Sociology of Work: The Motivations of Workers in Non-Governmental Organizations. The Example of the Young Women's Christian Association

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Abstract: The article is a qualitative sociological study that examines the motivations of workers in Non-Governmental Organizations (NGOs), with a case study of the Young Women's Christian Union (YWCA). The main objective is to understand the factors that lead individuals to choose to work in NGOs, focusing specifically on work meaning and professional experiences. The theoretical framework is based on sociological theories of Weber , Durkheim , Marx and others, which analyze the meaning of work and the construction of professional orientation.

The research is based on three semi-structured interviews with women working in the XEN, which offer different experiences and perspectives. Common points are presented such as commitment to social values, ideological position, difficulties in the previous work environment and a sense of satisfaction from working in the XEN. Problems such as bureaucracy, the lack of a clear ideological identity of the organization and the limited degree of organization are also highlighted.

The conclusions highlight that work meaning is a dynamic and changing phenomenon, shaped by personal experiences and relationships within the work environment. Also, although NGOs carry elements of both the state and private sectors, they remain attractive to individuals who wish to contribute socially. The study highlights the need for further research with a larger and more diverse sample.

Keywords: Sociology of work, Professional orientation, Meaning of work, Non-Governmental Organizations (NGOs), Third sector, Young Women's Christian Association (YWCA), Volunteering, Bureaucracy, Employee incentives, Qualitative research, Feminism, Ideological identification, Labor control, Human rights, Symbolic interaction.

Introduction

The general purpose of this study is to investigate the motivations that someone brings to choose to work within a *Non-Governmental Organization (NGO)* . The example used for this research purpose is the *Christian Young Women's Union (CWU)* and the approach to be taken is qualitative. The specific objective of the writer is to carry out the research with the correct use of methodological tools and to fully record the errors and limitations that may appear.

In the following pages, the reader will have the opportunity to come into contact with a comprehensive research process, which the researcher aspires to conduct and present with scientific consistency.

Import

The problem that this study is called upon to investigate - as already mentioned in the prologue - focuses on the question of *why some people choose to work in a Non-Governmental Organization* and the path towards the answers that may arise will be purely research-based.

For this reason, the theoretical framework through which the necessary hypotheses for the construction of the interview

guide will be constructed will be initially recorded. The main purpose at this point is to form a brief, but sufficient, theoretical basis that on the one hand includes - in the first part - the most important positions and research in sociological thought, on the *meaning* that people attribute to the term *work* and the mechanisms for constructing this meaning, always in relation to the choice of profession and on the other hand - in the second part - to briefly explain the contemporary trends found in the theory of the so-called third sector of social policy practice, to which the research example also belongs.

The next section will initially present the body under examination, that is, the NGO from whose employees the necessary information will be obtained about their motivations, choice of profession and their work environment, in order to highlight the basic positions of the organization, its action, history and structure, and then a brief methodological framework will be presented, with the aim of recording those technical points that the reader is required to know regarding the construction of this specific research, its objectives, reliability, disadvantages and limitations.

At the end of this study, the most important points of the interviews will be presented, as well as the final conclusions drawn

from the entire process, focusing mainly on those references that essentially highlight the concerns raised during the writing of the theoretical framework. Although the full transcription of the interviews was not carried out for practical reasons, the points presented are the most indicative for the conclusion of the research.

Theoretical Framework

The meaning of work and the motivations for choosing a profession

The social phenomenon of work has been, in the course of sociological thought - from the classical to the newer schools - one of the most popular objects of research and study, which in turn gave rise to important concerns, fields of fruitful scientific debates and numerous theoretical approaches and interpretations.

This chapter, however, will be limited to the presentation of those theories that focus their analysis more on issues of the meaning of work. This is because if motivation is sought - as stated in the title of the present study - then the semantic relevance that appears in the actions of an actor is essentially sought , or in other words, the basis of the meaning of a behavior (Weber 2005). *Meaning* , moreover, as a socially constructed concept, may include - in a latent, and therefore more dynamic, form (Barthes 2001) - the most important components that may influence the motivation for choosing a profession, in the sense that the formation of the meaning itself is subject to structural criteria, such as class or social mobility, but also to the broader perceptions that the subject draws from the social environments in which he participates, such as the family or the school.

Starting from the classics, we can easily conclude that there is, in principle, a point of convergence of the basic theories concerning the essence of work, which lies in a more or less Protestant-type ethics regarding the concept of *working* . For example, both Adam Smith , (1999) as well as Emile Durkheim (1984) or Karl Marx (1989) emphasized in their writings the value of work as a means of humanizing man himself, not deviating from what Max Weber (2006) discovered what characterized the European Protestants of his time: the belief that work is the only activity that separates humans from animals.

At the same time, all of the aforementioned have harshly criticized the way wage labor is carried out and the social results it produces under the conditions and prerequisites under which it is carried out in industrial capitalism. Adam Smith (1999) had questioned where societies that construct workers who are paid not to think are headed, Marx (1989) introduced and developed - among others - the issue of the *alienation* of the worker from the very nature of his work, and Durkheim (1984) included among the phenomena that he considered to produce *lawlessness* in societies the way in which the social division of labor is carried out.

As a continuation of the above distinction between waged and unpaid labor and as a result of the gradual transition from industrial capitalism to service capitalism, the broader thought of *Industrial Sociology* (Industrial Sociology) has arrived at a distinct distinction between the terms *work* and *employment* (Watson 2005). The first term consists of the transformation of the environment by man and derives from the attitude of due regarding work with which the classics were imbued, while the second - which comes as an evolution of the classical criticism - refers to the relationship of man with the labor market and in particular the relationship that the worker establishes with the employer in order to achieve work. Therefore, the present theoretical framework essentially seeks meaning in employment and not in work,

regardless of whether, for reasons of convenience, the second term will be used to denote the first.

Adriano 's historical approach could be considered the first important study on the meaning of work. Tilgher (Mills) BC), who in his work *Work: the meanings it had for people through the ages* , attempts to separate human history into distinct phases, based on the dominant meaning that people attribute to their work. From the completely negative and derogatory dimension that the term knew in ancient Athens and Rome, the dominant ideology for the meaning of work gradually transformed - passing through Christian and Renaissance ethics - to the opposite extreme of ancient concepts. Protestantism places work on the highest pedestal of social assets, transforming it into a supreme social need for the acquisition of prestige and income (Bauman , 2002) and giving its value metaphysical dimensions. This *worldly asceticism* - as it was called by Max Weber (2006) - with which the Protestant work ethic bequeathed to Western societies, constitutes for most scholars of industrial labor the ideological basis upon which the capitalist mode of production was entirely built and justified.

Within the framework of this very ethics, where anything that does not constitute work is automatically characterized as unnatural (Bauman , 2002), there are quite a few scholars who have attempted to investigate, in more detail and with patience, the specific meaning-giving mechanisms of the phenomenon under consideration.

Tony Watson , in his work *Sociology, Work and Industry* (2005) -which is also used as a central reference in the construction of the current chapter of this study- carries out a substantial review of the most important research on the meaning of work, which begins with the interpretative tool *work orientation* (work orientation), through which its proponents, Goldthrope and Lockwood , attempted - in accordance with the neo-Weberian tradition of *social action* (social action) - to demonstrate that the social behavior and relationships of employees are primarily influenced by the meaning they themselves attribute to their work.

Thus, in the research they conducted in the 1960s on British automobile workers and published under the title *The Rich Worker,* they propose four categories of orientation distinction, which are differentiated in relation to both the basic work meaning and the employee's involvement in the employer's mechanism, as well as the meaning that the latter gives to his life inside and outside of work. These four possible orientations are the *instrumental* , the *bureaucratic* , the *solidarity* and the *superior professional* . The first is that work does not carry any meaning, beyond that of a means by which goals that are outside of it can be fulfilled. The relationship of the employee with the organization is defined as purely calculative, without any particular involvement of his personality in the production process, while work and non-work are in completely distinct spheres of everyday life. In the bureaucratic orientation, a significant sense of duty is observed by the employee, as the meaning of work, in this case, lies in the reciprocal nature between the employee's services and the promising career. The prestige of this relationship functions as a source of social identity, which is transferred by the employee to his life outside of work. The solidarity orientation, as a more intensive continuation of the bureaucratic one, is characterized by the employee's feeling of loyalty to the employer organization - whether to colleagues or to management -, with strong social relationships within the work environment, which transform the spheres of daily life inside and outside work, almost indistinguishable. Finally, the higher professional orientation gives

expressive meaning to work, setting it as a goal, as here the work process consists of an experience full of challenges towards the development and completion of the individual . According to researchers, the instrumental mode of production is found mainly in manual professions, while the other three in the so-called non-manual ones (Watson , 2005). The most important criticism that the above typology has suffered focuses on its doubt on whether and to what extent work meaning is formed for the most part before a person enters the labor market, as Goldthrope and Lockwood suggest through their study.

Beynon and Blackburn, in their work *Perceptions of Work* , which they published in 1972, studying a luxury food factory, end up accusing the *Wealthy Worker* of being a scientifically dangerous study, as they argue that its findings are based on a latent determinism for the construction of professional orientation. They agree to a certain extent that socialization before entering the workplace plays an important role in the construction of work meaning, however, they note that the workplace itself creates new perceptions, through the unprecedented social relations with which the employee is confronted. These relations that are established with colleagues and superiors, as well as the new situations that surround them - the production process -, create a separate field of study that the sociologist is called upon to explore towards a more comprehensive picture of the meanings that the subjects give to their work. Following in the footsteps of the above position, the study *Employee Behavior and Technology,* published in the same year by Webberburn and Crompton *, is also placed* , who, studying three chemical industries, decide on the importance of the workplace in the construction of work meaning, even placing the element of control as the most important factor in differentiating employees' attitudes towards their work. This finding will also form the basis for the article *The Relationship between Technology and Employee Behavior , which* Bechofer will publish in the collective volume *Meaning and Control* , a year later (Watson 2005).

However, the study that advanced the analyses on the subject to more complex approaches belongs to Daniel , who, in 1973, in his critical article *Understanding Employee Behavior Within Its Frameworks* , points out the need to see work and the meaning attributed to it as something non-uniform. Specifically, he proposes the separation of work meaning into two separate *contexts* of its formation, that of *bargaining* (bargaining) context) and that of the *execution of the work* (work context), which, however, coexist simultaneously. In the first, a feeling of denial towards work and rivalry with the employer mechanism is created in the employee, as it concerns purely material rewards, while in the second, which is based on the content of the work itself and the social relations that develop within it, phenomena of concern for the quality of the product of production and a feeling of recognition of common interests are observed on the part of the employee, not only with colleagues, but also with management (Watson 2005).

Daniel 's contribution to the approach to work meaning lies mainly in highlighting that work must be examined dynamically, and not as something static. Its meaning, as a scientific subject, is a field of continuous redefinition and as such requires approaches commensurate with its multifaceted nature. What Daniel essentially manages , through his study, is, on the one hand, to update the micro -sociological school of *symbolic interaction* , by placing social relations and subjective parameters as central factors in the formation of meaning, and on the other hand, to pave the

way for industrial studies to move towards the postmodern *Paradigm* of analysis, by defining the meaning of work as a stake.

Through this very dynamic meaning, work is studied as part of the general identity of man, as it is understood as a dialectical constitution of subjective and objective factors (Berger 1983). The meanings that individuals attribute to their work are neither fixed nor unidirectional . Work meaning is reconstructed at least at three levels-spaces of the subject's life: before entering the work, during its execution and after its termination. However, since this *space* itself does not exist, except to the extent that it is filled by the human relationships created within it (Simmel 1993), work meaning is a product of both the perceptions that the individual receives before entering the labor market, and the relationships that he develops within the work environment, but, in addition, it comes as a result of what he gained from his work experience, when he has now left the production process. The so-called objective characteristics that can limit and/or influence social mobility, the construction of work meaning and the motivations for choosing a profession, can be seen and explored in their subjective dimension, as even concepts that seem to contain a purely structural character, such as class or specialization, are crystallized through the *others* (Mills e.g.), that is, they are constantly differentiated in relation to the positions of other subjects in the individual's social relations and must be examined within the respective context in which these individuals experience them (Braverman 2005).

Thus, in order to discover the extent to which the so-called voluntary choice of profession ultimately expresses, or does not, an illusion or a compromise within the given limits of the social environment (Kasimati 2004), Richard Brown (1984) urges social scientists to reconstruct , through qualitative interviews, the artificial *context* context) within which the perceptions that the subjects themselves bring about their work are constructed. A prompt, which the writer intends to appropriate for the construction of the interview guide that will be used in this research and which recalls Michel 's position Foucault (1999) argues that even the most subjective attitude is a product of latent assimilation of the dominant ideological discourse of the power in question.

The special case of the third sector

The term *third sector* - despite failed attempts to attribute it in a single way - appears in international bibliography during the 1990s, an academic and more broadly political need to characterize - once again - jointly a series of organized public benefit actions and a set of bodies that defend and promote them, with traditional but also innovative characteristics.

These actions take place far from the traditional poles of policy production, namely the state and the market, but nevertheless aim to negotiate with both, on the one hand because they are called upon in a sense to fill the social gaps created by the identification of the first pole with the needs of the second and on the other hand because they draw, depending on their constitution and nature, either from the state or from the market, their economic and institutional consolidation. In contrast to traditional positions on social groups that take action on the margins of the dominant political dialogue by exerting extra-institutional pressure on the state or the market -as was the case with the definition of Civil Society-, the way in which what is called the third sector is defined brings this previously 'marginal' action, for the first time, into the official political arena in various ways. The development of legislative frameworks that determine what officially constitutes, and what does not, an organized public benefit activity body - such

as a Voluntary Organization or an NGO -, the rights or financial and other benefits that accompany this recognition and, at the same time, the establishment of international official organizations to supervise and promote the voice of action groups that participate with substantial force in international forums, are just a few of the examples that can form an image of the content of the third sector, in which its now dialectical relationship with the state and the market and the value of this relationship are highlighted, not only in the local, but also in the global field of rapid social changes (Stassinopoulou unpublished).

This emerging reality largely deconstructs the classic divisions of social policy regarding public or private space, official or unofficial political actions, with conflict or synergy of the actors that carry them out, and therefore makes it evident that the third sector constitutes a dynamic set of organizations, actions, actors and practices, which if seen from the perspective of the *Vienna Mixed Model* (Stasinopoulou 2002), can then be integrated into the so-called *public space* , which is at the center of social and political relations and communicates with the *state,* the *market* , and also with *family networks* . This space represents the characteristic complexity of the constitution of the third sector, as it constitutes "a field of tensions and is subject to the influences of both state institutions and the market economy and the family", while at the same time this perspective that includes the third sector there "allows the coexistence and mixing of different perspectives, demonstrating a plurality of structures and allowing for differentiation", thus highlighting the " multivalent and hybrid character of the organizations" that constitute this sector, which character in turn explains the willingness and ability of these organizations "to depend simultaneously on the resources of many sectors, as well as to integrate different logics, developing multidisciplinary activities" (Stassinopoulou unpublished).

The organizations that make up the third sector may aim together - in a broader sense - at a path of prosperity for social life, however, they can in no way be characterized as homogeneous. Their differences in terms of ideology, structure, target groups and methods of political action can be so great that they make the third sector seem like a coherent whole full of internal contradictions. *Conflictual synergy*[1] that characterizes the relations of the organizations that constitute it indicates precisely this dialectical composition between the common political space in which they are theoretically, institutionally and legally integrated and the different visions and proposals that they actually have. In any case, the perspective provided by the inclusion of the third sector in the theoretical scheme of the mixed welfare regime model -as developed above- helps the researcher to construct a more constructive definition, based not on what the third sector is not -as it used to be defined- but on what it can be (Stassinopoulou unpublished).

There are many scientific positions that compete for the most correct approach to its content and the effects and results that the third sector brings to society as a whole. Others see the institutionalization of social organizations by the state as protection of real, legitimate and non-opportunistic social action and of the workers or volunteers employed in the organizations that promote it, and others are concerned about the increase in state control over social struggle and the division of Civil Society. Others see the relationship of organizations with the market as something healthy,

modernizing and necessary for increasing their resources and for a more direct exercise of pressure on social issues, and others express fears about the intrusion of the exploitation of capital and its ideological standards into social action. The development of the idea of volunteering for issues beyond social welfare and care, the creation of a new form of paperwork in the hierarchical structure of social organizations, and the hidden advertising nature of so-called corporate social responsibility, are just some of the risk concerns raised by this ongoing process.

With regard to the present research, the fact that the following case study is in an organization belonging to the third sector and in combination with the previous chapter in which the issue of employment in industrial capitalism was examined based on work meaning and professional orientation, raises the following concern, which remains to be investigated from the answers that will emerge from the experiential narratives of the subjects under examination: whether and to what extent does work in this specific organization - which is primarily part of a broader area of defending and promoting social rights - differ, or not, from work in market entities - whose sole goal is profit - in the way in which it is carried out at the levels of structure, power, control, hierarchy and relationships.

Case Study

Presentation of the Organization[2]

History

The *Young Women's Christian Association* of Greece (YWCA) is part of the international *Young Women's Christian Association* (WCA). YWCA), which was founded in 1894 and consists of a global voluntary non-governmental women's organization headquartered in Geneva, which currently numbers 25,000,000 female members in 122 countries of the world. According to its statutes, Word YWCA , which the organization emphasizes is founded on Christian principles, every national YWCA must promote solidarity and acceptance and accept any woman who wishes to join, regardless of nationality, ideology, religion and socioeconomic status. The Greek YWCA was founded in 1923 by Greek refugees from Asia Minor and today, as a Non-Governmental Organization, it operates in 28 local centers throughout Greece, employing workers and volunteers.

Shipment

According to the statute of the Greek Women's Union, the central purpose of the organization is, on the one hand, to give every woman the opportunity to develop her personality and skills, with the aim of shaping her into a conscious and equally active citizen with a social role, and on the other hand, to activate its members in broader issues of equality, but not through blatant protests - as is typically stated - but by exerting substantial pressure.

In addition to these, the organization emphasizes that its broader goals also include issues of general social importance, such as the promotion of justice, the defense of peace, health care, the development of human dignity, the priority of freedom and the protection of the environment.

Action

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[1]The term belongs to Evers (1992), from " Part of the welfare mix .

The Third Sector as an intermediate area". Voluntas 6,2

[2]The information in this chapter was taken from the websites www.xen.gr and www.wordywca.com

To fulfill its above objectives, XEN is active in the following complementary areas, with the following modes of action:

Within the framework of gender equality policies

➢ Connects its organizations with the global and pan-Hellenic women's movement

➢ Participates in European Union bodies related to issues concerning women or youth, in the European Women's Lobby, in the UN Economic and Social Council and in the said organization's Commission established on the status of women

➢ While also collaborating with many volunteer Non-Governmental Organizations to promote women's rights, making interventions, advocating, organizing, condemning or urging.

In its broader political-humanitarian direction

➢ Participates in the National Council of Youth Organizations of Greece (ESONE) and the Greek Committee of Non-Governmental Organizations for Development, sometimes having a coordinating role

➢ Implements, prepares and supports, with specialized personnel, national programs, while also organizing nationwide training for its volunteer and professional staff, on addressing contemporary social issues

➢ Finally, promotes information on the issues it prioritizes, both to the international humanitarian community, as well as to local humanitarian organizations and the wider community, also publishing audiovisual material to support the communication of its programs.

Individual Activities

In order to address social problems that mainly concern economically and socially disadvantaged groups of women - such as immigrants, working mothers, low-skilled workers and the unemployed - XEN has organized programs that do not financially burden users and which focus their interest.

➢ The integration of immigrant women into the labor market, the learning of the Greek language and Greek culture and the development of a multicultural and anti-racist culture in society as a whole

➢ Supporting working mothers by building "children's nests", which offer children access to children's libraries, creative children's activities, learning foreign languages, participating in artistic workshops and developing ecological awareness

➢ In the implementation of lifelong education, through relevant speeches and discussions, creative employment, free access to libraries, organization of educational trips and cultural events and participation in training seminars

➢ And in supporting unemployed women, through a developing liaison office and with the help of professional social workers, with vocational guidance programs and linking education with training, with information on employment issues - such as labor law, contracts, insurance, etc. -, with the use of the logistical infrastructure of the organization's Women's Employment Center, as well as with the follow-up of women who participated in these programs.

Additionally, in the broader context of actions, the organization has prioritized health and environmental issues, creating information conferences and support groups regarding recycling, AIDS, contraception, addictions and other related issues, with the cooperation of the international XEN.

Structure

The Greek XEN is governed by the Panhellenic Council of the XEN and the corresponding Managing Committee, which is renewed every year. Each local XEN center, Association or Group has an independent administration, which is elected by the local General Assembly or the Plenary of its executives. The organization's statutes emphasize that only women have the right to be elected to an administrative position and that all members have the right to participate in decision-making. Every four years, the World General Assembly of the XEN is held, through which the general directions of the organization's policy are formed, which in turn must be elaborated and implemented by the national organizations, with the necessary adaptation to the local conditions. Each XEN must monitor the social concerns of its time and adjust both its goals and its methods of action.

Resources

As a Non-Governmental Organization of Volunteers, the Greek XEN draws the necessary resources for the implementation of its programs and activities, on the one hand through self-financing, that is, from the subscriptions of the Local XEN Centers, and on the other hand from grants from state bodies, local governments and international organizations with common goals.

Logistics Infrastructure and Human Resources

The organization's goals are carried out through the collaboration of technology and people. Thus, XEN Greece seeks, in addition to its volunteer staff, to have special collaborators for each activity (psychologists, social workers, doctors, etc.) and to house its actions in spaces that are effective for their implementation. In addition, in recent years an effort has been made to use the internet and electronic technologies, a fact that is proven both by the construction of the adequately updated official website *www . xen . gr* , and by the organization's latest venture to start the creation of an electronic database with digitized articles from the daily press that concern women.

Methodological Framework

Having completed the theoretical framework with which the topic under research will be examined and with the aim of moving towards the empirical approach, it is deemed necessary at this point to record the required reference to the way in which this transition will be technically carried out and what limitations this method includes.

The theoretical approach and the presentation of the employment mechanism of the research subjects helped to highlight those points that should be examined for the objectives of this work. All this recorded information is going to be examined through three interviews with employees of the Young Women's Christian Union of Athens.

These interviews are semi-structured and therefore the approach of this study is considered qualitative . This means that the *interview plan* (interview schedule) that was established should begin with structured questions through which the basic demographic requirements for each respondent will be obtained and then the construction of central thematic units is recommended, based mostly on the theoretical framework that has preceded, accompanied by sub-questions of a specific or clarifying

type, to which the corresponding responses will be requested from the research subject (Robson 2007).

The special feature of this type of interview is that the interviewer , while starting the discussion from an initial topic, is then guided by the respondent's answers, always taking care to bring the latter back, with discretion, within the interests of the research, when it is observed that what he says begins to deviate from them (Robson 2007). Finally, the researcher must, on the one hand, gain the trust of the subject under investigation and guarantee his anonymity from the outset and, on the other hand, during the interview, develop a relationship with the respondent in which he will speak little and encourage him to answer until the topic in question is exhausted (Thompson 2002).

In accordance with the above instructions, the interview will begin by asking the respondent to report her demographic characteristics, while the rest of the interview guide will include six general thematic sections with subcategories of questions, which will correspond to specific requirements, which arose from the existing theoretical framework and can therefore be evaluated based on it. This interview guide is presented in its entirety in the appendix to this research.

Finally, with regard to limitations, it is worth noting that the extremely small number of interviews conducted - three in total - as a result of time, money and accessibility constraints and the fact that the research subjects were not selected by a sampling method, but come only from one NGO and are all women, young in age, due to the nature of the organization, significantly reduce the reliability of the research and have as a direct consequence that its results cannot be subjected to any kind of abstract generalization. This fact, however, cannot be considered detrimental to the author's intention, which is none other than to give the subjects the opportunity to talk about their work and through this to attempt to understand their motivations and environment.

The following interviews were conducted in January 2008, in a cafeteria in the center of Athens, and each lasted one hour. No pauses, hesitations, or other nonverbal cues of the subjects were observed that were worth noting.

Interview Presentation

a) Dimitra is twenty-five years old. She was born in Piraeus, where she still lives with her parents, she graduated from the Sociology department of Panteion University, she is single and politically she is part of the extra-parliamentary-anti-authoritarian space. Her father is a firefighter and her mother is involved in household chores. As a child she remembers drawing, playing with her friends with pistols and blowpipes, reading Georges Sarris and watching cartoons and ' Western ' films. Her childhood dream was to become a dancer.

She has been working at the XEN for the last four months. She decided to enter the job market so as not to burden her parents so much, while the meaning she attributes to work is mainly instrumental. She specifically states: " *For me, work has many meanings, it is many things at once. It is a place where you can express yourself, to create, you just don't have the opportunity to do it in this system we live in and so you have to work for survival. Of course, it is also a social necessity, because if you don't work you feel useless. However, I think that in the final analysis you are selling your time. In general, I consider work to be slavery, I know that someone is reaping your surplus value. Modern marketing says that work liberates you. I have had my hobbies all my life to* free myself. Work is not my best. But I always wanted to work. I could not be, you know, what we call a housewife in my life. "

Before reaching her current job, she had worked in a call center. center for seven months and in the secretarial position of a real company estate for three months, while from her first years at university until today she has been giving private English lessons and school support to elementary school children. The experience she gained from her previous jobs is not positive: " *They were boring jobs. Boring and repetitive. We said one thing and other things happened. In the first one, we had said that I would work for a salary and in the end they gave me a contract for work. In the second one, where there were more men, this persistent 'falling' bothered me unbearably. I said to myself 'you know, man, I came to work!' (she emphasizes) Okay, everything is open in life and flirting is beautiful, but this style is another proof of power: a man is a man and therefore it is legal to fall for her. It's like the various teasings on the street, just because you are a woman - because I have never seen all this happen to a man* . Anyway, *I experienced a lot of confusion in my previous jobs. I don't have the best impression of them. The environment wasn't good either. I didn't communicate with my colleagues. There was nothing to be happy about, to give and take. Also, there are no rights for the employee, nor this participatory management they call it. I never experienced it. Let alone the fact that I can't handle the work control - and in these jobs it is intense. I don't believe in control in general, because its rules have not been defined by all of us collectively so that I have to accept them."* And he concludes by saying: " *But what can you do? There is nothing in your subject to seek to work as a social scientist and you are necessarily consumed by such professions* ."

It is precisely this last conclusion of hers that makes her feel so happy about her current job: " *I was desperately looking for a job that I would like and I found an advertisement from the Greek National Institute of Social Sciences, where they were looking for a social scientist. I sent my CV, since that is what I had studied, and they hired me. It is truly the first job that I enjoy doing. It is a place where I am engaged in what I studied. It is rare, but a sociologist can work there, in this capacity. This job is the first one that I do not see as boring. I wake up happy to come. Because I am very interested in the gender issues that I deal with here, and I now feel that I am helping people learn about them. I always wanted to work in an NGO because the fact that their subject does not concern the economy and profit has always attracted me. I see working in an NGO as creative. You can offer and contribute in your own way to some changes. After all, I have come back into contact with care, as a volunteer, when for a semester I creatively occupied children with special abilities after school* . " At that point, her opinion on volunteering was asked and she replied: " *It is exploitation. Yes, that is for sure. But from not being active at all? For me, NGOs are a third pole where some people can act and act and I like to be at this pole too. Of course, now, if I continue to be employed in NGOs - which is what I really want - I will prefer and make sure not to do it voluntarily* . "

Regarding the content of her current job and the environment in which it takes place, Dimitra said the following: " *I am responsible for the implementation of a specific program that has as its general goal the removal of gender stereotypes. Essentially, I have to raise awareness among preschool children regarding gender issues, through creative activities, such as theater, visual arts and others. That is, I organize meetings with the children, activating collaborators and volunteers. All of this requires a lot of bibliographic reading on my part, and I like that.*

The good thing about this job is that I arrange what I will do without having someone constantly over my head. There is no spasmodic control of other jobs. I meet with my superiors on a consulting basis. Now, in the formal part, I have signed a fixed-term contract for eight months and I receive the basic salary of the degree, which is approximately 700 euros per month. Theoretically, I have to work from nine in the morning until five in the afternoon, but I don't even call a time. There's a flexibility of the type 'if you leave early one day, you stay longer the next' ". And she continues, referring to the relationships she has with the other people in her workplace, saying: " *We get along well with the other girls professionally. There's no competition because each one has their own action plan to implement. Now, because I'm newer, it makes sense that they've gotten closer and I, you know, am a bit of a 'new member'. Look, I've always had male friends and it's a bit 'somewhat' for me to work exclusively with women. It's tiring to see women from morning to night, although I don't have a problem with it after all. The only thing I can't stand is this nagging that gets to us, like 'I'm dying, I can't, I'm on my period' and other similar things. Okay, I'm a woman too and I know. Things aren't that tragic. However, I like that we do everything ourselves, without men helping us. Even in jobs that would otherwise definitely be done by men. And everything is going well with the administration. It's just that once when I asked for a letter of recommendation, 'they made a mess of me'. However, there is a terror towards the presidency. We are afraid of them and they are not always there for us when we need something. In general, there is a teacher-like style that annoys me. There is no recognition of our work, they 'tell us' more than they praise us. Let alone that there are times when they force you to do organizational work outside your contract and your specialty and they don't let you dedicate yourself to your work and enjoy it. In any case, I have undertaken a project to implement and I would not give it up no matter what they did to me* .

Finally, regarding how her surroundings treat her current work, she stated with apparent satisfaction: " *There is teasing because, you know, there is the Christian part, but they find what I do very interesting and they like that it is on my subject, even though my friends do not have the best impression of NGOs. The ideology of the XEN bothers them, but let me tell you something, I do not know what its ideology is either. However, at no point in my work have they bothered me in a religious way. Never. And my parents like that I do something that expresses myself, but they always wanted something permanent. A public one, let's say. They have always believed that what I was studying was very useful for me, but not for finding a job. In general, however, my surroundings believe that I should become a psychotherapist or at least do something creative - to give ideas and not to perform secretarial duties.*"

b) Georgia is twenty-eight years old and has been living in Piraeus with her boyfriend for a year. She was born and raised with her mother and older sister in Kallithea, she is a graduate of Sociology at Panteion, holds a postgraduate degree from Panteion concerning sociological approaches to the social exclusion of minorities and gender, while she is currently taking courses to become a psychotherapist. Her parents are divorced. Her mother is a midwife, currently the head of a hospital in Athens, and a feminist. Her father is an Administrative Employee at the Municipality of Athens and when Georgia was little he called her George, because he wanted his second child to be a boy. Her closest friends are involved in the humanities. She has never joined a political youth group or party, but she feels left-wing and often

votes for non-parliamentary groups. When she was a child, she dreamed of wearing a wedding dress and getting married, and her mother scolded her for it, while she watched television secretly, as it was forbidden to her. However, when she managed to do so, she liked to watch the cartoon series ' Thunder cats ' . In her early teens, she read Simone de Beauvoir . " *I had a tough feminist upbringing* ," she says characteristically. Since she was little, she liked to draw and play music, which is why she remembers wanting to be either a painter or a musician, while growing up she went through various hobbies, such as martial arts and photography. At fifteen, she read Bakunin and was generally a very reactive teenager. She started psychotherapy eight years ago, after an event that shocked her. She believes that it has helped her a lot.

Georgia has been working as an employee at XEN since June 2007, and recently she was also a volunteer in a program for unemployed women, which she does now in parallel with her paid work, in a program for women entering the labor market for the first time. " *I generally like to give, to offer,*" she says, and continues enthusiastically, "*I had left an ad on the Internet saying that I was looking for volunteer work in anything related to women. That's where XEN found me. Imagine, I wanted so much to volunteer with gender issues that I even found organizations that wouldn't accept me! When I asked for a job at the center for abused women, they told me 'but we don't take volunteers here'. Think about it!* ".

Work for her, in general, is something that can be answered in many ways. " *It can mean creation or communication with people or productivity or simply income independence or all of these together* ", while in what specifically concerns her work at XEN she says: " *Working at XEN is a first opportunity for work and no matter how bad I say to you about XEN, which I could tell you a lot, I recognize that it has given me this long-awaited first good opportunity. The action plan that I have undertaken has to do with the deconstruction of gender stereotypes in unemployed and corporately employed women. I organize groups, with the aim of finding alternative professional outlets closer to what they want. My program is implemented in Komotini and in consultation always with the XEN presidency, I promote my proposals to the social partners of the region and explain to them how it should be done in order for them to be implemented. At the same time, I am looking for volunteer collaborators and sponsors, while I also collaborate with universities, such as Panteion and Democritus. I also have to write reports for the ministry and check daily what stage my program is in. For all this, I get about a little more than the minimum of the contract. Look, I have done countless jobs and as you can understand, I am very happy to be working on something that is related to both my degree and my master's degree and my interests! I really wanted to work as a sociologist, but all the jobs were outside my field and always in the form of illegal employment. "I worked illegally for seven whole years,"* and as she is asked at this point to give more details about her previous jobs, she continues: *"Although at seventeen I was going through a very hard-core phase of anarchy and I believed that 'you shouldn't work, my child', I ended up working since I finished school until today! I started working in an advertising agency. I lasted only five months. Then I held a little girl for six months. And then my career in cafes began! Oh! and in restaurants, no summer! Then in various Hondos -type shops Center and other such things. Think about how my mother once suggested opening a coffee shop for me, if that was what I wanted to do with my life! Anyway, I got my first stamps when I worked at Data Tellas Base , having also finished my master's degree at the time. What can you do?! I still*

gained something from every job, however. I learned, let's say, to be consistent, to communicate with others, to complete what I had to do - despite the fact that I haven't dared to include all these jobs even in my resume. I did them because I needed the money at that time and it was also a way to feel useful, so that others wouldn't think that I was sitting around all day and scraping by. Okay, my own people gave me money too, but you don't live like that. My mother used to give me money on a weekly basis, but for a year now that I've been living with my boyfriend, we've stopped. And my father used to give me money because - in principle - he didn't know about the jobs I've been doing for so many years. He didn't know anything, he thought I wasn't working. He stopped giving me money when I first started working as a sociologist in 2006 in a program at the University of Thessaly for the integration of Roma children in school, and I told him so. It was a very important job for me there. I was responsible for some schools in Attica, in Megara and Liosia mainly, having undertaken communication with the students' homes, with the camps and all the bodies involved, such as the Municipality, etc. This job really strengthened me. I came into conflict with school principals, let's say, to defend the rights of Roma children, I learned to act, to talk to the Ombudsman, to collaborate with professionals from other specialties, such as psychologists. There I had no hours, I was on a project contract and I received, say, 700 euros a month or so. The important thing was that I became stronger as a professional from this experience."

Regarding how she experiences her current employment and the relationships that surround her, Georgia said: " *Look, basically, I don't go to the office for long hours, I'm a bit of a gypsy at XEN! I don't even have my own computer, you know! The truth is, I like that, as a freedom, but it also has some problems because, for example, I have to know where my things are in the office while I'm not familiar with the space, I have to work on a different computer each time and transfer files and other such nonsense. And generally when I'm at the XEN offices, I do various little things that have nothing to do with my contract, such as giving telephone information or serving ladies who come to ask something, which is why I prefer being on the street and doing what is in my specialty. Otherwise, I have no complaints. My relations with the administration are good. Well, okay, at first, only until I got used to the way of working, I had some issues. More with the way they controlled me. I don't mind the control, I understand why it should exist, I just mind the tone when it's not appropriate. Well, now I remembered a recent incident, when I made a big mistake and the boss had a bit of an overreaction, fortunately not in front of me, because I don't know what mine would have been. Also, something else recent that I didn't like at all was when they wanted to include us in a recycling program and they told us a bit of blackmail, like 'girls, your contract is ending and you have to present something else, in addition to your action plan...'. If they asked me to do it voluntarily, I would do it, but now I'm done with this petty blackmail "stylaki . Now, with the girls we are together, everything is fine. Well, you will tell me that I don't spend much time in the office either! Okay, basically, we are not friends, we don't go for coffee, let's say, but there are relationships of competition and cooperation. Well, of course, not the cooperation that XEN envisioned when it hired us! They believed, they say, that all five girls would collaborate on all five projects! If possible! Okay, that was not possible at all and so now each one has her own plan . However, we collaborated a lot at the beginning because as soon as we went they gave us the action plans and left us alone for 4 months, without help or instructions .*"

Furthermore, when asked about how her surroundings view her current job and what her plans are for the future, she replied: " *My friends thought they were teaching me to make the sign of the cross there! They asked me with great curiosity, at least at first, what I was doing there. In general, however, they see my work positively, because they call me a 'crazy feminist' and they know that I like my design. My parents didn't view it negatively either, but they always wanted me to work in the public sector. Especially my father. But I think that now my mother also understands that what I do satisfies me. My father, of course, is still trying to get me into the public sector, without success as you can see! Now of course, speaking of which, if I were offered an appointment? I know? I might have given up on the XEN. But, no, no... I can't help but finish something I've undertaken. After all, I want it and I'm here. In general, I think that XEN has helped women a lot and I recognize its work and I like being here. And I learned here to work in an organization with a very specific structure and the knowledge field that was needed to cope required a lot of reading, much more than what I have studied. All of this is invaluable. What I completely disagree with XEN on is, do you know what it is? That, while they act as radical feminists, they deny radical feminism as an ideology! I can't understand that! Anyway , in general, I want to continue working on action plans, but it's futile. Contracts in these professions are not renewed. Next year I will be unemployed again. I might go back to the cafeterias, who knows! *"

Finally, when asked to describe how she feels about working in an environment that only has women, Georgia responded as follows: " *I don't experience it positively, nor negatively! I don't mind! It's even funny, because if for some reason a man comes in, we tease each other. We say to each other: Man! Man! Of course, with the stereotypical perception we have of men - you know, strictness and so on - I haven't missed his image at work, because my female bosses are worse! *"

c) Erofili is thirty-five years old and lives in Athens. She is older than her colleagues at the XEN and this sometimes makes her feel that she must give instructions on how certain things should be done due to her general experience, which she likes and does with all her heart. She studied Social Anthropology in Mytilene and holds a master's degree from the University of Athens, specializing in education and human rights. Her husband is a philologist and works in the field of marketing. They were married a year ago. Politically, she identifies herself as a leftist without being organized in any area. " *I have been flirting with anarchism since I was very young, *" she says characteristically. When she was little, she wanted to become a flight attendant, fascinated by the uniform and with the goal of getting to know cities around the world, or a dancer. She still practices the latter as a hobby whenever she can. She remembers herself as a child making blankets and scarves using a small loom. " *I was in love with this thing ,*" she says. She grew up in a family that watched a lot of television. As a child, she loved watching "Little House on the Prairie" and "Ballet Evenings." She read Dostoyevsky 's The Idiot at the age of twelve.

The first thing that comes to mind when she is asked to describe what 'work' means to her is the word ' *joy* '. " *Yes, joy! And because I can't imagine not working in the first place - I think I would be very bored - but also because I have done things so far that I have mostly liked, more or less. And even from the things that I didn't like, what I have learned and what I have gained, over time, leaves a positive impression on me .*" And she continues: " *I started working in Mytilene as a student, as a waitress and barmaid, because when I left home, the first need for money appeared, as I saw that my family could not bear the burden, but*

also to generally gain a sense of independence. When I finished school there, I was incredibly lucky. At the same time that I was returning to Athens, a professor of mine was also coming from Mytilene. He called me and suggested that I work on an ethnographic research project about Thrace. I accepted and ended up working non-stop for nine consecutive years on this project, with very good earnings, which is why I didn't do any other work at the same time during all this time. My contracts were for projects, they were annual and renewable, and my employer was the Association of Friends of Music. I was young, hungry and I rose very quickly. There was progression, because this work had many levels. And of course it was a lot of work! First of all, I learned what field research means. But in addition, I also did data entry and I was also running for organizational-bureaucratic issues. Only coffee that I did not roast. It was a very promising process because there was a prospect that it would continue for all regions of Greece and we believed that we would have a job for life. Unfortunately, however, the board changed, the new administration decided that the project was too expensive, and finally stopped it. Since 2005 and for about a year I did not work because I had devoted myself to my master's degree. At that time I met my husband who supported me a lot. I went back to work, undertaking the implementation of a project in the Network for the fight against poverty, again with a project contract, but this time uninsured, because I was applying for IKA and they did not have the financial means to give it to me. In fact, they even ate some of my money there! I received less than we agreed on, under the pretext that the difference would be taken by the accountant who would arrange my remuneration. There is no way they gave her anything – again, the money went into the network. Leaving there, I had a brief collaboration, about eight months, in a program that was part of the master's degree I finished and concerned the education of Muslim children , through which I returned to Thrace after ten years and my main responsibility was to evaluate the action programs and write reports. I accepted all these jobs both because there was nothing else at that time, but also because they seemed interesting to me. My love is research. Anything that had the name 'research' in it, I wanted to do! I gained knowledge, experience of this very difficult thing called collaboration and ways to maneuver through work difficulties. And then... XEN came! " and when asked if she had worked as a volunteer all these years, she replied: " *I have never worked voluntarily. I do not believe in volunteerism, at least in its Greek version. Because here volunteerism means working for free. Now, I notice that younger people volunteer because they enjoy it - I see it in the volunteers I work with, there is joy in what they do. The term had not even been invented in our country! However, with volunteerism, you should know that pages upon pages of CVs are also filled, which become tickets for admission to postgraduate studies or jobs...* "

At this point, Erofili was asked about her current employment and said the following: " *In general, working in an NGO is a big hassle and a bit of a hassle sometimes. Okay, I recognize that nowadays NGOs are active in sectors where the state is either asleep or delayed, and that is important. But I think that, essentially, it is a bit of an end in itself. That is, many times they do it for the sake of doing it. Okay, of course, I don't have much experience in NGOs - I have been at the XEN since June. However, here, I must admit that there are moments when things are very interesting. But the bureaucracy is what delays everything. Everything has to go through the presidency. When we arrived, they told us that they wanted us to take initiatives, but in reality that never happened. Here, I even have to get approval for what paper I will buy for printing. And I don't understand, since*

it's not their money, it's the Ministry of Employment's, why should I buy the worst quality paper or find the cheapest partner! Let alone having to wait until Thursday to find a supervisor and come to an agreement. Anyway, what I'm doing here is that I'm responsible for implementing an action plan called 'gender myths' and it has to do with combating gender stereotypes in preschool. For this purpose, I'm mobilizing colleagues and volunteers to create a puppet theater hangout. We also made a script and we'll perform it wherever it's possible for the children! " and she continued: " *At XEN I'm finally paid, let's say, well and at the same time I'm insured! With a fixed-term contract of course... The important thing here, however, is that I'm learning better how to coordinate and how to implement an action program. This is special knowledge. Also, the good thing about this job is that you don't have anyone over your head and you can arrange your week as you want. The real control comes from the ministry. There you need to be careful, because they can check on you at any time and ask for incredible things! What time did I hire the graphic designer that day? Okay, we said, they should be strict in terms of finances or whether the program is going well, I understand, but this excessive identification with bureaucratic issues is restrictive, boring and also eats up your productive time. However, I would like to work at a research center. The work at the XEN has nothing to do with what I studied, except for what has to do with gender . Otherwise, I learned research and wanted to do it here too, and it's possible. And let me tell you something? It's not possible. The infrastructure is there and they could also include research pieces, which would go well, I would have a result. But the problem here is that the managers, the people in charge of this whole thing, really don't have the knowledge of what they are called to manage. For something like this, many times I have reached the point of saying to myself 'I should finish and get out of here!' To scream and leave! The environment bothers me, it's miserable, I can't stand the misery. I am terribly bothered by the fact that this organization doesn't know what it is, what it wants to do. They have, let's say, a social service that is under-functioning, with only one social worker who doesn't know what to do first ! I can't do that! But, I tell you again, those at the top don't have the scientific background to suggest things. And that's a shame.*"

Regarding how Erofili deals with the ideological part of XEN and how her relationships are shaped within the workplace, she replied: " *To identify with something ideologically, you have to know what its ideology is. Everything in there is very fake."* (fake / supposedly). *Things are very fluid. First of all, while it is called a Christian association, it has nothing to do with the church, proof that today, when it is Christodoulos' funeral, I was working normally and the XEN was open! Its ideological basis is not clear, apart from its purely bourgeois class background. That is, that we have some ladies of good society, from the hearth as we say, who want to do charity. That is how the XEN started, after all. But even now, almost a century later, if you look at those of the presidium, they are a little different* (from another era). *Perhaps that is why my relations with the presidium are relations of aversion. With the oldest one, we are even careful about what we say, and to tell you the truth, I have come to find her marginally! The other one, the youngest in the board, doesn't give me the same feeling, but it bothers me that she's been there for three years and doesn't know her job, her duties. She hasn't understood the importance of her position. With the ones immediately below her, the supervisors, the relationships are just formal. They all come together every Thursday, we leave them the papers they need to see and they look at them on their own. Essentially, since June when all this started, the five of us who make the action plans have met with them only*

twice. And this contact, again, is only at the informational level and to solve practical problems. I think this lack of help has made our relationships, the girls who are at the same level, good and supportive in general. Now okay, I get along better with some than others. You can't get along with everyone. Actually, I only have a problem with one person. Anyway! In general, there is no friction, there is more teamwork between us, because we are constantly in a state as if we are taking exams! »

Finally, regarding the fact that she works in a place exclusively with colleagues of the same sex, the negative attitude of the respondent was developed as follows: " *For me, it is an unprecedented and special experience to work in an environment with only women. I was very upset from the beginning, because it is against the whole idea of gender equality. OK, I understand the obsession with women, because when you say I deal with sex - with gender - it means I deal with women. But when our hormones get the better of us, it becomes a mess. There is no variety in humor without men! You hear a male voice in the background and you say wow!!! I miss the other sex at work, there is no meaningful interaction and I find this one-sidedness counterproductive .*"

Conclusions

Having now presented the most important points of the three interviews conducted for the needs of the research and arriving at the present chapter, where a brief evaluation of the information collected from them is to be presented, the immediate conclusion that can be drawn from the outset is that the words of the three employees of the institution under examination largely highlighted the central concerns of the previous theoretical framework, while also bringing to light new interesting dimensions for the questions of the present study.

Specifically, in relation to the issue of constructing work meaning and shaping professional orientation, the following were observed. The theory of Goldthrope and Lockwood , who argued that work meaning is constructed by the perceptions that the individual acquires before entering the workforce, appears to be partially confirmed, in the sense that the humanistic and social content of the subjects' studies, their purely left-wing political and feminist identity, and the broader social perception of things that already characterized them, are closely related to the content of their current employment. However, most of the theoretical identification of the research results is occupied by Beynon and Blackburn 's proposal , which argued that the workplace itself creates new perceptions, as it becomes apparent from the interviews that Dimitra and Georgia have reservations about how good work is, having had recent experiences from jobs that they did not like and did not represent them, while Erofili sees work as a joy, as she has spent most of her life in work environments where, more or less, she was satisfied. One of the most important points to which this differentiation of attitude was attributed was the degree of job control, which in turn confirms the study by Webberburn and Crompton . Finally, Daniel 's suggestion , which supported the coexistence of two distinct frameworks - the negotiating and the executive - within which the dynamic work meaning is formed, emerges as the dominant interpretative tool for the results of this research, as in the three interviews a feeling of denial and rivalry towards the employer mechanism was observed, while at the same time developing cooperative relationships between them and recognizing common interests, for the content of the work itself and caring for the quality of the final result.

As regards, now, the concern raised in the second part of the theoretical framework regarding the investigation of the

difference between a workplace belonging to the third sector and a market workplace, the findings can be considered satisfactory, through two distinct parameters: the work experience of the subjects before their employment in the XEN, but also that which they gain as workers there. Indicatively, it was mentioned that the employment relationships that develop in the market work environments in which they participated are characterized mainly by strict control, lack of creativity, lack of understanding and non-compliance with initial agreements, while in their current workplace the last two problems related to employment in the market remain and at the same time the traditional/stereotypical negative elements of public services dominate, such as bureaucracy -in the negative sense-, the lack of organization, coordination, knowledge, assistance and special control. The most important, however, element of differentiation lies in the ultimate goal of each work environment, which in the market is profit, while in NGOs it is supply, which is also the main distinguishing element that causes the research subjects a feeling of pleasure in working in the NGO today.

Therefore, the final conclusion can now be drawn - always in accordance with the evaluation of the information collected - that on the one hand, the meaning of work is a continuous and dynamic stake, which is subject to reform at any time within the contexts in which it is realized, and on the other hand, that the third sector entity that has just been examined may involve the negative characteristics of both the market and the state, however, it remains an attractive space for people who wish to offer humanitarian work, thanks to the final social result that it can offer.

Epilogue

Concluding this work, it must be emphasized that the examples used cannot serve as a springboard for general conclusions about the specific cases in question, not only because the research interviews were only three in number, but also because of the particularities that accompany both the research process and the subjects under study in particular.

Taking into account that the present study constitutes a semester-long performance assessment project with time and technical limitations and since its conclusions are based exclusively on the responses of three subjects exclusively of one gender - women -, at a young age, of high educational level, with a common political identity, a high degree of social feeling and who all work in an organization or, even more specifically, in a specific set of actions, it is deemed necessary that, in order to achieve in the future with reliability and validity a broader discussion on the issue developed in the previous pages, a series of studies is, at least, necessary that will possibly include a larger range of subjects and bodies under investigation, both at a quantitative level and at the level of qualitative characteristics.

The need for a more thorough investigation, beyond the narrow limits of the present study, arises from the very nature of the more general question that is left open for future approaches and which is none other than whether and how a specific labor market for third sector employment agencies gradually emerges and what characteristics it may bring.

Annex

INTERVIEW GUIDE

DEMOGRAPHIC DATA:

➢ Alias

➢ Age

➢ Place of origin

➢ Place of permanent residence

➢ Level and type of studies

➢ Marital status

THEMATIC SECTIONS:

A. THE MEANING OF WORK

➢ What does work mean to you:

➢ Generally;

➢ In an NGO?

➢ In the hospital?

·What was your opinion about work before you started working?

➢ If your opinion has changed, what do you think influenced this change?

B. ENTRY TO THE LABOR MARKET

·When did you start working?

-Why;

-With what working status?

·What jobs did he do before you came to XEN?

-How long were you at each job?

-With what working status?

-Why did you choose each job?

-What did you gain from each of your jobs?

C. CHOICE MOTIVATIONS

➢ When did you start working at XEN?

➢ With what working status?

➢ Why did you choose to work at XEN?

➢ Where did you learn about the organization?

➢ Who influenced your decision to work here?

➢ Who disagreed with your decision?

➢ Do you have ideological identification with the XEN?

➢ Is your work at the XEN related to what you studied?

➢ Have you worked in an NGO before?

➢ >If so, did this play a role in your decision to work at XEN?

➢ >If not, what did an NGO mean to you before you came to XEN and what does it mean today?

D. WORKPLACE

D.1. STATUS

➢ What is the purpose of your work at the XEN?

➢ What benefits do you get from your work there?

➢ Have you always worked with this regime?

➢ Have you improved in the time you've been working there?

➢ Have you ever volunteered at the XEN? (Somewhere else?)

➢ In what ways is your productivity controlled?

➢ Does this control bother you?

➢ Do you understand its existence?

D.2 RELATIONSHIPS

➢ What are your relationships with the other employees?

➢ With your colleagues? (Do you have friends from work?)

➢ With your superiors?

➢ With the administration?

➢ How do you feel when you work there?

➢ Is there teamwork?

➢ Is there recognition for your work?

➢ Are there any frictions/competitiveness?

➢ Are you being asked to do things that are not part of your official duties?

D.3. EXPECTATIONS

➢ What do you think the work you do now offers you?

➢ Why do you continue to work there?

➢ Is your general resume being upgraded?

➢ Would you be interested in a career within the NGO? More generally, in NGOs?

➢ Would you like to leave the XEN at some point? If so,

➢ When? / Why?

E. SOCIAL ENVIRONMENT

➢ What profession did/do your parents (and your siblings) have?

➢ Do you think this affected you?

➢ How did they react to your decision to work at XEN? Why?

➢ How have they generally responded to the work you have done?

➢ Do you live together?

➢ Do they boost your income?

➢ Do they control your life?

➢ What do your closest friends do for a living?

➢ What is their opinion about your current job?

➢ What job do they think suits you?

➢ Do you belong to any political party?

➢ What do you think about politics?

➢ Is politics your profession today?

➢ Were you a union member at school (and/or university)?

F. PAST (IDENTITY STRUCTURE)

➢ Do you remember your first game?

➢ Like a child

➢ What did you like to read?

➢ What did you like to watch on TV?

➢ What was your favorite activity?

➢ In childhood?

➢ When you were a teenager?

➢ Growing up?

➢ How has being a woman been treated in the work you have done so far?

➢ Was the fact that you would be working a positive or negative criterion for coming to XEN?

➢ Exclusively with women?

➢ What did you want to be when you were little?

➢ How did this change over the course of your life, until you reached where you are today?

➢ Your work?

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