with the context might shape the interaction with participants and influence the thematic interprets.

Moreover, a key limitation of the study is the lack of generational differences. There might be a generational shift in the influence of cultural and religious values on younger generations (Alturkait). This finding of the study identified religious and cultural values as key motivators to time-giving among older participants. Yet, the younger generations may not prioritise the same values to the same extent, and their motivations for time-giving may be more globally

concerned (Holdsworth and Brewis, 2014). Thus, the lack of focused understanding of this segment may limit the applicability of the findings to younger generations (Eliasoph, 2013). Finally, the study mainly focused on volunteering for charitable organisations which does not capture all forms of giving that are present in Kuwaiti society. This limitation represents a gap which could be addressed in future research.

## 6.6 Research implications

This section presents the key implications of the study and their applicability in the practical context. The first section presents the practical implications of the study, followed by implications for charitable organisations. The final section highlights the implications for governments and educators.

### 6.6.1 Practical implications

The following implications are based on the participants' shared practical insights during the data findings and analysis phase. Accordingly, this section is further divided into five sections: (a) training and conferences for volunteers; (b) encouraging staff volunteers; (c) reviving Islamic values; (d) instilling values related to volunteerism; and (e) communicating with law enforcement.

#### A) Training and conferences for volunteers

First, many participants highlighted the need for training programmes and conferences for volunteers, claiming that one of the major issues that they face while recruiting volunteers is the lack of adequate training for them, which affects their ability to work and communicate with charitable organisations in Kuwait. As Participant 3 stated:

In order to support this idea, they [charitable organisations] must organise conferences and events that encourage volunteers while taking into consideration the laws and regulations that govern volunteer work in Kuwait. Of course, they have controls and conditions for the volunteer teams... There are people who have no idea about volunteering or do not think about it, but when you explain it and explain it to them and show them the impact and the actual things, they can be encouraged to

participate. The process of motivation is necessary through conferences and brochures (Participant 3).

From the above statement, it is apparent that the lack of volunteer training affected individuals from participating in the charitable sector as they did not have clear guidance on what they were required to do. This point was further exemplified by Participant 9, who mentioned that charitable organisations need to encourage volunteerism by recruiting volunteers and educating the volunteer team to help support others. He claimed that charitable organisations are negligent when it comes to training volunteers, as they only look at the benefit that they generate from volunteering:

The charitable organisations are negligent in this matter, the government is negligent, volunteer teams are negligent, and the media is negligent (Participant 9).

The above statement emphasised that charitable organisations in Kuwait should be more responsible when it comes to volunteers. The organisations need to support the volunteer teams by training them and effectively engaging them in the sector. The participant asserted that charitable organisations in Kuwait became reluctant when it came to supporting volunteers, as their main target was to raise money rather than training and educating the volunteers. He also asserted that charitable organisations sometimes exaggerate their financial support for volunteer teams as a result of their lack of understanding of the areas that they need to work on.

The findings are also supported by Alkadi et al. (2018), who highlighted the role of governments in facilitating volunteer training by providing support and resources for training programs. These initiatives may help individuals identify the opportunities associated with volunteering since government encouragement plays a positive role in motivating individuals to volunteer. The findings of this study suggest that volunteers in Kuwaiti charitable organisations lack adequate training programs, which contradicts Alkadi et al. (2018) literature, which suggested that the government should facilitate training

programs and provide resources for training programs. Whereas the literature suggests it is the responsibility of the governments to provide training for volunteers, the findings in this study suggest that charitable organisations should also be responsible for investing in training and educating volunteers who join them to prepare them to contribute to the charitable sector. However, given the limited financial resources, charitable organisations could achieve this by collaborating with governmental agencies, private sponsors and educational institutions to develop joint training modules. They could also utilise an online platform to train volunteers and initiate volunteer-led training courses to provide low-cost, easy-access for potential volunteers. These collaborative approaches could help overcome the financial limitations of taking action. The volunteers are well-trained to contribute effectively to the charitable sector.

#### B) Encouraging staff volunteers

Second, one of the points that were mentioned earlier is the idea of staff volunteers. The majority of participants stated that one of the reasons behind their commitment to the charitable sector in Kuwait was joining the sector as employees. As one of the participants asserted, instead of volunteering for two to three hours for charitable organisations, working as a full-time employee enabled her to contribute more time and effort to the sector through engaging in voluntary overtime, which is perceived as a form of altruistic practice. Notwithstanding the idea that her work in the charitable sector is not restricted to a certain time limit because of the huge demand, she, like other participants, believes that the overtime that the staff volunteer dedicates to the charitable sector is considered partial volunteering.

One of the points that some of the participants suggested is encouraging staff volunteerism by highlighting that even though they receive less income, they will earn rewards of blessing, as this voluntary sacrifice is an altruistic practice that will be rewarded in the afterlife. Therefore, they are helping others while working for the charitable sector. As Participant 14 mentioned, the differences in salaries between the charitable sector and the private and public sectors



make young people hesitate to work in the charitable sector. However, the younger generations should understand the financial sacrifice of volunteers, and recognise the benefits of others volunteering, as they will be rewarded by Allah for this sacrifice. This point was confirmed by Participant 7 when she stated:

When I worked in the charitable organisation as an employee, and I meant that I rejected this idea [that I should work voluntarily], but when I saw that we, as a charitable organisation, needed employees to devote themselves to this organisation, no, why do you [I not] give a part of my time? [...] let me give all my time to solve the problem, and focus on the financial matters. I am in my job. Previously [in another job in the private sector], the car was available for the year, the phone, the allowances, the bonus, all these benefits. Well, my working hours in the charitable organisation [are] from 7am to 2pm and, sometimes, because of the workload, I leave the organisation very late, voluntarily (Participant 7).

As mentioned earlier in the previous chapter the findings of this study are similar to those of Knutsen and Chan (2015) who pointed out is the low pay the employees receive in the charitable sector is considered by them to be their sacrifice as volunteers. Nevertheless, it should be recognised that members of the younger generation's connection to religious and cultural values might differ, which highlights the need to appeal to a broader range of motivations.

### C) Reviving Islamic values

Third, according to the data analysis, some of the participants claimed that reviving Islamic values could be a great tool to encourage people to engage in the charitable sector. For this tactic to be effective, members of younger generations would need to believe in the same Islamic values that many members of older generations believe in. Participant 8 reflected on how, in participant 8's opinion, forgetting Islamic morals may lead to immoral

behaviours, arguing that reminding Muslims of their moral teaching could encourage time-giving:

With all due respect, the Messenger, peace and blessings be upon him, says: The adulterer does not commit adultery when he commits adultery while he is a Muslim, and the thief does not steal when he commits extravagance while he is a Muslim. What is the evidence for that? This adulterer is a Muslim, but at this moment he forgot some of Islamic morals. What we say is that he is not a Muslim. Why? When someone tells you, "Muslims commit adultery, kill, and steal," but, at the moment, he committed this thing, he forgot the teachings of Islam and forgot the Islamic religion, and if he liked it and did not forget it. So, that is why we need to remind Muslims about Islamic teachings and morals which could be the case for volunteering (Participant 8).

From the above statement, the participant suggests that Muslims occasionally need to be reminded of the teachings of Islam. She stated that the Prophet's (PBUH) saying exemplified that Muslims who committed a crime, at the time they did so, forgot the teachings of Islam. Therefore, people should remind each other of the Islamic teachings. Participant 8 argued that this could also apply to volunteering, as people tend to hesitate to volunteer, forgetting that the teachings of Islam highlight the importance of giving time. The participant perceived that reviving and reinforcing Muslims with Islamic values related to volunteerism and giving would encourage Muslims to engage more with the charitable sector.

The findings are supported by the current literature, as according to Sulaiman (2011), Islam encourages its adherents to give their time and knowledge, as well as their wealth and kindness, to other people. The author highlighted that, in Islam, volunteerism is considered a valuable virtue, and the Islamic teachings promote volunteerism. It was found in this study that by emphasising the importance of volunteerism and giving in Islam, it will remind individuals in Kuwait to contribute to the charitable sector.

Although this statement reflects a deeply held belief by the participant, it reveals a key limitation of this study. The assumption that religious values are a major motivator for younger generations may not be appropriate or valid. As some researchers noted, there appears to be a generational shift in the influence of religious values on individuals' behaviours (Alterkait, 2022; Alazmi, 2025). This implies that there is a need for further research on the influence of religious values on the motivations to volunteer among younger generations in Kuwait.

#### D) Instilling values related to volunteerism

Fourth, similar to the previous point, the participants pointed out the importance of cultivating the values of giving in the younger generation. Accordingly, the efforts taken to instil these values in this generation need to be carefully considered. The participant mentioned the negligence of the parents and community in doing so. As Participant 6 demonstrated:

Thank Allah, the youth, even if it is shown that they are far from religion, religiosity, or such, but inside themselves, the Islamic values are instilled in them, and we need to revive it a little bit. Praise be to Allah, our religion is essentially our approach to life, and when you remind them of these values at all times, they will cooperate with you. Allah says that remembrance benefits believers, but remembering these aspects encourages them as well. (Participant 6)

Additionally, participant 13 claimed that the charitable societies and Kuwaiti society in general are negligent in cultivating the value of giving in this generation. As he stated that, "We do not blame them. We blame ourselves if we do not make every effort to implant the value of giving in them". Participant 13 also believed that parents, institutions, government agencies, and charitable organisations have a major role to instil the value of giving in Kuwaiti children, and cultivating this value not only for the sake of happiness but for the sake of what Allah will reward us in the afterlife. As Participant 13 noted:

I think that we as charitable organisations and the government association have a role in cultivating a sense of giving time to Allah.

The above statements clearly point out the importance of instilling the values related to volunteerism in Kuwaiti culture. The participant believes that previously the culture was more supportive and the role models that led the charitable organisations in Kuwait were obvious to everyone. Although there are some steps taken by the government and education systems to cultivate a sense of giving, the participant highlights the need to establish a strong culture of giving in this generation.

More to the point, Participant 6 also asserts that the younger generation has established a great sense of Islamic values; however, charitable organisations and people within the community should work together to strengthen Islamic values, and practically the ones that are related to volunteerism, in order to motivate them to volunteer more for charitable organisations.

These suggestions were supported by Hussin and Arshad (2012) who perceived the importance of spreading volunteer knowledge and highlighted that, in order to achieve this, it is suggested that volunteer organisations collaborate with school administrators to design and develop plans to influence and encourage students to join volunteer activities. The students should understand that volunteerism could be one of the ways they can contribute to community development. In this study, the volunteers of charitable societies in Kuwait stated that reviving Islamic values and instilling a sense of responsibility would encourage and motivate individuals to volunteer. The participants mentioned that since Kuwait has a strong culture of giving, reviving the values of giving through the collaboration of charitable organisations and the government would encourage young people to volunteer, which is similar to Hussin and Arshad's (2012) findings.

#### E) Sustaining volunteerism

Fifth, one of the concepts that the data analysis reveals is that the majority of the participants participate in the charitable sector, because they anticipate Islam as a way of life. Therefore, this notion encouraged them to maintain their Islamic faith and their giving. They do voluntary work for charitable organisations to enhance their Islamic values and spread the values related to volunteers and humanity. As Participant 8 stated that:

Islam is a way of life. The Messenger, peace and blessings be upon him, was sent to perfect good morals. We learned from him good morals and foundations. What we deal with in our lives is Islam. Our society is an Islamic society, a society that, when it came into existence, did not plant these values with the drops that we inherited in Islam until they were revealed and became in our nature, and we built our lives on them, and we cannot do without them. (Participant 8)

The participant then mentioned once again:

Islam is in our lives, whatever our attendance, whatever our clothing, whatever our dealings, and whatever our sphere, but Islam determines the general framework for us, which is Islamic ethics. (Participant 8)

As explained by Participant 8, Islam seeks to instil values of morality and giving to others, which, Participant 8 believes, are the foundation of Muslim's identity. However, as mentioned earlier, this perspective may not resonate with the younger generation, whose connection to religious values might vary.

The above statements confirm that Islam is a way of life for participants, so their knowledge of volunteerism stems from this principle. As Participant 11 claimed that she considered her volunteering practices as a gift from Allah, she believes that Islam taught her a lot and is way of life for her. She believed that as a Muslim she is committed to the teaching of Islam which encourages her to help others. These findings are supported by the current literature. For instance, Sulaiman (2011) states that Islam is a religion that can encourage the

sustainment of volunteerism through emphasising the importance of Islamic teachings such as sharing time, wealth, knowledge, and acts of kindness with others. In this study, the notion of "Islam as a way of life" was repeatedly mentioned by the Kuwaiti charitable organisations' volunteers. The participants stated that taking Islam as a way of life motivates them to sustain their time by giving to charitable organisations because they believe that the more, they give to the charitable sector, the more blessings they will receive from Allah. This is similar to the Sulaiman (2011) argument, which highlighted the importance of Islamic teachings for sustained volunteerism.

Although the concept of "Islam as a way of life" was strongly expressed by some of the participants, this study did not investigate the extent to which these views are shared among younger generations. This highlights one of the key limitations of this study and emphasises the need for further understanding of the generational shifts in religious and cultural values and their implications on time-giving behaviour.

#### F) Communicating with law enforcement

Sixth, one of the essential points that some of the participants are keen to clarify is the necessity of communicating with the government and law enforcement to clarify the laws for volunteers. As mentioned earlier in the chapter, the multiple laws and many entities responsible for volunteers have led the volunteers to be reluctant because they do not have a specific entity that clarifies and explains what is needed and required of them. Accordingly, Participant 8 pointed out:

I have suggested to the government that we need a single authority that would be responsible for volunteer work. As I experienced this success when I worked on a project for the GCC countries, the project has one authority that has a complete list of volunteers. That's why in Kuwait

having a single authority that is responsible for volunteers could simplify the process for volunteers. (Participant 8)

As mentioned earlier, one of the points that Participant 13 asserts, which was supported by other participants, is the negligence of Kuwaiti society including governmental agencies and charitable organisations to cultivate a sense of giving in generations z and alpha. This conclusion is supported by the existing literature, as according to Sargeant and McKenzie (1998), government initiatives to promote giving at an early age help the youth set up a sense of philanthropy and develop giving habits.

#### 6.6.2 Implications for charitable organisations

This thesis provides insights into volunteers' behaviour to help charitable organisations create more effective campaigns and strategies. By understanding what motivates individuals to volunteer for Kuwaiti charitable organisations, charitable organisations can tailor their initiatives to engage better with the target audience, and attract and retain volunteers. This thesis found that religious teachings, values and morals, and cultural values motivated individuals to volunteer. The charitable organisations could develop campaigns that emphasise the rewards for volunteering that come in the form of a blessing. In addition, charitable organisations could share stories from current volunteers to convey the importance and benefits of volunteering. Through aligning the contents of the campaigns with time-giving motivations and values, charitable organisations could better encourage individuals to volunteer their time and sustain their time-giving practices.

Additionally, this study investigated the potential barriers to volunteering, which can help charitable organisations address these obstacles and provide tactics to overcome them. The findings of this thesis identified various barriers to time-giving to Kuwaiti charitable organisations. The religious barriers involve the fear of religious labelling and judgement, and declining trust in religious

organisations due to perceived politicisation, both of which might discourage individuals from volunteering for charitable organisations. Some of the cultural barriers include restrictive laws and regulations, limited government support, and financial or logistical constraints that limit time-giving. Additionally, traditional social expectations regarding masculine and feminine roles could limit who volunteers and in what role. Another key barrier is the dependence on expatriates in the charitable sector, which can cause exclusion feelings among Kuwaiti nationals. The final barrier is the influence of family on parental expectations around encouraging volunteering behaviour.

To address these barriers, Kuwaiti charitable organisations could adopt various approaches. They could promote inclusive messaging that avoids political connotations and focuses on religious and cultural values, such as altruism, equality, national pride or the habit of giving. Furthermore, charitable organisations could build transparency and trust by opening communications and avoiding collaboration with political leaders or entities to avoid scepticism amongst the target audience. To overcome structural barriers, charitable organisations could seek partnerships to ease the financial and logistical obstacles to volunteering. Gender-sensitive issues could be tackled by offering diverse volunteering roles that could appeal to both men and women. Finally, enhancing the representations of nationals in leadership and outreach positions could enhance the sense of belonging amongst Kuwaitis. By addressing these barriers, Kuwaiti charitable organisations could create supportive environments for volunteers and design campaigns that could successfully engage and retain volunteers.

### 6.6.3 Implications for charitable organisations

This study demonstrated that people in Kuwait are a valuable target audience for many charitable organisations due to their willingness to engage in various charitable activities. The findings of the study identify various demographic segments, including different age groups and gender differences that charitable



organisations can engage actively. The study also identifies the potential barriers and challenges to volunteerism in Kuwait such as religious and cultural barriers. This suggests that charitable organisations in Kuwait should address the issues and avoid neglecting volunteers by putting organised plans and initiating campaigns that show the available opportunities for volunteers. Charitable organisations in Kuwait could utilise these insights to better target volunteers and adopt a multifaceted approach.

Firstly, charitable organisations should segment their campaigns to appeal to specific audiences, by, for instance, initiating a youth-centred initiative that highlights the benefits associated with time-giving in promoting volunteer opportunities. Secondly, charitable organisations can initiate a transparent message that avoids political biases and focuses on shared religious and cultural values.

To minimise the cultural and structural obstacles, Kuwaiti charitable organisations can co-operate with schools and other local institutions to integrate volunteering into the educational programmes. They can also enhance the presence of volunteer opportunities through their digital marketing and clearly communicate the available role and time commitments. In addition, charitable organisations should recruit more Kuwaiti nationals in leadership and ambassadorial roles to overcome the issue of over reliance on expatriates. Finally, the organisations should initiate a long-term volunteer engagement plan that includes recognitions, feedback and skills development to retrain and sustain volunteer participation. By applying the strategic insights, Kuwaiti charitable organisations can increase the diversity of the groups that carry out voluntary work for them, and, by doing so, build a stronger volunteer base.

Given the importance of volunteerism and altruistic giving for Muslims, charities may benefit from the religious values teachings and morals to promote volunteerism. Many of the participants in this study indicated that individuals in Kuwait often have a strong underlying desire to volunteer. Yet, this willingness is hindered by various obstacles and challenges, such as religious and cultural barriers and a lack of time, limited opportunities for skilled-based volunteers

and changes in life circumstance ( e.g., leisure time ) that reduced their proclivities to volunteer some of their time. Moreover, the study highlighted that many individuals tend to spend their leisure time in cafés or online which proposes that, if the intention to volunteer does exist amongst many Kuwaitis, it must compete with other activities, including leisure activities. To address this, charitable organisations should actively present volunteering as a valuable alternative to leisure time activities, to shift the public behaviour towards more community engagement.

#### 6.6.4 Implications for governments and educators

The findings of this thesis highlighted that government regulations significantly hinder individual's intention to volunteer for Kuwaiti charitable organisations. The study can help inform policy discussions about the rules and regulations that govern volunteering practices in Kuwait. To overcome this obstacle and foster time-giving in the charitable sector the government could consider various actions, such as simplifying the procedures to establish charitable organisations and provide clearer guidelines on charitable work, which could involve the creation of an online registration portal to expediate the process. Another action could be offering grants to charitable organisations that meet the regulatory requirements; such grants could cover, for instance, some of the operational costs of charitable organisations. The government could establish training programs for volunteers and organisational leaders; these programs could enrich charitable organisations' capabilities. Lastly, the government could encourage collaboration between government agencies, private-sector organisations and civil society to extend the breadth and depth of volunteer initiatives. Since the government has a strong influence over individuals, it could facilitate volunteering. It could, for instance, promote volunteering by initiating targeted public awareness campaigns, integrate volunteering into the educational curriculum, provide grants for charitable organisations, and establish an online national platform to match individuals to volunteering opportunities.

This thesis offers an alternative perspective, arguing that the Kuwaiti government are currently imposing too many restrictions on charitable organisations and volunteers. As a result, charitable organisations are restricted by the current laws and regulations which makes them negligent towards promoting volunteerism. The government should not only acknowledge the importance of volunteering to charitable organisations, but also take advantage of charitable organisations' willingness to co-operate and promote volunteerism, taking into consideration that volunteerism goes beyond the donation of money, and highlighting its contribution to society as a whole.

Additionally, the findings of the thesis emphasise the significance of schools and educators in cultivating a habit of giving amongst younger generations. It also highlights the importance of implementing volunteerism within the curriculum to promote a socially responsible generation. To achieve this, schools should incorporate volunteering into the school curriculum through partnerships with charitable organisations. Educators can also encourage time-giving through workshops that make pupils and students aware of the opportunities available within, and benefits of, charitable organisations. These initiatives can help foster a sense of social responsibility among pupils and students from a young age.

#### 6.7 Recommendations for future research

Understanding the connection between religion, culture and consumer-giving behaviour is crucial for marketing because of the apparent influence that religion and culture have on an individual's behaviour and values. This study offers a starting point for subsequent discussion on religion, culture and consumer behaviour. To deepen our understanding of this field of research, various areas might be used for future research.

Given the research limitation to specific settings which is the context of Kuwait, the conclusion might not be transferable to other countries with different religious attributes and cultural backgrounds. Therefore, further research is needed to substantiate the findings of this study. To have a better understanding of giving behaviour, it is recommended to study other countries with more diverse cultures as well as other religions.

It is recommended that future studies should investigate the behaviour of volunteers in charitable organisations in greater depth. Examining volunteers in Islamic countries and Muslim societies requires more attention from researchers.

Additionally, future studies could understand other forms of charitable giving, such as digital volunteering or episodic volunteering. Specifically, researchers could investigate what could influence these behaviours across various demographics or religious contexts. There is also an opportunity to examine staff volunteers and interpret their time-giving practices in the context of other religions and cultures, particularly viewing time-giving as a form of religious giving. Gaining further understanding of the religious and cultural aspects of the behaviour of staff volunteers might be facilitated by researchers in this field.

Given the evolving significance of social media, it would be worthwhile for researchers to understand the impact of religion and culture on online giving as both shape the values and norms related to charitable giving. Social media may also be a relatively inexpensive way to reach individuals who have not previously given online before. As well as analysing the charitable organisations' online campaigns to confirm the findings of the study that charitable organisations are neglecting in terms of promoting volunteerism. Additionally, based on the findings of this study it makes sense to presume that individuals' online giving practices are influenced by religious and cultural values and the propensity to give through the use of online sources. Future researchers could provide further insights on volunteering by presenting a framework for

understanding how online interaction and community dynamics, as presented by Mousavi et al. (2017), could influence volunteer engagement and retention.

Another fertile future research opportunity would be the study of religion and cultural influence on consumer gift-giving practices, for instance, gifting during religious rituals or cultural events. The findings of this research indicate that religion and culture have an appealing influence on consumer gift-giving practices.

It also appears interesting for future studies to explore the change that occurred in gift-giving behaviour on the current growth of personal and materialistic values. Through qualitative research, researchers can gain a deeper understanding of charitable giving behaviours; this is likely to be especially important when religious and/or cultural influences play a role. This study used qualitative research methods to investigate the influence of religious and cultural values on time-giving behaviour, highlighting several previously under-research areas. Despite this, further qualitative research could enrich the field by examining some of the themes revealed in this research in yet more detail, revealing some of the nuances between religious and cultural values and their links to time-giving behaviour.

## 6.8 Summary

The final chapter demonstrated an overall summary of the thesis and highlighted the thesis's theoretical and practical contributions. Followed by the limitations of the thesis and the research implications. This chapter also discusses the suggested recommendations for future research.

The thesis has explained the previously understudied research and provides an overview of the motivations and barriers to altruistic practices in Kuwait. It has integrated other research fields such as interpretivism to investigate the giving

behaviour of people in Kuwait, people are influenced by altruistic givers. It appears that in Kuwait, people were influenced by religion and culture which appears to be reflected in their charitable giving. Examining religion and culture can help researchers better understand consumer behaviour within their cultural setting.

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# APPENDIXES

Appendix A: Ethical Approval for Qualitative Data

15/04/2021

**Project Title:** Altruistic Time Giving in Islamic Countries: Implications for Social Marketing and Volunteerism

**EthOS Reference Number:** 25636

#### **Ethical Opinion**

Dear Teebah M E E H E Alansari,

The above application was reviewed by the Business and Law Research Ethics and Governance Committee and, on the 15/04/2021, was given a favourable ethical opinion. The approval is in place until 15/11/2022 .

#### **Conditions of favourable ethical opinion**

##### **Application Documents**

Document Type	File Name	Date	Version
Project Protocol	Protocol_TeebahAlAnsari_19094029_v2	29/01/2021	v1.4.2
Consent Form	MMU FBL Consent _ Teebah19094029 (1)	29/01/2021	v1.4.2
Information Sheet	Participant-Information-Sheet_Teebah19094029_Observation	29/01/2021	v1.4.2

The Business and Law Research Ethics and Governance Committee favourable ethical opinion is granted with the following conditions

##### **Adherence to Manchester Metropolitan University's Policies and procedures**

This ethical approval is conditional on adherence to Manchester Metropolitan University's Policies, Procedures, guidance and Standard Operating procedures. These can be found on the Manchester Metropolitan University Research Ethics and Governance webpages.

##### **Amendments**

If you wish to make a change to this approved application, you will be required to submit an amendment. Please visit the Manchester Metropolitan University Research Ethics and Governance webpages or contact your Faculty research officer for advice around how to do this.

We wish you every success with your project.

Business and Law Research Ethics and Governance Committee

Business and Law Research Ethics and Governance Committee

For help with this application, please first contact your Faculty Research Officer. Their details can be found [here](#)

## Appendix B: Informed Consent Form for Participant

Faculty of Business and Law  
Manchester Metropolitan University  
All Saints Campus  
Oxford Road  
Manchester, M15 6BH  
United Kingdom



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### RESEARCH PARTICIPANT CONSENT FORM

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Title of Project: Shifting altruistic practices in Islamic countries and its implications on volunteerism and social marketing: A cultural perspective

Name of Researcher: Teebah M E E H E ALANSARI

Please initial all  
boxes:

1. I confirm that I have read and understand the information sheet (29<sup>th</sup>. Jan. 2021 version no.: v1.4.2) for the above study. I have had the opportunity to consider the information, ask questions and have had them answered satisfactorily.
2. I understand that my participation is voluntary and that I am free to leave at any time without giving any reason.
3. I understand that data collected during this study will be processed in accordance with data protection law as explained in the participant information sheet.
4. I consent for my interview to be audio/video recorded. The recording will be transcribed and analysed for the purposes of the research and will be destroyed upon the completion of the project.
5. I understand that the results of this study may be published and/or presented at meetings or academic conferences and may be provided to research commissioners or funders.
6. I give my permission for my anonymous data, which does not identify me, to be disseminated in this way.
7. I agree to allow the use of anonymised verbatim quotes in the reporting of research findings.
8. I agree to take part in the above study.

<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>

_____ Name of Participant	_____ Date	_____ Signature
_____ Name of Researcher	_____ Date	_____ Signa



## Appendix C: Discussion Guide

### Discussion guide for interviews

#### INTRODUCTION (WARM-UP):

- Tell me more about you, I would like to tell me about your volunteering experience...
- What do you like most about volunteering? Why?
- Do you find volunteering difficult...? Why?
- How do you maintain volunteering?
- What it feels like to be a volunteer?

#### PART ONE: TIME GIVING AND THE INFLUENCE OF RELIGIOUN AND CULTRUE

- Religion
  - What is the importance of Islam in your daily life? Why?
  - What is the influence of Islam on you charitable giving?
  - Does volunteering come from religious beliefs, or there was a person who inspired you to involve in this activity?
- Culture
  - Can you describe the Kuwaiti community?
  - What does your culture say about charitable giving?
  - In what way your cultural values impact your charitable behaviour?

#### PART TWO: CRITICAL CHANGES TO CHARITBALE GIVING IN KUWAIT

- In what sense you feel your parents and are different to you when it comes to charitable giving and helping other?
- As you have been involved in volunteering for so many years, why, in your opinion, volunteering in Kuwait is not as it was previously?

#### Appendix D: Participants Profile

Name	Degree	Gender	Age	Role category	Income level	Religiosity
Participant 1	PhD	M	60	Volunteer, leader	High	Very religious
Participant 2	Bachelor's degree	M	64	Volunteer	Moderate	Very religious
Participant 3	Diploma	F	46	Staff volunteer	Moderate	Religious
Participant 4	Bachelor's degree	M	39	Staff volunteer	Moderate	Religious
Participant 5	Bachelor's degree	M	36	Staff volunteer	Moderate	Religious
Participant 6	Bachelor's degree	M	34	Staff volunteer	Moderate	Very religious
Participant 7	Bachelor's degree	F	40	Staff volunteer	Moderate	Very religious
Participant 8	Bachelor's degree	F	55	Government official	Moderate	Religious
Participant 9	Bachelor's degree	M	52	Volunteer, leader	Moderate	Very religious
Participant 10	Bachelor's degree	F	41	Staff volunteer	Moderate	Religious
Participant 11	Bachelor's degree	F	43	Volunteer	Moderate	Religious
Participant 12	PhD	M	56	Volunteer	Moderate	Religious
Participant 13	Medical degree	M	38	Volunteer	High	Very religious
Participant 14	Bachelor's degree	M	64	Volunteer, leader	Moderate	Religious
Participant 15	PhD	M	50	Staff volunteer	Moderate	Very religious
Participant 16	Bachelor's degree	M	32	Staff volunteer	Moderate	Very religious
Participant 17	Bachelor's degree	M	70	Volunteer, leader	High	Very religious
Participant 18	Bachelor's degree	M	54	Volunteer	Moderate	Religious
Participant 19	Medical degree	F	53	Staff volunteer	High	Religious
Participant 20	Master's degree	M	36	Volunteer	Moderate	Very religious
Participant 21	Bachelor's degree	F	23	Volunteer	Moderate	Religious
Participant 22	Bachelor's degree	M	29	Volunteer	Moderate	Religious
Participant 23	Bachelor's degree	F	37	Staff volunteers	Moderate	Religious

## Appendix E: Data analysis

Codes and themes derived from the thematic analysis		
<b>Cultural barriers</b> Laws and regulations Male prejudice Huge demand No obvious role model increased competition among charities Limited fields for volunteers No community services No support from the government Many responsible entities for volunteers Financial and logistics barriers No media support Depend on Expatriates Weak culture of volunteerism in Kuwait late in the process of recruiting volunteers Stereotype	<b>Other barriers</b> Lack of time Life commitments (family needs) No training for volunteers (no discipline, lack of understanding) Spread of coffee shops Role of parents Easy to donate than volunteer Not a way for happiness The influence of technology and social media	<b>Cultural motivation</b> Raised on good deeds Habit formation on giving Giving good generate love between people Education and customs and traditions Countries achievement Kuwait as a humanitarian centre Rules and leader encourage giving Culture of giving Volunteer teams Social solidarity Social identity Collective mindset Cooperation Interconnectedness and cohesion cultural values Supportive media coverage Volunteer leaves
<b>Religious barriers</b> religious parties Changes in religious environment	<b>other motivations</b> The results of charitable giving Humanity Volunteer in young age Determine to help Personal situation Support cause Balance between work and life Happiness for others Free time	<b>Religious motivations</b> Rewards of blessing Heaven in the afterlife Held Accountable from Allah Giving and receiving from and to God Forgiveness from God Religious deterrent Trade with Allah Discipline Honesty No discrimination Altruism Integrity Islamic values Responsability Empathy Teachings of Quran and Sunnah Helping the needy Introduce Islam Muslims brotherhood Waqf Maintain Sharia, honesty and transparency
<b>Miscellaneous</b> Working for private vs charitable sector Corporate governance for charitable organisations Volunteering was individual Partial volunteer History of charitable giving in Kuwait Examples of social marketing campaigns Respond when asked No individual benefits Sustain volunteerism Sustain charitable practices Social marketing campaigns Islam is a way of life No rivalries Training volunteers Training and conferences of volunteerism and its benefits Communicate with law enforcements Ways to encourage volunteerism School curriculum Suggestion to reduce working hours Instilling values related to volunteerism Revive religious values Role of charitable organisations Cultivating the value of giving Religious proposition Voluntary intentions need revival		

### Phase 3 Searching for themes

#### Theme 1: Motivations to time-giving

##### Sub-themes

Religious values	Religious teachings	Religious practices	Religious belief	Cultural motivations	other motivations
Discipline	Teachings of quran and sunna	waqf	Rewards of blessing	Countries achievement	The results of charitable giving
Honesty	Helping the needy	Maintain Sharia,honesty and transparency	Heaven in the afterlife	Culture of giving	Humanity
No discrimination	Introduce Islam		Held Accountable from Allah	Volunteer teams	Volunteer in young age
Altruism	Muslims brotherhood		Giving and receiving from and to God	Social solidarity	Determine to help
Integrity			Forgiveness from God	Collective mindset	Personal situation
Islamic values			Religious deterrent	Cooperation Interconnectedness and cohesion	Support cause
Responsability			Trade with Allah	Supportive media coverage (Social media influence)	Balance between work and life
Empathy				<u>Cultural values</u>	Happiness for others
				Family support (role of parents)	Free time
				Raised on good deeds	
				Habit formation on giving	
				Giving good generate love between people	
				Education and customs and traditions	

#### Theme 2: Barriers to time-giving

##### Sub themes

Cultural values and norms	Religious barriers
Dangerous	religious parties
	Changes in religious
Charitable organisations closed environment	

#### Theme 3: Challenges to time-giving

No time limit
Sacrifice
Share time and effort
No opportunity for Skilled-based volunteers

#### Theme 4: Promoting time-giving

Training volunteers	Instilling values related to volunteerism
Training and conferences of volunteerism and its benefits	Revive religious values
Communicate with law enforcements	Role of charitable organisations
Ways to encourage volunteerism	Cultivating the value of giving
School curriculum	Religious proposition
Suggestion to reduce working hours	Voluntary intentions need revival

Phase 4 Reviewing themes				
Theme 1: Motivations to time-giving				
Sub-themes				
<b>Religious motivation</b> <b>Religious values</b> <b>Religious teachings</b> <b>Religious practices</b> <b>Religious beliefs</b>	<b>Cultural motivations</b> Countries achievement Culture of giving Volunteer teams Social solidarity Collective mindset	<b>other motivations</b> The results of charitable giving Humanity Volunteer in young age Determine to help Personal situation	<b>Religious belief</b> Rewards of blessing Heaven in the afterlife Held Accountable from Allah Giving and reciving from and t Forgivness from God	<b>Cultrual values</b> Raised on good deeds Habit formation on giving Giving good generate love bewteen people Education and customs and traditions <b>Religious practices</b>  Religious deterrent Trade with Allah <b>Religious values</b> Discipline Honesty
	Cooperation Interconnectedness and cohesion Supportive media coverage (Social media influ <b>Cultrual values</b> Family support (role of paretns)	Support cause Balance between work and life Happiness for others Free time	Religious deterrent Trade with Allah <b>Religious values</b> Discipline Honesty	<b>Religious teachings</b> Teachings of quran and sunaa Helping the needy
Theme 2: Barriers to time-giving				
Sub-themes				
<b>Religious barriers</b> Religious parties Changes in religious environment	<b>Cultural barriers</b> Laws and regulations Male prejudice Huge demand No obvious role model increased competition among charities Limited fields for volunteers No community services No support from the government Many responsible entities for volunteers Financial and logistics barriers No media support Depend on Expatriates Weak culture of volunteerism in Kuwait late in the process of recruiting volunteers Stereotype	<b>Other barriers</b> Lack of time Life commitments (family needs) No training for volunteers (no disipline, lack of understanding) Spread of coffee shops Role of parents Easy to donate than volunteer Not a way for happines The influence of technology and social media People were more reponsabile		
Theme 3: Attitudes toward volunteerism				
Sub-themes				
<b>Benefits</b> <b>Psychological benefits of volunteering</b> Pleasure Happiness Self-reassurance Indescribable feelings Solidarity Admiration Less anxiety <b>Public relations and skills</b> <b>Job opportunity</b> <b>Manegerial skills</b> <b>Communication skills</b> <b>Working environment</b> Diverse and cooperating working environment Cooperative working environment Transperancy Corporate governance for charitable organisations	<b>Challenges</b> <b>No opportunity for Skilled-based volunteers</b> Sacrifice No time limit Share time and effort Dangerous Charitable organisations closed doors for volunteers			
Theme 4: Suggestion for improvements				
Training volunteers Training and conferences of volunteerism and its benefits Communicate with law enforcements Ways to encourage volunteerism School curriculum Suggestion to reduce working hours Instilling values related to volunteerism Revive religious values Role of charitable organisations Cultivating the value of giving Religious proposition Voluntary intentions need revival				
Miscellaneous				
Working for private vs charitable sector Volunteering was individual <b>Partial volunteer</b> History of charitable giving in Kuwait Examples of social marketing campaigns Responce when asked No individual benefits Sustain volunteerism Sustain charitable practices Social marketing campaigns <b>Isalm is a way of life</b> <b>No rivalries</b>				

Phase 5 Defining and naming themes	
Theme 1: Motivations to time-giving	
Sub-themes	
Religious motivation	Cultural motivations
Religious beliefs:	Cultural values:
Rewards of blessing from Allah	Habit of giving (e.g., volunteer in young age)
	Family support
	Collective mindset (e.g., national pride)
Shared religious values :	
Altruism	
Honesty and integrity	
Discipline and responsibility	
Equality	
Religious teachings and morals:	
Quran and Hadith	
Accountability and the day of judgment	
Theme 2: Barriers to time-giving	
Sub-themes	
Religious barriers	Cultural barriers
Fear of religious labeling and judgment	Laws and regulations:
*SIT: out-group avoidance	poor government support
Perceived politicisation and declining trust in religious organisations	financial and logistical barriers
	uncertainty avoidance, charitable organisations (SIT)
	Masculine and feminine roles:
	Hofstede's dimension: gender norms shaping volunteer roles and expectations
	Dependence on expatriates in charitable organisation
	lack of representation for nationals (social identity conflict)
	*SIT: out-group exclusion
	Role of parents:
	family influence and support (parental expectations)
	*SIT: in-group loyalty
Theme 3: Facilitators	
Sub-themes	
Personal facilitators	Social facilitators
Balance between work, volunteer, and life	Supporting a cause
Personal circumstances (e.g., retirement)	Humanity
Theme 4: Rewards	
Sub-themes	
Happiness	
Learning new skills	
Commitment to beneficiaries	
Theme 5: Challenges	
Sub-themes	
Lack of time	
Lack of organisational infrastructure for skill-based volunteer	
Changes in life circumstance (e.g., leisure time)	
No time limit	