



Research



MUSLIM YOUTH'S EXPERIENCES OF AND ATTITUDES TOWARDS VOLUNTEERING

Findings of focus groups with Muslim youth and not-for-profit organisations



Australian Multicultural Foundation



volunteeringaustralia

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Research about Muslim Youth's experiences of and attitudes towards volunteering

Prepared for



and



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by



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Volunteering Australia
Level 3, 11Queens Rd, Melbourne Vic. 3004
T: 03 9820 4100 F: 03 9820 1206
E: volaus@volunteeringaustralia.org
W: www.volunteeringaustralia.org

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Table of contents

I. INTRODUCTION	1
A. Background	1
B. Research methodology.....	1
C. Demographic profile of research participants.....	2
D. Interpreting qualitative research data	2
E. Structure of report and terminology.....	3
II. ATTITUDES TO VOLUNTEERING	4
A. About this section	4
B. Overall attitudes	4
C. Influence of Islam on attitudes to volunteering.....	4
D. Cultural influences on attitudes to volunteering.....	5
E. Family environment influences on attitudes to volunteering	5
F. Gender differences in attitudes to volunteering	6
III. EXPERIENCES OF VOLUNTEERING	7
A. About this section	7
B. Types of volunteering activities undertaken	7
C. Regularity of volunteering.....	8
D. Gender differences in experiences of volunteering.....	9
IV. PATHWAYS TO VOLUNTEERING PARTICIPATION	10
A. About this section	10
B. Sources of information about volunteering.....	10
C. Mechanics of engaging in volunteering opportunities	10
D. Pathways at different life stages.....	11
V. MOTIVATORS AND BARRIERS TO VOLUNTEERING	12
A. About this section	12
B. Motivators for volunteering.....	12
C. Barriers to volunteering.....	13
D. Facilitating factors	14
VI. NOT-FOR-PROFIT ORGANISATIONS' EXPERIENCES WITH MUSLIM YOUTH	15
A. About this section	15
B. Organisational background.....	15
C. Experiences with Muslim youth volunteers.....	15
D. Barriers to recruiting Muslim youth volunteers	16
E. Strategies to attract Muslim youth volunteers	17
VII. CONCLUSION	19

I. Introduction

A. Background

Volunteering Australia (VA), in collaboration with the Australian Multicultural Foundation (AMF), commissioned ORIMA Research to conduct qualitative research with Muslim youth about their experiences of, and attitudes towards, volunteering and community work.

The research findings will be used to help develop information for not-for-profit organisations to attract and retain volunteers from a culturally and linguistically diverse (CALD) background – and to help ensure that this information is applicable to the Muslim communities; in particular, young people from these communities.

This report presents the findings of the research.

B. Research methodology

The methodology adopted for this research was qualitative in nature – involving eight full focus groups with Muslim youth and representatives from not-for-profit organisations.

The focus groups were conducted in Lakemba (Sydney), Shepparton and Melbourne. A total of 73 people participated in the focus groups, which were conducted between 18 and 27 July 2006.

The following research structure was employed:

	Lakemba (NSW)	Shepparton (VIC)	Melbourne (VIC)
Muslim youth – female	1 focus group	1 focus group	-
Muslim youth – male	1 focus group	1 focus group	-
Muslim youth – mixed gender	1 focus group	-	1 focus group
Not-for-profit organisations	-	-	2 focus groups

C. Demographic profile of research participants

Muslim youth from a range of backgrounds participated in the research. The demographic profile of research participants is presented below¹:

- ◆ Age:
 - 18-20 years – 69%
 - 21-23 years – 29%
 - 24-25 years – 2%
- ◆ Gender:
 - Male – 47%
 - Female – 53%
- ◆ Marital status:
 - Single – 81%
 - Married – 17%
 - Divorced/separated – 2%
- ◆ Highest level of education completed:
 - Below year 10 – 4%
 - Year 10 – 6%
 - Year 11 – 17%
 - Year 12 – 49%
 - TAFE, Diploma, Certificate – 6%
 - University under or post-graduate – 19%
- ◆ Gross annual household income
 - Under \$30,000 – 60%
 - \$30-60,000 – 28%
 - \$60-90,000 – 6%
 - More than \$90,000 – 6%
- ◆ Main activity:
 - Home duties – 21%
 - Paid casual work – 4%
 - Paid part-time work – 6%
 - Paid full-time work – 2%
 - Study – 62%
 - Other – 6%
- ◆ Current participation in volunteer work:
 - Yes – 46%
 - ranged from 1 to 20 hours per week
 - average of 6 hours per week
 - No – 54%

D. Interpreting qualitative research data

This research was exploratory and qualitative in nature and hence the results and findings are presented in a qualitative manner.

The qualitative methodology used in this project was effective in exploring the range of volunteering

¹ Due to rounding (and for some variables the possibility of multiple responses) percentages may not add up to 100%.

experiences and issues among Muslim youths. However, the research approach does not allow for the exact number of participants holding a particular view or experience of individual issues to be measured. This report therefore provides an indication of occurrences and themes among research participants rather than exact proportions of participants who had a particular experience or opinion.

Quotes have been provided throughout the report to illustrate and/or support the main results or findings under discussion.

E. Structure of report and terminology

Sections II to V of the report present the findings of the focus groups with Muslim youth. Section VI presents the findings of the focus groups with not-for-profit organisations.

The term 'volunteering' is used throughout the report to refer to all types of voluntary work. It should be noted that Muslim youth often referred to such work using different terminology – particularly 'charity work' and 'community work'.

II. Attitudes to volunteering

A. About this section

This section discusses Muslim youth research participants' attitudes to volunteering. It addresses the influence of religious beliefs and practices, cultural background and family environment on the formation of these attitudes. In addition, it discusses gender differences in attitudes towards volunteering.

B. Overall attitudes

All Muslim youth involved in the research had a very positive overall attitude towards volunteering. They had a general predisposition to helping others and contributing to the community.

Almost all reported being involved in some form of volunteering, although many initially did not perceive this activity as being 'volunteering'.

C. Influence of Islam on attitudes to volunteering

"Charity work is one of the five pillars of Islam."
[Male youth – Sydney]

"Charity work is highly encouraged – it's very much a part of the religious and cultural community."
[Female youth – Melbourne]

"From a spiritual perspective community work is an action purely to please your Lord and work in the path of Islam."
[Male youth – Shepparton]

All Muslim youth research participants indicated that Islam was an important influence on their views of volunteering. Many noted that Islam encourages 'charity work', particularly during certain periods of significance in religious practice (e.g. Ramadan).

They felt encouraged by their religious beliefs and practices to engage in volunteering activities and more generally to help others. These research participants felt encouraged to give of their time and not just of their financial resources.

D. Cultural influences on attitudes to volunteering

“Charity - it’s taken generally to mean ‘wherever you can pitch in and help the Muslim community’ and therefore not necessarily recognised as volunteering, but rather as part of our culture.”
[Female youth – Sydney]

The Muslim youth who participated in the research came from a variety of cultural backgrounds, including Algerian, Egyptian, Turkish, Lebanese, Iraqi, Syrian, Pakistani, Sudanese, Sri Lankan and Indonesian. However, a common cultural norm impacted on their attitudes to volunteering. Specifically, it was clear that in each of these cultural backgrounds, volunteering was considered to be a significant part of being a good member of one’s community. Moreover, contributing to the community was seen as important due to the lack of widespread government social support in their families’ countries of origin.

Muslim youth research participants perceived volunteering in Australia to be generally more formal and organised than in their families’ countries of origin. In their families’ culture, volunteering was generally an informal behaviour that was conducted as part of their “normal way of life”.

E. Family environment influences on attitudes to volunteering

“For a Muslim parent – it’s nice to know their children are doing good.”
[Male youth – Melbourne]

The research found that the extent of family support was a critical factor shaping Muslim youths’ attitudes to volunteering. Many Muslim youth research participants stated that they would not undertake or continue volunteering or community work if they did not have the approval and support of their parents and/or spouses.

Most Muslim youth research participants noted that their family members were supportive of them becoming involved with voluntary work, but it was evident that the extent of this support varied considerably among participants.

“If someone in the family can go with you [in the evening/ at night] – a brother, father or husband – then it’s ok, but during the day is better.”
[Female youth – Sydney]

Common family concerns/ views raised by research participants as impacting on their volunteering decisions included:

- ◆ a preference for women to undertake voluntary work during the day - primarily for safety reasons and also to facilitate family time together;
- ◆ the belief that young men should steer away from activities that could be interpreted as politically “inappropriate/dangerous”; and

“My father is quite worried and always thinks the worst about his sons being involved in “some group” – and especially about people being influencing us the wrong way.”
[Male youth – Melbourne]

“My family always says it’s important to stay focused on you’re studies.”
[Male youth – Shepparton]

- ◆ the view that voluntary work should not interfere with study, or the potential to obtain paid work, particularly but not solely, for young men.

F. Gender differences in attitudes to volunteering

The research identified a significant difference in attitudes towards volunteering between young women and young men.

Young Muslim women participating in the research tended to have experienced a wider range of volunteering activities (including with non-Muslim organisations) than the young Muslim men and to have invested more effort in volunteering overall. In addition, the female participants were significantly more likely to be currently engaged in volunteering.

These varying experiences reflected differences in attitudes towards volunteering between young Muslim women and young Muslim men. Specifically, young women were more proactive in seeking out volunteering opportunities than young men. The young men tended to be reactive, volunteering in response to requests for help, which tended to come directly from Muslim organisations within their communities. However, many of these men indicated their willingness to assist with non-Muslim volunteering organisations if they were asked/ invited to do so.

III. Experiences of volunteering

A. About this section

This section presents Muslim youth research participants' experiences of volunteering, addressing the types of activities undertaken, the regularity of participation and gender differences.

B. Types of volunteering activities undertaken

Muslim youth research participants reported taking part in a diverse range of volunteering activities. Most participants had taken part in voluntary activities through Muslim organisations or associations. While much of this work was directed at helping people within Muslim communities, some was directed at assisting people outside Muslim communities. Some research participants, particularly women, had also participated in volunteering via non-Muslim organisations.

Examples of Muslim organisations/ associations through which participants had undertaken volunteering activities included:

- ◆ Muslim Women's Association;
- ◆ Ethnic/ multicultural associations;
- ◆ Mission of Hope;
- ◆ Grass Roots;
- ◆ Islamic Council of Victoria;
- ◆ Islamic schools;
- ◆ Local mosques; and
- ◆ University Muslim associations.

Examples of non-Muslim organisations/ associations through which participants had undertaken volunteering activities included:

- ◆ Cuttingedge/ Unitingcare;
- ◆ Amnesty International;

-
- ◆ Red Cross;
 - ◆ Sydney Olympics Organisation;
 - ◆ Sports clubs;
 - ◆ Legal aid agencies; and
 - ◆ Police and community youth clubs.

Volunteering activities undertaken spanned a range of activity types, including:

- ◆ Community/ welfare - activities included feeding the homeless, organising women's days, working in aged care facilities, and assisting with crisis hotlines and donation drives.
- ◆ Health - assisting with health education, promotion and outreach.
- ◆ Education/youth development - assisting with school holiday programs, various community talks/events, and youth camps.
- ◆ Religious - teaching scripture to school children, going on religious trips/journeys, undertaking construction work for a new mosque.
- ◆ Arts/Culture - involvement with "Reflection" magazine (for Muslim community), community radio work, and producing a television program about Muslim life - "Lounge Café".
- ◆ Sports - assisting as a cycling tour guide (Olympic velodrome), volunteer lifeguard, and children's sports coaching.
- ◆ Law and justice - activities included criminal justice support/ legal aid, and refugee advocacy.

C. Regularity of volunteering

In terms of regularity of involvement in volunteering, some participants were involved in ongoing community work, particularly informal activities within their Muslim communities. Others volunteered infrequently or participated in one-off programs that had a set start and finish date.

D. Gender differences in experiences of volunteering

The research identified significant differences in experiences of volunteering between young women and young men.

As discussed in Section II, young Muslim women participating in the research tended to have experienced a wider range of volunteering activities (including with non-Muslim organisations) than the young Muslim men and to have invested more effort in volunteering overall. In addition, the female participants were significantly more likely to be currently engaged in volunteering.

Young women had a greater tendency to become involved with welfare based community work than young men, who were more inclined towards sports based activities and physical work (e.g. building, cleaning, painting, manual handling).

IV. Pathways to volunteering participation

A. About this section

This section discusses Muslim youths' pathways to engaging in volunteering, including sources of information about volunteering opportunities.

B. Sources of information about volunteering

"In the Muslim community it's easy – everyone tells you about everything going on."

[Female youth – Melbourne]

"There's regular meetings and they tell you lots via emails."

[Female youth – Sydney]

"We only need to hear about it once and then we always know where to go."

[Male youth – Shepparton]

Muslim youth research participants were generally highly aware of volunteering opportunities within their own communities. The main sources of information about these opportunities included:

- ◆ word-of-mouth - particularly from parents, friends and community leaders;
- ◆ the local mosque;
- ◆ Muslim associations/organisations;
- ◆ community radio; and
- ◆ local newspapers.

However, the research found that Muslim youth were less informed about volunteering opportunities outside of their communities. Many were aware of the work of some large organisations that offered volunteering opportunities (e.g. Red Cross, Salvation Army), but only at a fairly superficial level. Their main sources of information about these organisations included advertising campaigns and news media.

There was only very limited awareness of opportunities with local non-Muslim community organisations.

C. Mechanics of engaging in volunteering opportunities

"In this culture, if you want teenagers to work you have to go to their parents first, or a leader from the Mosque. It has to come from a source that you really trust."

[Male youth – Shepparton]

It was evident from the research that community leaders played a critical role in promoting volunteering among Muslim youth – if a respected community leader specifically sought their participation and clearly explained the activities required and how to get involved, Muslim youth participants of both gender would generally willingly

assist. Moreover, the families of these youth would be highly likely to support their involvement – due to the trust and respect that the leaders had in the community.

Other means to engagement in volunteering activities included:

- ◆ Self-initiated contact with an organisation following becoming aware via the sources discussed above;
- ◆ Friends and/or family organising/ encouraging registration/ participation; and
- ◆ Response to direct requests from organisations/ people seeking volunteers.

D. Pathways at different life stages

Within their age grouping, Muslim youth research participants identified three main stages as being conducive to becoming involved with volunteering and community work:

- ◆ during high school;
- ◆ after finishing their year 12 education (i.e. HSC or VCE); and
- ◆ after finding stable employment and “settling down”.

All three stages were suggested as being suitable for general take-up of volunteering activities among Muslim youth. These stages allowed time (people being relatively free of other commitments) for involvement in volunteering.

V. Motivators and barriers to volunteering

A. About this section

This section presents research findings in relation to motivators and barriers to Muslim youth undertaking volunteering and community work. It also addresses facilitating factors.

B. Motivators for volunteering

“It feels good because you’re doing something for God.”

[Female youth – Shepparton]

“When you see a positive effect or change – knowing you’ve made a difference is important.”

[Female youth – Melbourne]

“You get to meet new people and make new friends.”

[Female youth – Melbourne]

“Make it fun and explain that it’s a good feeling to help others in need.”

[Female youth – Shepparton]

“It reflects positively on the wider community and their impressions of Islam.”

[Male youth – Sydney]

The research found that the key motivators for Muslim youth to engage in volunteering were:

- ◆ Personal (including spiritual) development;
- ◆ Making a positive difference to help other people in the community;
- ◆ Opportunities to meet new people/ enhance their social life;
- ◆ Gaining valuable experience that may enhance their employment prospects;
- ◆ Obtaining enjoyment from the activities;
- ◆ Exploring possible future career paths;
- ◆ Chance to show that Muslim youth are actively involved and contributing positively to the broader community;
- ◆ Creating a positive awareness and understanding of Muslim culture/beliefs/practices within Australian society; and
- ◆ Helping to build social cohesion in Australia, across different cultural, socioeconomic and religious backgrounds.

Some Muslim youth research participants felt that they could more effectively assist people by volunteering within their own Muslim communities. In addition, these participants had a desire to support their community while it was “still in its infancy” and to meet the demand for “helpers” in their own communities.

C. Barriers to volunteering

“Everyone has family here or overseas who we need to help financially so it’s good to have a paid job.”
[Male youth – Shepparton]

“You should just be giving your time – it’s good to be reimbursed for petrol.”
[Male youth – Sydney]

“No one asked me [to help]”
[Female youth – Shepparton]

“I’ll help any organisation as long as I know someone there.”
[Male youth – Shepparton]

“I wouldn’t mind going to a non-Muslim organisation, but sometimes you get in certain situations where they don’t understand our culture.”
[Female youth – Melbourne]

Participants in the research reported there were some barriers to becoming involved with volunteering activities and community work. The main general barriers included:

- ◆ limited time to spare due to other family, study or work commitments;
- ◆ lack of family support and encouragement (discussed in Section II);
- ◆ having to face potentially difficult situations in some volunteering activities (e.g. having to deal with disadvantaged or abused children/adults);
- ◆ financial costs of participation (e.g. travel and opportunity cost of not working);
- ◆ lack of information about volunteering opportunities available and how they could assist;
- ◆ fear of isolation/ exposure to unfamiliar surroundings, issues and people;
- ◆ lack of recognition/ reward for efforts;
- ◆ perception that some activities, such as administration work, were not worthwhile (did not have a perceptible impact in terms of helping people); and
- ◆ having to deal with any bureaucratic “red tape” or political issues arising within the organisation.

In addition to the abovementioned (general) issues, Muslim youth participants identified the fear of being isolated, harassed or discriminated against as a major barrier to participating in volunteering activities arranged by non-Muslim organisations.

Overall, Muslim youths indicated that they would be more likely to volunteer for non-Muslim organisations that demonstrated a strong commitment to including volunteers from a diverse range of backgrounds than those that did not. That said, they expressly stated that they did not want to be singled out as a special group, notwithstanding positive intentions of such identification (i.e. they valued acceptance of diversity and not

*“I like to see the slogan
“we’re accepting to people
from diverse backgrounds”
– it makes you feel more
comfortable that they’re
being upfront and honest
from the start.”*
[Female youth – Sydney]

*“Educate people about
why we wear the
headscarf – they don’t
understand, especially in
schools.”*
[Female youth –
Shepparton]

emphasising differences between people, particularly along religious lines).

While not wanting to be singled out, participants identified a desire for organisations to be aware and understanding of the following religious practices:

- ◆ females wearing headscarves (hijab);
- ◆ avoidance of alcohol - therefore, they may not want to attend some social functions or “after work drinks at the pub”;
- ◆ fasting practices – greater awareness of the eating rituals associated with the religious festival Ramadan, and that they may not be available to volunteer during certain times of the year;
- ◆ prayer times – required five times a day. If this coincides with volunteering work, they may need a location and time away for prayer;
- ◆ no female-male contact allowed (e.g. handshake), and close working arrangements discouraged;
- ◆ specific food requirements (e.g. halal meat); and
- ◆ to a lesser extent – no foul language or smoking.

D. Facilitating factors

In addition to motivators and barriers to participation, the research found a number of factors that, while not directly motivating volunteering, helped to facilitate and enable involvement in volunteering:

- ◆ obtaining tangible recognition for the activity – e.g. certificate;
- ◆ being able to volunteer with friends;
- ◆ the volunteering activities being in close proximity to their home – many preferred limited travel time;
- ◆ assistance with transport to and from the volunteering venue; and
- ◆ provision of food.

VI. Not-for-profit organisations' experiences with Muslim youth

A. About this section

This section discusses not-for-profit volunteering organisations' experiences with Muslim youth. It also discusses the information they considered would be useful in helping them recruit and retain volunteers from Muslim communities.

B. Organisational background

Not-for-profit participants represented volunteering organisations from the following service sectors:

- ◆ aged and disability care;
- ◆ transport and community access;
- ◆ child and family care;
- ◆ volunteer resource centres;
- ◆ community information;
- ◆ health services;
- ◆ church-based services;
- ◆ learning centres; and
- ◆ ethnic community centres.

Participants represented a range of organisation sizes with small (e.g. two) through to large (e.g. 1400) numbers of volunteers.

C. Experiences with Muslim youth volunteers

The research found that most of the represented volunteering organisations did not have many Muslim volunteers working for them. It was apparent that most organisations participating in the research did not specifically seek out volunteers from the Muslim communities, but many indicated that they generally sought people from CALD backgrounds.

“There’s not a large group of Muslim youth involved in volunteering here, or they might live on the other side of town, or not raise their culture as an issue.”

[Not-for-profit participant – Melbourne]

Volunteering organisations that were located in areas with relatively large Muslim populations tended to have a relatively high number of Muslim youth volunteers working for them.

Organisations that had Muslim youth volunteers were very positive about their experience with these volunteers. They indicated that these volunteers were generally enthusiastic and made a significant contribution to their organisation.

Participants whose organisations had Muslim youth volunteers considered that key attractors for these volunteers to join their organisations included the:

- ◆ opportunity to improve their job skills;
- ◆ (for people with limited English language skills) ability to improve their English language skills; and
- ◆ opportunity to interact with non-Muslims (the broader Australian community) and build understanding between Muslims and non-Muslims.

“It’s more welcoming for Muslim families coming to an organisation to see a familiar face and be able to say “hi” in their own language.”

[Not-for-profit participant – Melbourne]

Participants reported they would like more volunteers from Muslim communities to join their organisation, and that they encouraged cultural diversity. One of the key perceived benefits of having more Muslim volunteers was that it would enable organisations to better match volunteers with clients from a diverse range of backgrounds, therefore more effectively meeting their clients’ needs.

“It really helps having a multicultural volunteering base, especially with the international play groups and young mums.”

[Not-for-profit participant – Melbourne]

D. Barriers to recruiting Muslim youth volunteers

Not-for-profit participants identified a number of barriers to recruiting youth volunteers from Muslim communities for their organisations.

Firstly, there was a general lack of understanding among people within volunteering organisations of the nature of cultural and religious sensitivities of Muslim volunteers (e.g. extent of male-female contact, alcohol consumption,

dress codes, food practices). This led to difficulties in designing/ tailoring recruitment and retention strategies.

"It's confronting when you can't see their eyes to make eye contact."

[Not-for-profit participant – Melbourne]

Secondly, a few not-for-profit participants were concerned about the acceptance of Muslim volunteers by their client groups. For example, a few felt that Muslim women wearing the full hijab that covers their whole face and eyes may intimidate some of their clients, particularly children. In addition, a few not-for-profit participants working in the aged care sector indicated that some of their clients may react adversely to Muslim volunteers, particularly those who dressed in an unfamiliar way (e.g. headscarves).

"If you don't know they're Muslim, how do you become aware without asking seemingly discriminatory questions?"

[Not-for-profit participant – Melbourne]

Finally, a number of participants from small organisations indicated that it would be difficult for them to tailor their operating procedures, policies and environments to take account of the sensitivities of Muslim volunteers.

Moreover, some expressed a concern that, due to privacy and anti-discrimination constraints, they may not be in a position to identify Muslim volunteers.

E. Strategies to attract Muslim youth volunteers

The research found that not-for-profit organisations generally sourced their youth volunteers through advertisements and direct appeals to individuals in the community. Common communication/ promotion channels included:

- ◆ local newspapers;
- ◆ religious organisations;
- ◆ the organisation's website;
- ◆ libraries;
- ◆ Job Network and Centrelink;
- ◆ community leaders; and
- ◆ community radio programs.

Participants indicated that the following key messages about volunteering opportunities had been effective in their efforts to attract young people in general:

- ◆ you can join up and work with a friend;

- ◆ we have interesting topics/activities;
- ◆ you can make a limited rather than open-ended commitment;
- ◆ there are IT related activities;
- ◆ we offer flexible hours; and
- ◆ we offer work experience and references.

Not-for profit participants suggested that the following support materials/ resources would assist them to implement strategies specifically to attract and retain Muslim youth volunteers:

“There’s nothing specific about Muslim groups in our training or induction processes.”

[Not-for-profit participant – Melbourne]

- ◆ specific information, tips and guidelines for helping not-for-profit organisations understand and deal with cultural and religious sensitivities;
- ◆ identifying key leaders/ liaison points within local Muslim communities to facilitate building relationships with these communities;
- ◆ brochures and posters they could place around their offices to show they encouraged diversity among their volunteers (including Muslim youth);
- ◆ general information targeted to Muslims (including youth and their families) about the benefits of volunteering (perhaps endorsed by Muslim community leaders); and
- ◆ annual calendar highlighting specific religious and cultural dates of importance for Muslims and other CALD communities (including explanations to help not-for-profit organisations and their clients to understand the significance and nature of these).

“As much as you can target the individuals, you have to target their families, and that’s through their community leaders”

[Not-for-profit participant – Melbourne]

VII. Conclusion

This section discusses the implications of the research findings for developing strategies to assist not-for-profit organisations to attract and retain Muslim youth volunteers.

The research findings indicate that there is significant scope to increase the participation of Muslim youth in volunteering activities. These youth tend to have a positive predisposition towards volunteering underpinned by supportive religious, cultural and family influences.

Strategies to achieve increased participation should focus on communicating messages that address the key motivators and barriers identified in the research.

In terms of motivating factors, key messages should centre around:

- ◆ Personal benefits of volunteering – including personal development, fun, social development, enhancing job prospects/ skills, sense of achievement;
- ◆ Social benefits of volunteering – appeal to sense of altruism/ benefits of charity work/ helping other people; and
- ◆ Benefits to the Muslim community - creating a positive image of Muslim culture/beliefs/practices within Australian society.

In relation to barriers to participation, key messages should communicate:

- ◆ Volunteering can be a flexible commitment – can give as much or as little time as you can spare;
- ◆ Volunteers are supported by their organisations – try to ensure that they have a positive experience;
- ◆ There may be financial assistance to offset costs of participation (e.g. travel);
- ◆ Volunteering organisations value and recognise the importance of their efforts;
- ◆ Volunteering organisations encourage people from a diverse range of cultural and linguistic

backgrounds to get involved – all are welcome, valued and respected; and

- ◆ Volunteering organisations are Muslim friendly – understand the sensitivities and needs of Muslim volunteers.

In developing communications, using words like “charity” and “community work” in addition to “volunteering” is likely to enhance communication effectiveness. The research found that these words would be better understood than “volunteering” within Muslim communities.

The target audiences for communications should include Muslim youth as well as their key influencers: their families and Muslim community leaders. To effectively reach these influencers, communications should be executed in both English and in the other languages used within Muslim communities.

The following specific information materials/ resources would assist not-for-profit organisations to implement strategies specifically to attract and retain Muslim youth volunteers:

- ◆ specific information, tips and guidelines for helping not-for-profit organisations understand and deal with cultural and religious sensitivities;
- ◆ identifying key leaders/ liaison points within local Muslim communities to facilitate building relationships with these communities;
- ◆ brochures and posters they could place around their offices to show they encouraged diversity among their volunteers (including Muslim youth);
- ◆ general information targeted to Muslims (including youth and their families) about the benefits of volunteering (perhaps endorsed by Muslim community leaders); and
- ◆ annual calendar highlighting specific religious and cultural dates of importance for Muslims and other CALD communities (including explanations to help not-for-profit organisations and their clients to understand the significance and nature of these).