

MOTIVATION TO VOLUNTEER

Exploring the Factors Influencing Volunteer Motivation: A Multi-Dimensional
Analysis of Personal Values, Barriers, and Socio-Demographic Variables

A Dissertation Submitted to the School of Psychology in partial fulfillment of the
requirements for the degree of Doctor of Philosophy in Applied Social Psychology

By: Habtemariam Kassa

Supervisor: Tamirie Andualem (Associate Professor)

Addis Ababa University

College of Education and Behavioral Studies

School of Psychology

May, 2024

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This is to certify that the dissertation prepared by Habtemariam Kassa, entitled *Exploring the Factors Influencing Volunteer Motivation: A Multi-Dimensional Analysis of Personal Values, Barriers, and Socio-Demographic Variables*, and submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Applied Social Psychology, complies with the regulations of the university and meets the accepted standards with respect to originality and quality.

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Acknowledgements

I would like to express my deepest gratitude to my esteemed dissertation advisor, Dr. Tamirie Andualem (Associate Professor), for his invaluable guidance, continuous support, patience, immense knowledge, and exceptional expertise throughout the entire process of completing this work.

I would also like to extend my appreciation to Professor Berry, Professor Robert, and Dr. Mulye Girma for their willingness to invest time and effort in translating the tools of data collection and for the valuable comments they gave me during the expert discussion.

I also express my gratitude to all staff in the Department of Psychology for their moral and professional support.

I truly thank the volunteers, volunteer coordinators, youth personality-building officers, youth center resource collection officers, and youth and sports office heads who have sacrificed their time for discussions and for offering data for this study. Particularly, I am thankful to Ato Gebeyehu, Woizero Zebider, Woizero Abiyot, and Woizero Sisay for their help and cooperation in the data collection.

I am truly fortunate to have my loving wife, Mahider Tefera Kassa, as my soul mate in life. During the countless hours and several years I spent immersed in my research work, she was by my side.

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Abstract

This study was aimed at examining the barriers to volunteerism within organizations, investigating correlations between individual religiosity, universalism, power, achievement, hedonism, stimulation, self-direction, benevolence, tradition, conformity, security, and volunteer motivation, exploring the contributions of universalism, power, achievement, hedonism, stimulation, self-direction, benevolence, tradition, conformity, security to volunteer motivation, and probing contributing factors to barriers to volunteerism from multiple perspectives. The data were collected from 203 volunteers who were providing volunteer services in Hawassa, Misrak, and Mehal Ketema Sub-Cities. Both quantitative and qualitative methods were used. Means, standard deviations, logistic regression, discriminant analyses, item and factor analyses, t-tests, bar charts, and content analysis were used to examine the data gathered from the two volunteer groups. Altruistic volunteers demonstrate a preference for collective interest values, such as benevolence, tradition, and conformity, while self-interested volunteers prioritize individual interest values, including power, achievement, hedonism, stimulation, and self-direction. Logistic regression reveals that approximately 55.5% of the variability in volunteer motivation can be explained by included independent variables, highlighting the predictive power of value orientations. Moreover, the regularly occurring forms of barriers to volunteerism comprised a scarcity of resources to facilitate volunteerism, the condition of being negligent, apathy towards the needy, an absence of transparency, disrespect, a lack of skilled human resources, and a lack of awareness of volunteerism. It was found that the barriers to volunteerism had increased in the last couple of years. Because of this, volunteer service organizations may need to consider developing an intervention program designed to help people acquire and internalize other-oriented values as priorities when it comes to volunteering.

Keywords: religiosity, values, volunteerism, volunteers

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CHAPTER 1: INTRODUCTION

There are six chapters in this dissertation. These are: Chapter One (Introduction), Chapter Two (Review of Related Literature), Chapter Three (Method), Chapter Four (Results), Chapter Five (Discussions), and Chapter Six (Summary, Conclusions, and Recommendations). A critical review of relevant literature, both global and local, on motivation to volunteer is presented in the first chapter of the dissertation. This chapter also states the problems, the research questions, and the objectives that impetus this research, pointing out the significance of the study.

1.1. Background of the Study

While traditional methods of aiding those in need have deep roots in Ethiopian culture, this sector has received minimal attention from successive Ethiopian administrations, and scholarly literature lacks substantial information on it. During the Dergue era, considerable efforts were undertaken nationally to combat illiteracy, engaging hundreds of thousands of Ethiopian volunteers. However, despite these governmental endeavors, Ethiopia's volunteerism rate remained among the lowest in sub-Saharan Africa. According to the United Nations Volunteers (UNV) State of the World's Volunteerism Report (SWVR) 2022, while Africa as a whole boasts high volunteer rates—exceeding other regions with monthly volunteer rates of 17.5%—Ethiopia struggles with lower engagement levels. This report highlights significant volunteer participation in countries like Kenya and Senegal, but Ethiopia does not match these high levels of volunteer activity (United Nations in Ethiopia, 2022; UNV SWVR, 2022). In response to this challenge, the current government has implemented significant measures, including the development of volunteer service policies, standards, manuals, and strategies.

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The current administration has established fresh goals for youth volunteer service, which include the following:

1. to create an institutional system where youths of the country acquire important life skills from society and develop a volunteering mentality and principle so that they will contribute their share in the social and economic endeavors of society with self-initiation, willingness, and interest.
2. to expand the developmental involvement and capacity of youth voluntary service.
3. to make youth and stakeholders aware that volunteering is a critical tool for developmental involvement and mobilization so that they can design performance, follow-up, and evaluation strategies together.
4. to create a favorable environment for the whole youth of the country to deploy in voluntary service by making youth-structured leadership bodies work cooperatively with development partners.
5. to facilitate a condition for youth voluntary service provision institutional (Ministry of Youth and Sport, 2010, p. 7).

In an effort to prevent and dispel poverty, youths engaged in voluntary service should deploy in life-changing working areas and solve acute problems in society. In doing so, although youth voluntary service provision fields vary based on society and environmental situations, the widely known and effective areas of service provision involve:

1. Red Cross services
2. education service such as performing basic education expansion practice and tutorial education provision, health service including HIV/AIDS prevention and behavioral change communication, reproductive health service, preventing malaria, tuberculosis, and other

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contagious diseases, social security and social development service, which includes helping street children, the elderly, and people with disabilities, disaster prevention and maintaining disaster victims,

3. environmental conservation and protection, such as planting trees, city greening, and cleaning,
4. strengthening youth arrangements in knowledge, capacity, and finance,
5. participating in poverty reduction, food security, agricultural, and rural development work,
6. providing professional service,
7. organizing society, raising awareness, and other similar service fields (Ministry of Youth and Sport, 2010, p. 9).

There are serious volunteerism problems that affect helping the helpless process in almost all Ethiopian organizations in general and volunteer motivation in particular. For example, scarcity of resources and lack of awareness are the missing links in volunteerism in almost all organizations in the country. Besides, the sustained contribution of volunteers in the future depends on the fulfillment of their interests in their previous involvement. Those who met their interests are more likely to volunteer in the future than those who didn't. Thus, the unrewarding and seasonal nature of the organizations in the country could be a discouraging factor for the volunteers. If volunteers do not see much use in their endeavors, they will not industriously participate in volunteerism and will not show interest in voluntary service activities altogether. The university student-centered volunteerism and an emphasis on summer volunteering, which have the upper hand over the state of volunteerism in Ethiopia, restrict the active participation of citizens in volunteering. All these reasons might have a contributing effect on motivation to volunteer.

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The process of helping the helpless in volunteer organizations involves people: volunteers, youth volunteerism officers, youth personality-building officers, youth center resource collection officers, and youth and sports office heads of sub-cities. These different individuals have interpersonal and intrapersonal interactions in various forms. The interactions they have in one way or another may affect the motivation of the volunteers.

Volunteers need to feel trusted, included, and motivated to continue their work with organizations. However, factors within the organization, such as its structure, environment, and bureaucracy, can potentially diminish volunteers' motivation despite their initial enthusiasm. Pertaining to this, Stirling et al. (2011, p. 332) stated that "the practice of keeping a written record for volunteers showed significant negative effects on having enough volunteers." That is to mean that, volunteers tend to favor leadership approaches centered on trust and interpersonal connections. This indicates that the way organizational bureaucracy and formal procedures are set up could discourage volunteers. However, the current study didn't specifically examine how organizational systems and structures impact volunteers' motivation. Instead, it mainly highlighted certain factors that could be connected to volunteers' motivation within organizations. The current study included factors such as how much importance volunteers placed on values like universalism, power, achievement, hedonism, stimulation, self-direction, benevolence, tradition, conformity, security, and their level of religiosity. The reasons for focusing on these variables were that 1) not much is known about the effect of these variables on the motivation to volunteer, i.e., there is no study that looked at religiosity, universalism, power, achievement, hedonism, stimulation, self-direction, benevolence, tradition, conformity, and security on the one hand and the motivation to volunteer on the other; 2) no research in Ethiopia has looked at these variables yet; and 3) the research was done in Ethiopia. For example, if it is

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understood from this study that volunteers who value power do not value altruistic motivation to volunteer, questions such as "why?" can be posed. This, sequentially, could lead to considering revising the policy, designing some ways to make the volunteerism sector interesting to volunteers, and urging volunteers to be energetic as well as have ceaseless participation in various voluntary services.

1.2. Statement of the Problem

Volunteerism is a worldwide concern in organizations, and it is on the policy agenda in Ethiopia. Nevertheless, despite the abundant human resources of the country, insignificant numbers of people get involved in the activity. Relatively, younger adults living in urban areas get more involved in it as compared to their rural counterparts. Private, NGO, and faith-based institutions have dominated the activity of helping the helpless in the country.

There have been few empirical investigations into volunteerism in Ethiopia. In a study conducted by Yadessa (2015), data were gathered from Rotaract clubs in Addis Ababa. Using a functional theory approach, the study found that motives such as values, understanding, and enhancement were significant motives of volunteerism among Rotaract club members. The findings revealed that participants tended to prioritize value motives over understanding and enhancement motives. Nonetheless, while the researcher identified key motives for volunteerism within organizations, there was no mention of barriers to volunteerism, their causes, prevalence, impacts, or the influence of factors like religiosity on volunteerism.

Research by Melisew et al. (2017), focusing on youth volunteerism in Southern Nations, Nationalities, and Peoples' Region (SNNPR), showed that most young people were not formally invited by their local political administrative units (such as zones, special weredas, or kebeles) to participate in voluntary activities. Therefore, their motivation for volunteerism could be self-

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driven, or they might have been encouraged by family, friends, or other informal networks in their respective localities. The majority of the youth from Hadiya, 60% (N = 248), reported that they were formally invited for a voluntary activity. This figure was seconded by those from Gamo Gofa, 37% (N = 153), who claimed the same. The lowest figure of youth who claimed to get a formal invitation to engage in voluntary activities came from Sidama (3.5%; N = 14) and Konta (4.6%; N = 19). The results indicate that most young people in SNNPR, except for those in Hadiya, weren't formally asked by their local leaders to volunteer. However, despite this lack of formal invitation, youth in SNNPR still actively participate in volunteer service activities overall, but the findings of this study suggest that only 36% of them (N = 1661) are doing it because they are invited by their respective zone, wereda, or kebele administration (Melisew et al., 2017).

Although this study acknowledges the lack of formal invitations from administrative units impacting youth volunteerism in SNNPR, it falls short of exploring broader barriers faced by youth volunteers, such as resource constraints and socio-cultural factors. This gap underscores the need for comprehensive research. Furthermore, the study did not explore correlations between individual religiosity, personal values, and socio-demographic factors with volunteer motivation. Similarly, it did not investigate the joint and independent contributions of specific personal values to volunteer motivation. Lastly, while the study briefly discusses youth perspectives, it does not thoroughly investigate the contributing factors to barriers to volunteerism from the viewpoints of youth volunteerism officers and organization personnel. Therefore, addressing these gaps through empirical research is crucial for a comprehensive understanding of the factors influencing volunteerism among youth in the area.

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Although the present government of Ethiopia has given due attention to volunteerism in recent years, as discussed earlier, it is conceived as a seasonal activity that the youth can carry out predominantly in the summer. In other words, volunteerism by concerned parties in Ethiopia is not considered a year-round and consciously organized activity that has to be preserved and encouraged perpetually among diverse groups such as the elderly, working parents, and housewives whenever possible.

If this is the situation, then one may inquire: How can the majority of Ethiopians other than the youth group engage in volunteerism in a circumstance that is not inclusive and seasonal? How long will these scenarios continue? What will be the future of Ethiopian organizations if amendments are not made? These questions show the need to study volunteerism to look for pertinent answers to them.

There are various elements that contribute to the motivation to volunteer, as supported by both theoretical and empirical research. The two-dimensional model proposed by Frisch and Gerrard (1981) was theoretically applied in this study. This theory states that the two primary motivational components for volunteering are egoism and altruism, from which other elements can be inferred. According to this notion, volunteering can be done to improve one's own or other people's wellbeing.

This study also took into account the Schwartz (1992) basic human values theory. According to Schwartz and Howard (1982), assisting is specifically understood as a result of peer pressure to behave according to agreed norms about proper conduct that are supported by rewards and penalties in society.

Empirically, there are a variety of variables stated to be related to volunteerism. Some researchers have shown that individuals who are religious and have conformity, benevolence,

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and tradition values have altruistic motivation to volunteer and become volunteers (Ariza-Montes, Tirado-Valencia, et al., 2017; Bennett, 2015; Grönlund, 2013; Jegermalm et al., 2019; Johnson et al., 2016; Luria et al., 2017; Mannarini et al., 2021; Radovanović & Simeunović, 2020; Ruiter & De Graaf, 2006). Others (e.g., Handy et al., 2010; Hustinx & Lammertyn, 2003; Nichols & Ralston, 2016), nevertheless, have reported that individuals who adopt a cost-benefit approach to volunteering that takes into consideration what they might gain from it (self-interested motivation to volunteer) become volunteers.

The contradictions in the results of these studies may be due to differences in the background characteristics of the respondents who participated, dissimilarities in the conceptualization of the terms, or measurement problems in measuring the particular action. For example, some researchers (e.g., Jegermalm et al., 2019) employed a tool that asked the respondents how often they engage in caring.

This study took youth volunteers as its participants because studies indicated considerable variations in the rates as well as the motivation to volunteer among youth and older volunteers. Studies carried out in the United States indicated that younger volunteers tend to volunteer less and give more importance to self-interested motivation to volunteer than older volunteers (e.g., BUREAU, 2016; Ferrari et al., 1999; Yamashita et al., 2019). Other researchers in China and Spain reported that, whereas younger volunteers volunteer for self-interested motivation, older volunteers volunteer for altruistic motivation (Dávila & Díaz-Morales, 2009; Ho et al., 2012). In the Ethiopian condition, nevertheless, apart from sensitizing volunteerism when summer approaches in the media, data are nonexistent on this vital topic.

Therefore, this research aims to investigate the influences of individual religiosity, security, conformity, tradition, benevolence, universalism, self-direction, stimulation, hedonism,

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achievement, and power on one's motivation to volunteer. In addition to the factors stated here, there are other influential variables that may incite the motivation to volunteer. Of the numerous factors that relate to it, the effects of age, gender, education, marital status, employment status, and income were investigated. These two groups of variables were chosen because there is no other preceding research that has blended them simultaneously to seek their possible impact in explaining the motivation to volunteer. This is one thing that makes this study unique from other studies conducted until now.

Several researchers affirmed that self-interested motivation to volunteer is short-lived; that is, it lasts for a short period of time. This idea was confirmed by Rubin and Thorelli, 1984, as cited in Stukas, Hoyer, et al. (2016). Their study revealed that self-interested motivation was associated with greater attrition from a youth mentoring program. Another group of researchers also found that "self-interested motivations may be associated with reduced intentions to continue volunteering in the future and with lower psychological and physical well-being" (Gebauer et al., 2008, as cited in Stukas, Snyder, et al., 2016, p. 247).

This condition indicates the need to take action to concoct intervention programs intended to minimize the barriers to volunteerism so that organizations become conducive and inviting environments for both volunteers and volunteer coordinators. To make this happen, though, it is essential to gather information on how big the barriers to volunteering are, the factors that cause people to want to volunteer, and some tools that can help find people who want to volunteer for both altruistic and self-serving reasons. This study was initiated to make this happen.

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1.3. Objectives of the Study

1.3.1. General Objective

The major objective of this study was to identify factors that are related to the motivation to volunteer.

1.3.2. Specific Objectives

Specifically, the objectives of this study were to:

1. Examine the prevalence of barriers to volunteerism in the Misrak and Mehal Ketema sub-cities in Hawassa and the trend of the barriers to volunteerism.
2. Investigate the correlations among individual religiosity, universalism, power, achievement, hedonism, stimulation, self-direction, benevolence, tradition, conformity, security, socio-demographic data, and the motivation to volunteer.
3. Investigate the joint and independent contributions of universalism, power, achievement, hedonism, stimulation, self-direction, benevolence, tradition, conformity, and security to the variance in the motivation to volunteer.
4. Investigate the differences in the motivation to volunteer between males and females.

1.4. The Research Questions

Based on the discussions made earlier, the major task of this study was to answer the following leading research questions:

1. How prevalent are barriers to volunteerism in the Misrak and Mehal Ketema sub-cities in Hawassa, and what is the trend of these barriers over time?
2. Are there significant intercorrelations among individual religiosity, universalism, power, achievement, hedonism, stimulation, self-direction, benevolence, tradition, conformity, security, socio-demographic data, and the motivation to volunteer?

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3. Do universalism, power, achievement, hedonism, stimulation, self-direction, benevolence, tradition, conformity, and security predict motivation to volunteer? If so, which variable(s) have the strongest predictive value?
4. Are there differences in the motivation to volunteer between males and females?

1.5. Significance of the Study

Realizing the motivation to volunteer is a very useful ingredient in volunteer management (Chung, 2020; Devin, 2018; Kang et al., 2021; Weerakoon et al., 2020; Wegner et al., 2019).

Han (2007, as cited in Devin, 2018) has stated that so as to produce and implement a strategy for the maintenance of volunteers, it is crucial that managers and organizations give due attention mainly to the factors of motivation and human resources management. This researcher said that "... due to the undeniable importance of volunteers... and the paucities of studies in maintaining... volunteers, knowledge and understanding of the factors affecting the continuity of their maintenance are necessary" (Devin, 2018, p. 12). Along this line of argumentation, to formulate proper intervention programs intended for preventing and eradicating the problems hindering volunteerism, it is essential to conduct a study of the factors that explain the motivation to volunteer, its manifestations, and its prevalence. Therefore, this is one major contribution of the study.

Moreover, to help volunteers understand why they volunteer, volunteer organizations should be inclusive and appealing. Volunteers and youth volunteerism officers should be relieved of the setbacks and obstacles of volunteerism so that they can concentrate on helping the helpless. To make organizations inviting for volunteers, the barriers to volunteerism should be identified and solutions sought. Hence, this is going to be another contribution.

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The research offered valuable methodological resources for exploring volunteer motivation through indicator variables. Since the tools used in this study effectively distinguish between altruistically motivated and self-interested volunteers, they could serve as a valuable reference for future research on volunteerism. This would represent a significant theoretical and practical contribution to the field.

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CHAPTER 2: REVIEW OF RELATED LITERATURE

In this chapter, detailed literature accounts are assessed with regard to the aim of the study. Definitions of terms employed in volunteerism research, theories of motivation to volunteer, theoretical framework, age differences in motivation to volunteer using the socioemotional selectivity theory, gender differences in motivation to volunteer through the lens of social role theory, the prevalence of barriers to volunteerism in the world and Ethiopia, and religiosity and motivation to volunteer have been clearly stated. The research results of several studies have been organized and critically analyzed. In the end, on the basis of the discussions of the findings of the literature reviewed, a summary of the review and conceptual framework of the study have been presented.

2.1. Definitions of Terms

This section provides an exploration of the definitions of terms commonly used in volunteerism research, namely caring, social activism, and volunteerism. It discusses the varying interpretations of these terms by different researchers, highlighting the similarities and differences in their definitions. The section also raises questions about the boundaries between volunteerism, social activism, and caring for elderly relatives, emphasizing the challenges in distinguishing these concepts. By examining the perspectives of various scholars, the section aims to shed light on the complexities and nuances within the field of volunteerism research.

In volunteerism research, it is not unusual to hear the terms caring, social activism, participation, and volunteerism. These terms have been employed either the same way or differently by various researchers.

Researchers who have employed the terms caring and social activism as having dissimilar meanings are Musick and Wilson (2008), prominent scholars in this area of study. They defined

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care work as "face-to-face help provided to an individual toward whom one feels some kind of social responsibility. It is help that is necessary, unavoidable, required, and generally expected" (Musick & Wilson, 2008, p. 24). In this definition, a behavior is said to be caring if it is connected with kinship relations.

It contains a private sphere such as informal, private, unpaid, etc.; a public sphere such as formal, public; or it could be self-sacrificing, being compassionate, dedicated, involved in the lives of others, doing good, and the like. The nature of this helping behavior reveals that it can be expressed either through the direct provision of personal care or indirectly through the social inclusion of the care receiver. According to Musick and Wilson (2008), an action is said to be caring if the following criteria are met: 1) The action must have strong duties, mainly to one's kin; 2) it must be an extension of previously established social relationships; and 3) it must have strong expressive constituents (the emotional bond between the caregiver and the person being cared for is indivisible from the task).

The way they defined caring is not that different from the way people understand it in Ethiopia. A person is said to be a caregiver when they are often living with the care receiver and are "on duty" repeatedly. The issue lies in the way Musick and Wilson tried to differentiate between the three terms (which are: caring, social activism, and volunteerism). They do not want to contemplate caring as similar to social activism, even if they think these terms have something in common. Precisely speaking, for them, caring connotes an informal and familial form of helping behavior whose manifestation may not be as structural as social activism. They defined social activism as prevention, long-term solutions, and structural solutions to social problems. Furthermore, "the activist fights to create and secure funding for shelters, counseling services, health centers, and the like" (Musick & Wilson, 2008, p. 18). Does it mean that caregivers do not

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provide different services to the other person? Does it mean that the consequences of caring are not as useful as social activism in eradicating social problems?

Dumitraşcu (2015, p. 85) strongly criticized the present definitions of social activism for a lack of clarity, given the definition that "it provides mobilization, supports leadership, and brings direction to social action." For her, social activism refers to "doing, acting, or making an action that brings change in society." This definition directly relates to the behavior that Musick and Wilson dubbed caring. The only dissimilarity is that this definition does not contain the criteria set forth by Musick and Wilson for caring: frequency of behavior by a caregiver and kin relations.

On the other hand, Stukas et al. (2015) defined volunteerism as "a form of prosocial behavior that involves a freely chosen decision to commit a sustained amount of time and effort to help another person, group, or cause, typically through a nonprofit organization (p. 459)." In this case, the behavior is considered a reasonably long-term action; it is also characteristically thoughtful and planned; the volunteer is not motivated by a feeling of personal duty to a particular person; and the behavior occurs within an organizational setting. Musick and Wilson (2008) recognized social activism and caring as two components of volunteerism that overlap at some point but are not exactly identical. Like Music and Wilson, Stukas and his associates maintained that all social activism is volunteerism, but all volunteerism is not social activism.

Finfgeld- Connett (2008, p. 198) also defined the term caring as "an interpersonal process that is characterized by ... interpersonal sensitivity and intimate relationships." This definition is analogous to the one provided by Musick and Wilson for caring in that it regards caring as a behavior that occurs repeatedly in helping the needy. Not like Musick and Wilson, Finfgeld-Connett treated social activism and caring synonymously.

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One more point to be raised here is this issue: Where does volunteerism end and social activism and caring for elderly relatives begin? How can one determine whether kinship relations exist for one person who has helped strangers his entire life? Generally, it is difficult to delineate the demarcation among the three terms since they connote similar conceptions. In this study, so as to avoid such conceptual inconsistencies, the term volunteerism is used. Every time that the two terms are used, they represent the same idea. Volunteerism here stands for "voluntary, deliberate service to others over time and without compensation. A key element of volunteer behavior is that the person freely chooses to help and has no expectation of pay or other compensation" (Baumeister & Vohs, 2007, p. 1015). Like Musick's and Wilson's conception, for a behavior to be considered caring, social activism, or volunteerism, it should be demonstrated as unpaid work people provide to someone in need persistently.

Nevertheless, the behavior could also reveal itself between individuals who are strangers or some of their kin. It also refers to individuals who knuckle under the organizational regulations, who conform to the organizational authorities of youth volunteerism officers and organizational personnel, and who are compassionate and concerned about the problems or suffering of other people.

2.2. Theories of Motivation to Volunteer

Volunteers' motivations for volunteering can be explained by asking them why they do it. Human behavior can only be fully explained by considering intentions, reasons, or motivations. This section tried to contribute to the research on motivations and volunteering. In this section, motivation is largely discussed from an altruistic and an egoistic perspective. In addition to reviewing this theory of motivation and the research that has used it, some other motivational theories have also been discussed.

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2.2.1. Altruistic and Egoistic Theory of Motivation to Volunteer

This section examines Frisch and Gerrard's (1981) altruistic and egoistic theory of motivation to volunteer, another theoretical framework the study used. The section clearly states how the theory categorizes volunteer motivations into two distinct categories: altruistic and egoistic.

Altruistic and egoistic theory of volunteer motivation is identified by Frisch and Gerrard (1981) as existing in two different categories. Their theory, which has grown to be one of the most commonly recognized in the area, conceptualizes altruistic and egoistic volunteer motivation the best (Monga, 2006). Numerous other researchers have expanded upon Frisch's and Gerrard's (1981) theory and assumed the veracity of the altruistic and egoistic theory as well.

The altruistic and egoistic approach and Frisch's and Gerrard's two-dimensional model continue to gain popularity because of their methodological rigor and theoretical proficiency, but other models, such as Cnaan and Goldberg-Glen (1991), have come under fire for having both theoretical and empirical problems (Shye, 2010; Widjaja, 2010).

Frisch and Gerrard (1981) asserted that egoistic motivations are connected to obtaining material rewards like career-related advantages. People with egoistic motivation engage in volunteer work to advance their own well-being. People with altruistic motivations, on the other hand, offer their time to improve the well-being of others. In other words, the concept of altruism holds that people will assist others out of a desire to better their communities and without anticipating compensation (Hibbert et al., 2003). Based on factor analysis of World Values Survey data, Hwang et al. (2005) found a two-factor solution for reasons for volunteering in Canada and the U.S.: one factor measured "altruistic" motivations for volunteering (e.g.,

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compassion for those in need), and the other measured “self-oriented” motivations (e.g., social reasons, meeting new people).

2.2.2. Functional Motivation Theory

This section presents a comprehensive outline of the functional theory of volunteer motivation. The section pinpoints the emphasis of the theory as well as the core ideas of the theory, and in the end, the weaknesses of the theory are discussed.

In this theory, individuals engage in volunteer behavior in order to fulfill one or more psychological needs (Snyder et al., 1999). Identifying these needs and figuring out whether or if people are motivated to volunteer because they want to achieve function-specific goals is a problem for empirical research (Musick & Wilson, 2008). Functional motivation theory argues that the same activities may have diverse psychological purposes and that people participate in intentional actions to achieve certain goals (Clary et al., 1998). Therefore, volunteers can engage in volunteer service to fulfill different psychological functions at different times in their lives or to fulfill the same psychological functions at different times in their lives. All volunteers, however, volunteer because they fulfill certain psychological functions. By identifying the reasons and goals that motivate volunteers, the functional approach conceptualizes volunteer decisions in terms of personal motivations.

The functional theory of motivation states that different people can benefit from the same behavior in various ways. The motivation behind the action takes precedence over the action itself. An external observer cannot determine the purpose of an act based only on its appearance. The findings of a survey that asked fifty-three active and fifty-three inactive ombudsmen working in senior care homes why they volunteered can be used to demonstrate this. Despite the fact that they were all performing the same task, their motivations varied. Justice considerations

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drove the majority of ombudsmen's actions: they wished to support the defense of the elderly's rights, whom they viewed as helpless. Twenty percent of the volunteers did so because they felt that their loved one had benefited from being in a nursing home, while the remaining twenty percent did so out of a desire to give back to their community. Merely 5% of respondents indicated that they volunteered due to their empathy for the elderly, potentially due to the fact that the ombudsman's role was to assist in safeguarding rights rather than offering care. A portion of the ombudsmen, seven percent, volunteered because they were drawn to a position that allowed them to put their employment experience to good use. As a result, the ombudsman's job may be interpreted in a variety of ways and could serve a wide range of purposes. Some emphasized the advocacy component of the job; others aspired to be educators; yet others were there as kind visitors offering the elderly in need of emotional support (Nathanson & Eggleston, 1993, as cited in Musick & Wilson, 2008).

It appears to be one of the weaknesses of this theory, as Sillah (2022) argues that the theorists do not provide any explanations for the question of how coordinators of volunteers might address the many social and psychological requirements of volunteers. For instance, there's a good chance the volunteer may disengage from the event if, at the conclusion of the volunteer experience, one of their functional demands is not satisfied. In contrast, satisfying a volunteer's functional demands enhances the probability of the volunteer remaining with the organization for an extended duration (Clary et al., 1998).

2.2.3. Batson's Theory of Motivation to Volunteer

This section provides a synthesis of the key aspects pertaining to Batson's theory of motivation for engaging in volunteer activities. The theory's distinctive viewpoints are first

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introduced. Subsequently, a concise presentation is provided on the many sources of motivation that might inspire people to provide assistance to others who are in need.

Daniel Batson, an author of numerous books on altruism, takes a somewhat different psychological tack when examining the reasons behind volunteerism. Motivations are goal-directed forces triggered by opportunities or risks associated with one's values (Batson et al., 2002). Motivations are states of mind that can alter based on the situation, as opposed to dispositions, which we consider to be stable. Hence, Batson sets his method apart from the functional theory of motivation, which is predicated on the idea that there is a limited number of motivations connected to certain psychological requirements. According to Batson, there is an infinite number of possible motivations (Musick & Wilson, 2008).

Batson et al. (2002) outlined four potential motivational forms, each of which might inspire someone to help someone in need. According to Dunning (2011), each form is distinguished by its own ultimate goal, which might be self-interest (egoism), the good of another person (altruism), the good of a community (collectivism), or the upholding of moral principles (principlism). In the case of egoism, People can use helping others to their advantage in order to further their own interests. Egoistic motivation occurs when self-benefit is the ultimate goal. This holds true regardless of the good deeds that follow or how honorable they may be. Many rewards to oneself can spur one to help. Egoistic motivation can take three basic forms: (a) obtaining material, social, or self-rewards; (b) avoiding material, social, or self-punishments; and (c) lowering unpleasant arousal. In each instance, helping someone else just serves as a means to the final objective mentioned (Dunning, 2011).

The goal of altruism is to improve the welfare of another individual. According to Batson, empathy and compassion serve as the primary emotional triggers for altruistic

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motivation. Empathy for those less fortunate than oneself is often the driving force behind volunteerism, and framing an issue as one of compassion (e.g., the pain of the homeless, or animals at a shelter) is likely to draw volunteers. However, Batson doesn't think empathy is a particularly good way to get people to volunteer. Empathy is hard to feel for total strangers, and compassion and empathy don't explain why someone would volunteer for an anti-pollution campaign (Musick & Wilson, 2008).

Collectivism is the third form of motivation. It serves as inspiration to advance a group. The ultimate objective is to improve the wellbeing of the group as a whole, not the welfare of any one individual or the welfare of the particular ones who benefit. Group identity produces collectivist motivation, which may be particularly significant when tackling social problems. But what appears to be collectivism as benevolence could instead be a subdued type of egoism. It's possible that considering the welfare of the collective is only a tool for pursuing enlightened self-interest. In order to optimize long-term personal gain, one may choose to assist the group if they understand that there will be less self-benefit in the end if social needs are disregarded in the heedless pursuit of self-interest (Dunning, 2011).

Upholding moral principles is the driving force behind principlism. A volunteer driven by principle will use concepts such as duty and fairness. This is a typical motivator for volunteer advocacy work. It can also be seen in situations when people believe they should contribute to society rather than just free ride, such as when they offer to help with yard work and building maintenance at the local church they attend. Batson makes the case that volunteering is frequently driven by an appeal to morality—it's just something we feel we should do, without suggesting that we always act morally (Musick & Wilson, 2008).

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2.2.4. The Unidimensional Model of Motivation to Volunteer

This section presents the unidimensional model of motivation to volunteer, which proposes that various reasons converge to produce a single category on the scale. Furthermore, this section aims to elucidate the specific aspects that have been investigated in previous research pertaining to this particular theory. At the very end of this section, a notable limitation of the model is explicitly articulated.

The theory behind the unidimensional scale, according to (Długopolska-Mikonowicz et al., 2018), is that several motives (such as reputation or religion) overlap to produce a single category on the unidimensional scale. Researchers have explored this model and sought to understand the different motivations for volunteering that individuals might have.

According to Wymer and Self (2014), there were 258 volunteers from human services and 104 non-volunteers who rated the importance of 28 motives that motivated them to volunteer. As a part of the study, the motivations of people to volunteer are examined from a dimensional perspective. It was discovered that, when the 28 motivations underwent different kinds of factor analysis, the majority of the items were clustered together on a single factor, according to the factor analysis of the 28 motives. The scale that was established was unidimensional. This suggested that the motivation of volunteers can consist of a combination of different factors.

As a result, the main weakness with the unidimensional model of volunteer motivation is undoubtedly conceptual, with many methodological implications: neither a clear theory, nor a specific definition of the concept of human motivation has been developed and adopted by the scientific community. Accordingly, motivation items employed by empirical researchers (or by respondents) are often eclectic, lacking a theoretical foundation (Shye, 2010).

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2.2.5. The Three-category Model of Motivation to Volunteer

This section discusses the Morrow-Howell and Mui (1989) three-category model of volunteer motivation. This model contains altruistic motivation, social motivation, and materialistic incentives. In addition, the section provides a clear synthesis of the following notions connected to motivation: altruistic motivation is driven by care for other people; social motivation is driven by concern for society; and material motivation is driven by concern for rewards. In the end, the methodological and conceptual gaps of this model are succinctly presented.

To establish a three-factor model, Morrow-Howell and Mui (1989) looked at altruistic motivation (concern for others), social motivation (concern for society), and material motivation (concern for rewards). Also, in order to investigate volunteer motivation, they gathered data using questionnaires (Chen et al., 2022). Whereas individual satisfaction with the benefits of social connections is referred to as a social motivation Morrow-Howell and Mui (1989), altruistic motivations relate to the intangible benefits inherent in the act of volunteering, such as the sense of accomplishment that comes from knowing that one has assisted another person (Chen et al., 2022). Material rewards are concerned with extrinsic, tangible rewards (Morrow-Howell & Mui, 1989).

According to Cnaan and Goldberg-Glen (1991), one of the weaknesses of this model is that even if the proponents of the model, Morrow-Howell and Mui (1989), followed the tradition of different researchers (e.g., Allen, 1982; Fitch, 1987; Gillespie & King, 1985; Phillips, 1982), to ascertain if these three types of volunteer motivation were comprehensive and distinct from one another, statistical analysis was not conducted in any of these investigations, nor were they aware of the categorization beyond the scope of conceptual analysis.

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2.2.6. The Volunteer Process Theory of Motivation

The volunteer process theory that Omoto and Snyder (1995) established is going to be discussed in this part. This section also discusses the reasons why individuals give their time and the reasons why they remain loyal to an organization that goes through several stages. At long last, a limitation on the application of the theory has been articulated.

The Volunteer Process Theory was created by Omoto and Snyder (1995) and aims to explain why people volunteer and why those volunteers remain with an organization for an extended period of time. It is important to note that the authors of the theory were able to categorize their theory into three different phases. These were the antecedents phase, the experiences phase, and the consequences phase (Omoto & Snyder, 1995). For these theorists, the first phase (the antecedent phase) is the driving force behind people's involvement in an organization. A person's requirements, social needs, personality, or environment can all act as a catalyst. The second phase focuses on the events that either encourage or discourage someone from volunteering Omoto and Snyder (1995). According to the authors, if volunteers are happy with their experiences, they are more likely to stick with the organization. The theory's final phase focuses on consequences. For instance, a volunteer's prior involvement with the organization could have an impact on how they behave in the future. There are flaws in this theory as well. The theory's main shortcoming is that it provides little advice regarding ways to get volunteers for the organization from the very beginning (Sillah, 2022).

2.2.7. Role Identity Theory

This section of the manuscript discusses role identity theory, which suggests that individuals develop multiple identities through repeated interactions and expectations. It also

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synthesizes literature from different sources, and finally, the section clearly articulates the gap that exists within the theory.

In role identity theory, Finkelstien (2009) asserts that individuals form multiple identities as a result of repeated interactions and expectations during their lifetime. In order to internalize the role of being a volunteer, what happens is, an individual who is identified as a volunteer by others internalizes that role more and more. Having become acquainted with and internalized the position of working as a volunteer over the course of time, the role becomes an integral part of an individual's self-concept, and they begin to embody it. Conversely, according to Penner (2002), a volunteer's choice to stay or leave an organization is impacted by a number of factors, including the organization's reputation, the culture of its workforce, and some other dispositional attributes like personality traits and beliefs. Its weakness is that not all volunteers can identify with a specific position within the organization. As a result, some volunteers managers may not find the theory useful in their daily work (Sillah, 2022).

2.3. Theoretical Framework

This section introduces Schwartz's basic values theory, which serves as the theoretical basis for the current research. As a result of its methodological rigor and extensive empirical investigation, Schwartz's theory is widely accepted in volunteerism research. The section highlights the importance of understanding the role of basic human values in volunteer motivation. It also acknowledges the limited literature linking values such as power, tradition, stimulation, security, self-direction, conformity, hedonism, benevolence, universalism, and achievement to volunteering behavior. This section ends by indicating the gaps that exist in volunteerism research and the ways in which this research is meant to fill those gaps.

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The present research is grounded in Schwartz's basic values theory, which provides a solid framework for understanding the influence of fundamental human values on volunteer motivation. This theory is highly regarded in the field and widely accepted by researchers due to its methodological robustness and theoretical coherence. Given its broad acceptance and relevance, Schwartz's (1992) theory will be extensively detailed and serve as the foundational framework for the remainder of this study.

Research on values is mainly credited to Schwartz (1992, as cited in Schroeder et al., 2019). Schroeder et al. (2019) stated that "Schwartz's theory of basic values is distinctive because, unlike most other theories, it has been tested via extensive empirical investigation" (p. 19).

Schwartz (1994) defined values as:

desirable transsituational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity. Implicit in this definition of values as goals is that (1) they serve the interests of some social entity, (2) they can motivate action—giving it direction and emotional intensity, (3) they function as standards for judging and justifying action, and (4) they are acquired both through socialization to dominant group values and through the unique learning experiences of individuals. (p. 21)

Furthermore, he stated that a particular value may be essential to one person but irrelevant to another. Schwartz (2010) specified values in six main features: The first was values, which are convictions that are inextricably related to emotion. This shows that values take on a feeling-filled quality when they are active. The second feature was that values denote desirable goals that motivate action. The third feature was that, beyond particular behaviors and circumstances, values exist. The fourth feature, values serving as standards, was expressed as

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values directing the choice and evaluation of actions, events, and people, as well as the evaluation of the self. The fifth was that values are ordered by importance in relation to each other. According to Schwartz, this feature denotes that people are characterized by a very uniformly ordered set of priorities that is derived from their values. The last feature states that the relative significance of several values directs any behavior. "More generally, underlying any action or attitude is a trade-off between the competing values that are relevant to it" (Schwartz, 2010, p. 223). This feature clearly represents that values sway the behavior of individuals when they are pertinent in the context (hence possibly to be initiated) and important to the actor.

Consistent with this statement, Caprara et al. (2012) found that having a higher level of self-transcendence values (i.e., benevolence and universalism) was significantly related to young adults' prosociality than any correlation between one of the other values (i.e., hedonism, stimulation, self-direction, achievement, and power) and prosociality. Nevertheless, they reported that these variables declined to strongly predict prosociality over time. This could be due to the high rate of participant attrition as a result of the time interval between the first and second data collections (55% of the male participants who participated in Time 1 were not involved in Time 2). This could bias the results of the study. In spite of this downside, the researchers reported that young adults' self-transcendence values (benevolence and universalism) were distinctive mediator variables for young adults as a predictor of empathic efficacy beliefs and traits.

Values are responses to three universal circumstances that every person and society must take into account: the requirements of people as biological beings, the rules of coordinated social interaction, and the requirements for the orderly operation and survival of groupings. Conscious goals are used to express these situations (Ariza-Montes, Arjona-Fuentes, et al., 2017;

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Arzheimer, 2023; Mukta et al., 2019; Ponizovski et al., 2020; Rossi et al., 2020; Stieger et al., 2022; Tams et al., 2020; Weinberg, 2021). In line with these claims, many studies have found that prosociality in young adults is more strongly linked to self-transcendence values than to any other value, such as hedonism, stimulation, self-direction, achievement, or power (Abramson et al., 2018; Danioni & Barni, 2019; Kesberg & Keller, 2021; Lee & Cho, 2019; Leijen et al., 2022; Myyry et al., 2021; Saroglou et al., 2020; Vecchione et al., 2019).

Persons whose goal is not serving the interests of others could not value it and find it opposing when they are “requested to choose” it. People taking actions with the pursuit of fulfilling achievement, power, hedonism, stimulation, and self-direction value orientations are in conflict with universalism, benevolence, security, conformity, and tradition value orientations (Atif et al., 2022; Belic et al., 2022; Izadpanah et al., 2018; Jeong et al., 2023; Miloš & Novak, 2018; Páez Gallego et al., 2020; Wayment & Bauer, 2018). As far as the way values affect individuals’ behavior, Kajonius et al. (2015), Rudnev and Vauclair (2018), and Liu et al. (2021) stated that people having self-enhancement and openness to change value types embody a selfish way of life and do not value self-transcendence and conservation value types. With respect to people having achievement, power, hedonism, stimulation, and self-direction values, they do not acknowledge universalism, benevolence, security, conformity, and tradition values.

When an activity is thought to be pertinent to their life goals, people give it higher priority in terms of value. Prioritizing values serves as the fundamental driving force of existence (Arens et al., 2022). The more an object or activity holds value for individuals, the more they choose it over other objects or activities (Higgins, 2015; Rindova & Martins, 2018). As far as an object or activity's value and the origins of that value are concerned, there are psychological mechanisms that confer value on something. According to Higgins (2015), the psychological

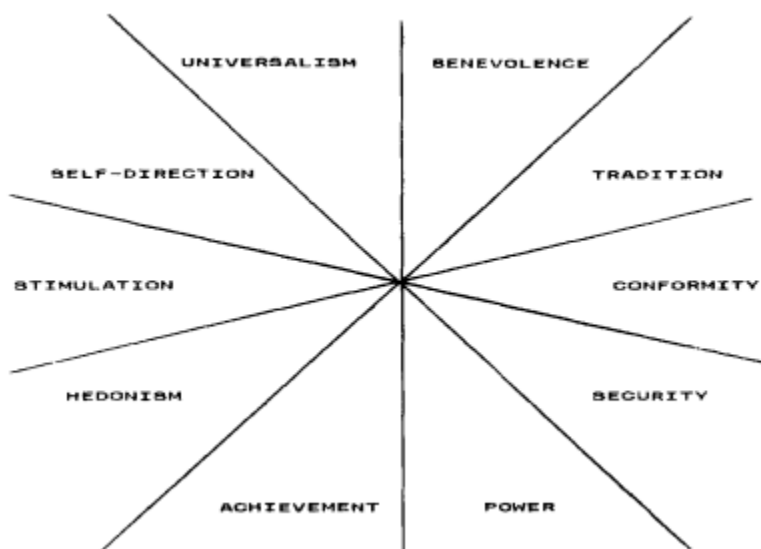
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mechanisms included, among others, important desired results such as satisfying a personal need and fulfilling the needs of others. Values themselves could be influenced by the personal or social focus that an individual has. The correlations between juxtaposed values such as power and achievement or benevolence and universalism were strong and significant (Anello et al., 2019; Lonner, 2015; Sverdlik & Rechter, 2020; Tay, 2020). Nevertheless, as far as the oppositional juxtaposed values such as security and self-direction or benevolence and achievement are concerned, there were low correlations (Griffiths, 2021; Lonner, 2015; Witte, 2018).

Values are vital to prosocial behavior under some conditions (Schwartz, 2010). Other researchers considered values as cognitive representations of basic motivations. They are abstract, necessary goals that are fairly unwavering over time and across conditions (Sagiv & Roccas, 2017). Researchers in the field of helping behavior displayed those morally oriented goals as universalism and benevolence, and sometimes conformity or tradition values (Schwartz, 2010; Schwartz & Huismans, 1995).

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Figure 1: *Theoretical Structure of Relations Among Motivational Types of Values (adpted from Schwartz, 1992)*



Accordingly, the structure of relations among values plays a central role. Schwartz (2010) stated the following:

The structure of relations among the 10 values derives from the fact that actions in pursuit of any value have consequences that conflict with some values but are congruent with others. For example, pursuing power values typically conflicts with pursuing universalism values. Seeking dominance for self tends to obstruct actions aimed at granting equality to others. But pursuing both achievement and power values is usually possible, so the two are congruent or compatible. Demonstrating one's personal success can strengthen one's status and authority over others. (p. 225)

According to Schwartz (2006), age, education, gender, income, and other qualities of a person have an impact on their acquisition of skills, expectations, consequences they face, social roles they perform, and socialization and learning processes. Therefore, variations in background

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traits greatly influence the variations in life situations to which people are exposed, which, in turn, alters their value priorities.

This researcher has also shown that as age increases, people tend to become more entrenched in social networks and more dedicated to habitual patterns, whereas universalism, benevolence, conformity, security, and tradition values increase with age and hedonism, self-direction, achievement, stimulation, and power values decrease (Schwartz, 2006).

Likewise, Veroff et al. (1984) stated that after people get into families of procreation and reach steady positions in the occupational domain, they tend to become less absorbed in their personal interests and more concerned with the welfare of others. In addition, a study by Steca et al. (2012) showed that the youngest cohorts give higher relevance than the oldest generation to achievement, self-direction, hedonism, and power values.

Sex differences also have an impact on value priorities. Schwartz and Rubel (2005) stated that whereas men give consistently more emphasis to power, achievement, hedonism, stimulation, and self-direction values, women give more emphasis to benevolence, universalism, tradition, conformity, and security values. They concluded that "men and women differ consistently in the importance they attribute to most basic values" (p. 1020). Prince-Gibson and Schwartz (1998), nevertheless, did not support the findings of gender differences in the importance attributed to any of the 10 different types of values. In their Israeli Jewish population study, they revealed that, contrary to their hypotheses, they found no evidence for gender differences in value priorities. They concluded that "the central finding of this study is that we received no support for the integrated set of hypotheses we generated regarding gender differences in value priorities" (p. 62).

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Even if motivational researchers have clearly shown that so long as seeking success for oneself tends to obstruct actions aimed at enhancing the welfare of others who need one's help, pursuing achievement, power, self-direction, stimulation, and hedonism values typically conflicts with pursuing universalism, benevolence, conformity, security, and tradition values (Schwartz, 1994), there is a dearth of literature that relates power, tradition, stimulation, security, self-direction, conformity, hedonism, benevolence, universalism, and achievement values to volunteering behavior. Only a single study, at least known to this researcher, has shown that having a higher level of self-transcendence values correlates only moderately with prosocial behavior (Caprara et al., 2012). This research is intended to fill this gap.

2.4. The Socioemotional Selectivity Theory: Age Differences in Motivation to Volunteer

This section examines the socioemotional selectivity theory with a particular focus on age differences in volunteer motivation.

Researchers have proposed a number of theories to account for age-related variations in volunteer motivation, with the socioemotional selectivity theory emerging as the most popular. Age-related issues and worries are experienced differently by people. According to Omoto et al. (2018), one way for people to deal with some of these issues is by volunteering. As people age, their worries evolve, and they start to give different meanings to their volunteer responsibilities. Their primary reasons for volunteering are therefore impacted by these meanings. Explaining why older volunteers are more likely to be motivated by altruistic reasons while younger volunteers are more likely to be motivated by egoistic ones is the goal of the socioemotional selectivity theory.

The idea that a person's perception of time is crucial to how they act is at the core of the socioemotional selectivity theory (Carstensen et al., 1999; Fredrickson & Carstensen, 1990; Fung

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et al., 2001). Goals involving gaining knowledge and experience are prioritized when someone considers time unlimited. Goals that include receiving emotional fulfillment are given priority when a person perceives their time as being limited (Carstensen et al., 1999). Such situations cause people to change their ambitions as they turn their attention to the present. The theory also contends that as people age, they become more conscious of the passing of time. Elderly and younger volunteers have varied motivations for volunteering since goals have a direct impact on motivation. Older volunteers are more concerned with emotionally fulfilling goals, whereas younger volunteers are more focused on knowledge-related goals.

The reason why older volunteers are more likely to volunteer out of altruism and younger volunteers are more likely to volunteer out of egoism can be explained by the socioemotional selectivity theory. Since emotionally fulfilling goals tend to motivate older volunteers more, it makes sense that they would be extremely altruistic and compassionate (Fung et al., 2001).

Numerous researchers have discovered that older volunteers are typically driven by altruism (Finkelstein et al., 2005; Frisch & Gerrard, 1981; Lay & Hoppmann, 2015; Okun, 1994; Omoto et al., 2018). Conversely, it was discovered that younger volunteers were more strongly driven by egoistic motivations than older volunteers (Alender, 2016; Clary & Snyder, 1999; Finkelstein et al., 2005; Frisch & Gerrard, 1981; McDougale et al., 2011; Omoto et al., 2018; Planalp & Trost, 2009; Roessler et al., 1999; Wollebæk et al., 2014). Numerous research using volunteers from various charitable organizations as well as hospice volunteers have consistently confirmed these results.

In order to investigate age differences in volunteer motivation, Planalp and Trost (2009) used a sample of 351 hospice volunteers. The sample was primarily composed of educated women over 50 with comparatively high household incomes. Both sets of volunteers were most

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strongly motivated by altruistic motives, the researchers discovered, even though younger volunteers tended to be more highly motivated for egoistic reasons than older volunteers. Another study found that older hospice volunteers were more likely to be retired and to be motivated largely by altruism. The study employed a sample of 144 volunteers who were on average 50 years old. Conversely, younger individuals often showed stronger egoistic motivation levels (Omoto et al., 2018).

According to Roessler et al. (1999), younger volunteers primarily volunteered because they wanted to help others, even though they were highly driven by egoistic motivation. In a group consisting mainly of elderly people, another study using hospice volunteers found that altruistic motivation was strong and egoistic motivation was low (Finkelstein et al., 2005). Of the 277 hospice volunteers that these researchers looked at, 41% were older than 65 (Finkelstein et al., 2005). They discovered that altruistic motivation was the most important and egoistic motivation was the least important, and they also discovered that egoistic motivation was inversely correlated with age (Finkelstein et al., 2005). These results suggest that egoistic motivation becomes a less significant motive for volunteering as people age. In general, older volunteers stated that their adult service was motivated more by altruism than it was when they were younger (Frisch & Gerrard, 1981).

2.5. Understanding Gender Disparities in Motivation to Volunteer through the Lens of Social Role Theory

This section examines gender differences in motivation to volunteer, utilizing the social role theory of helping as a framework.

Switzer et al. (2014) used the social role theory of helping to try and explain why male and female volunteers were motivated in different ways. The social role theory of helping holds

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that men and women are socialized to help in various ways from an early age (Eagly & Crowley, 1986). Men are socialized into heroic and noble roles, while women are socialized into roles of nurturing and care. So, according to the notion, their actions in providing assistance would correspond to their different duties.

The social role theory of helping has two significant ramifications. Long-term helping activities like volunteerism are more common in women than in men because women are trained into nurturing roles from an early age. Men, on the other hand, are more inclined to participate in transient acts of assistance that do not fall within the concept of volunteers. The second conclusion of the theory is that women would score higher on concerns for other people's well-being, such as altruistic motivation, while men would score higher on short-term, utilitarian goals, such as egoistic motivation.

The two most significant implications of social role theory are well supported by research; however, they do not hold true for other groups. Women outweigh males in the volunteer workforce, which supports the first argument that women are more likely to engage in long-term helping behavior. This is evident when looking at the typical demographics of volunteers. Numerous studies also support the second implication. For instance, researchers found that women scored higher on altruistic motivation to volunteer than men did within a group of medical trainees and volunteers engaged in different volunteering activities (Brañas-Garza et al., 2018; Cox & Deck, 2006; Fletcher & Major, 2004; Rand et al., 2016; Simmons & Emanuele, 2007; Switzer et al., 2014). According to these findings, women are more likely than men to volunteer or be of assistance, especially in a field like medicine that places a strong emphasis on this behavior. These conclusions, however, are not applicable to all groups.

Researchers Penner and Finkelstein (1998) found that males outperformed women in a group of

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AIDS volunteers when it came to altruistic functions, suggesting that men are naturally more altruistic than women. All things considered, the social role theory of helping provides a useful framework for analyzing the differences in volunteer motivation between the sexes.

2.6. Prevalence of Barriers to Volunteerism in Organizations

In this section of the study, by using critics and synthesis, different literature about the barriers to volunteerism in organizations in developed nations, in developing nations, and in Ethiopia has been reviewed in an inverted triangle fashion. The section also indicates the ways in which this research aims to fill the gaps and provide valuable insights for addressing this pressing issue.

The prevalence of barriers to volunteerism in organizations all over the world is reported to be increasing. In the United States, for instance, Kim et al. (2019) wrote that the level of barriers to volunteering behavior in the United States is much higher in magnitude than in any other developed country in the world.

On the other hand, an analysis of research by a group of American researchers revealed a decreasing trend in organizational barriers to volunteerism (Sundeen et al., 2007). They examined a national survey from the U.S. Bureau of Labor Statistics to look at the trend of volunteerism barriers in organizations from 2001 to 2002 and discovered a decreasing trend, which they thought was a positive development.

Rotolo and Wilson (2014) analyzed the responses of 196,454 respondents in 248 cities surveyed by the U.S. Census Bureau in 2012 and reported that organizational barriers to volunteerism were a problem in their community, and it was shown that there was an increase in barriers to volunteerism. A more recent national survey conducted from 2002–2015 in all 50 states and 215 metropolitan areas by the U.S. Census Bureau and the Bureau of Labor Statistics

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on the decline of volunteerism and stopping volunteerism problems in American public organizations also indicated the pervasiveness of the problem in organizations (Dietz & Grimm Jr, 2018).

In other parts of the world, such as Europe, China, Australia, Canada, and other developing countries (consult Southby et al., 2019), barriers to volunteerism in organizations are a phenomenon that manifests itself in the everyday lives of volunteers, either within the organization or in their locality. In most countries, barriers to volunteerism in organizations are increasing.

Barriers to volunteerism in Ethiopian organizations, on the other hand, are not well-researched. Up to now, two studies have been conducted, at least known to this researcher, and they did not address the causes as well as the magnitude or seriousness of the problem (Jigssa et al., 2018; Melisew et al., 2017). For instance, Melisew et al. (2017, p. 141) stated that "the challenges as recounted by the participants of this study include a lack of due respect for their service and a lack of recognition by concerned parties, where respectively 57.7 percent (N = 2663) and 52.2 percent (N = 2403) claimed". Melisew et al. reported that 37.8% of the participants in their study reported that they had been faced with a lack of money for transportation. Besides, they said that the lack of an economy in the country contributes to barriers to volunteerism. Nonetheless, one may argue that had the economy been a remedy to organizational barriers in the United States, which claims to be a world leader in economy, it would have the most barrier-free organizations to volunteerism in the world. That isn't the case, though. When it comes to the US, the barriers to volunteerism are problems in the community (Gorski et al., 2017), and organizations are not free from the barriers to volunteerism.

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Jigssa et al. (2018) study conducted in four Woredas of Tigray and Oromia regions organizations on community health workers reported lack of career development (51.47%), unclear health development army guidelines (59.26%), limited supervision and support (62.32%), and lack of recognition and appreciation of accomplishments (63.22%) as barriers to volunteerism (Jigssa et al., 2018). Yet again, this finding does not indicate the cause of the problem. Despite the many methodological limitations of these two studies in clearly disclosing the extent and causes of the problem of organizational barriers to volunteerism in organizations in Ethiopia, they have, to some extent, demonstrated the prevalence of the problem.

These days, it is not unusual to hear volunteer coordinators and volunteers in Ethiopia make a fuss that organizational barriers to volunteerism are becoming a serious problem but that they have been overlooked. Over and above the studies aforementioned, empirical evidence found from volunteering coordinators from very nearly all over the country who were taking part in a volunteering coordinator skill training program hosted by the Center of Concern Ethiopia in Addis Ababa (in June 2015) disclosed the urgency of the problem in organizations. The coordinators were requested to pinpoint major problems they and their volunteers face in their organizations. On one accord, they highlighted that lack of concern was one of the two most important problems they encountered; the other was a lack of good governance. The volunteer coordinators' reports were recently supported by a press agency called South FM 100.9. In a press release of October 18, 2016, quoting the Voluntary Service Overseas, it was reported that due to the barriers to volunteerism in organizations, a great number of volunteers abandon their volunteering service, and as a result, the helping the helpless process suffers enormously. These results spurred the researcher to choose this issue for exploration.

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2.7. Religiosity and Motivation to Volunteer

This section explores the relationship between religiosity and the motivation to volunteer. The section clearly states the definition of religiosity. It also discusses the existing literature on religiosity and its influence on motivation to volunteer.

The pursuit of the sacred through affiliation with religious organizations, participation in formal rituals, and adherence to established denominational teachings is what is meant by religiosity (Burriss et al., 2011). Several studies emphasize the fact that religiosity occupies a key position in the behavior of adolescents. Religiosity plays a significant role (King & Roeser, 2009), whether this concerns empathy (Hardy et al., 2012), prosociality (Stamatoulakis, 2013), or value priorities (Hardy & Carlo, 2005; Knafo et al., 2012; Li & Chow, 2015; Schwartz, 2012), happiness (Ayten, 2017), or volunteerism (Regnerus, 2003).

The existing literature on religiosity-behavior relationships indicates that how religious one is remains of considerable importance. Some studies show that religiosity has a positive impact on the behavior of individuals when viewed longitudinally (French et al., 2012) or contemporaneously (e.g., Brañas-Garza et al., 2013; Doane, 2013; Duriez, 2004; Lin et al., 2018; Maheshwari & Singh, 2009). A recent study on the relationship between religiosity and behavioral results found that there is a negative correlation between destructive behavioral outcomes and a strong and favorable relationship with constructive behavioral outcomes (Qureshi & Shahjehan, 2021).

Qureshi and Shahjehan concluded that because of the mobilization of religious organizations in society, religiosity has been transformed into a structural condition for employees' constructive behavioral outcomes such as organizational socialization, prosocial behaviors, civic duty, and benevolent behaviors. Conversely, destructive behavioral outcomes

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are often taboo in both religious institutions and organizations. This suggests that religiosity correlates positively with several beneficial behaviors and negatively with various harmful behaviors, which is also apparent in other studies (Cheung & Yeung, 2011). Religiosity influences, alleviates, and provides resilience against engaging in risky behaviors among young people (Francis et al., 2019).

Religiosity provides different benefits for the positive behavioral outcomes of adolescents and young adults (Francis et al., 2019). These factors encompass providing significance, a sense of direction, tranquility, social connection, and unity within a social (religious) community where norms discourage actions deemed harmful or morally inappropriate. Studies have over and over again designated that low religiosity contributes to volunteers putting greater focus on self-interested reasons for their volunteer work instead of altruistic reasons (Hustinx & Lammertyn, 2003; Hustinx et al., 2015; Lim & MacGregor, 2012). Others have also supported these findings (Bennett, 1998; Burns et al., 2006). According to Bennett (1998), volunteering becomes a tool for lifestyle politics or self-actualization as it becomes more ingrained in individually written, self-authored narratives. Self-serving volunteers accept the joke because they see volunteering as a market with room for self-actualization. As volunteers become more customized, traditional loyalties ingrained in a religious heritage of charity and compassion are weakened, in addition to the enhanced interaction between a person's biography and volunteer experience.

Contrariwise, altruistically oriented volunteers are highly religious, and for such a group of people, being committed to the welfare of others is a highly valued quality (e.g., Wymer Jr, 1997), where individual motivations that diverge can be readily controlled, and engaging in humanitarian endeavors like helping those in need through volunteer work is much valued (Cnaan et al., 1993; Ellison, 1992). A study carried out by Ozorak (2003) indicated that

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volunteers with high religiosity tended to have more altruistic motivations than those whose religiosity was low. An important result reported by Ozorak was that altruistic motivation was found to be the best predictor variable of positive attitudes towards volunteering services. That is, religiosity affects the motivational accounts of the volunteers and the way they perceive commitment to future service. Such a personal element of a relationship with God (religiosity) could switch how people perceive things and the way they behave. To behave out of the experience of strong adoration that is not limited to those one particularly likes but also has brotherly concern for others must certainly be pretty different than to subdue one's feelings so as to achieve some other end. If that is the case, religiosity is going to be vital to shaping identity in ways that affect beliefs and behaviors across a wide spectrum. Literature reviewed by Zarghi and Bolghan-Abadi (2021) indicated that altruism in religious individuals is equal to being more helpful.

Furthering this point, Bennett (2015) stated that the degree of religious service attendance and religious affiliation an individual has with his or her religious congregation determines the level of caring for others. If individuals feel self-preoccupied as a result of poor attachment with religious institutions where members of a particular religion are about to be preached to care for others, they tend to exhibit a highly selfish concern behavior that manifests itself in a form of apathy and ennui towards others, which minimizes their interest in working on a regular basis and prefers more specific purposes and more freedom in the activities. In a study of predictors of individual egoistic motivation to volunteer, Aranda et al. (2019) reported that among lower-educated individuals, but not in the case of higher-educated individuals, those not attending religious services and younger people significantly increased the possibility of the development of self-interested motivation to volunteer.

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Fényes (2015, p. 183) summarized those less religious people's motivations for volunteering behavior that were identified as determinants of egoistic motivation for volunteering behavior in people. They were "career development, personal growth, work experience, professional improvement, gaining information, developing and practicing skills, getting a job more easily, enlarging human capital, making friends, meeting people with similar interests, and useful leisure activities (learning and practicing sports and cultural activities)."

A number of studies have shown that people who have low volunteering likelihood and spend shorter hours volunteering are those who have been less religious service attendants and who have low values of religious importance (Kim & Jang, 2017; Paxton et al., 2014; Petrovic et al., 2021; Taniguchi & Thomas, 2011).

Comparing people who have the egoistic motivation to volunteer with altruistically motivated ones, Kim and Jang (2017) discovered that egoistically motivated volunteers were less religious service attendants and tended to exhibit lower levels of volunteering behavior. This suggests the social and behavioral implications of person-religious institution interaction as crucial facets of concern for others. Religious social relationships correlated significantly but negatively with egoistic motivation for volunteer behavior (Petrovic et al., 2020).

Moreover, the religious affiliation of the person is another aspect that has to do with the likelihood of volunteering a person will have with other people in need in different social settings. Bennett (2015) disclosed that religious affiliation was linked to a higher probability of engaging in volunteering behavior in people, while no religious affiliation was linked to a decreased chance of volunteering, especially in women and adults. Clerkin and Swiss (2013) and Okun et al. (2015) both supported this. Van Tienen et al. (2011) suggested that being part of a religious group might enhance the formal and informal social connections and networks of

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believers and thereby increase the likelihood that they may be requested to volunteer, but this is not the case for people with no religious affiliation.

Mencken and Fitz (2013) also theorized that less likelihood of volunteering behavior evolves from the absence of religious messages (compassion, loving one's neighbor, sacrifice) that instill in religious affiliates an obligation to help individuals who are underprivileged, and nonreligious individuals are out of the way of such a scenario.

2.8. Summary of the Review and Conceptual Framework

This section provides a summary of the review and presents the conceptual framework of the study. This section provides readers with a thorough overview of current knowledge on the subject by combining and evaluating ideas and discoveries from a variety of sources. By reading this summary, readers can get a deeper understanding of the current body of scientific research and its implications for future research.

In volunteerism research, the terms caring, social activism, participation, and volunteerism are used interchangeably or with varying interpretations.

Respected experts in the subject Musick and Wilson (2008) discovered that the terms "caring" and "social activism" have different meanings. They characterize caring as providing direct support to someone for whom one has a sense of social obligation, especially in familial relationships. They also defined caring as a form of self-sacrificing, compassionate, or dedicated care, involves strong duties, kinship ties, and emotional bonds between the caregiver and the person being cared for.

Musick and Wilson's definition of caring is similar to Ethiopian understanding, referring to an informal, familial form of helping behavior. They differentiate between caring and social activism, focusing on prevention, long-term solutions, and structural solutions to social

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problems. This raises questions about whether caregivers provide different services and if the consequences of caring are less useful than social activism in eradicating social problems.

Dumitrașcu (2015, p. 85) criticized current definitions of social activism for lack of clarity, stating it lacks criteria for caring, such as frequency of caregiver behavior and kin relations, which Musick and Wilson dubbed as caring.

Stukas et al. (2015) defined volunteerism as a long-term, thoughtful, and planned prosocial behavior, typically through a nonprofit organization. Musick and Wilson (2008) identified social activism and caring as components of volunteerism, but Stukas and his associates maintain that all social activism is considered volunteerism, but not all volunteerism is social activism.

The distinction between volunteerism, social activism, and caring for elderly relatives is a complex issue. It is difficult to delineate the demarcation among these three terms since they connote similar conceptions. To avoid such conceptual inconsistencies, this study uses the term volunteerism to represent voluntary, intentional assistance to others over a period and without payment. It should also be noted that for a behavior to be considered caring, social activism, or volunteerism, it should be demonstrated as unpaid work people provide to someone in need persistently.

Schwartz's basic values theory, which is widely acknowledged in the field, serves as the foundation for the current study. Because of its theoretical competency and methodological integrity, this theory—which conceptualizes the importance of fundamental human values in volunteer motivation—has gained widespread acceptance among other researchers. Because of its thorough empirical analysis, Schwartz's theory of basic values is unique and serves as an invaluable basis for future research.

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According to Schwartz (1994), values are transsituational goals that act as a person's compass in life. These goals are gained through indoctrination to prevailing group values and individual learning experiences. They advance the concerns of the social group, motivate behavior, and provide standards for assessing and validating actions.

According to Schwartz (2010), values have six main characteristics: they are emotional convictions; they represent desirable objectives that spur action; they transcend situations and behaviors; they function as standards; they are ranked in order of significance; and the relative importance of multiple values influences behavior in general. These characteristics imply that while values may be important to some people, they may not be to others. According to Schwartz, values impact people's conduct when they are relevant and significant to them. This implies that the trade-off between conflicting pertinent values shapes people's attitudes and behaviors.

According to Caprara et al. (2012), there is a substantial correlation between young adults' prosociality and self-transcendence values like benevolence and universalism. However, these values declined over time due to high participant attrition rates. Despite this, the researchers found that self-transcendence values were distinctive mediators for young adults, predicting empathic efficacy beliefs and traits. This suggests that these values may be a useful predictor of prosocial behavior in young adults.

People prioritize activities based on their relevance to their life goals, which drives their existence. The more valuable an activity is, the more they choose it over others. Psychological mechanisms, such as satisfying personal needs and fulfilling others' needs, confer value on an object or activity. Values can be influenced by personal or social focus, with strong correlations between juxtaposed values like power, achievement, benevolence, and universalism. Conversely,

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opposing juxtaposed values like security, self-direction, and benevolence and achievement have low correlations.

Values are crucial for prosocial behavior, as they represent basic motivations and are abstract, necessary goals. They are often referred to as universalism, benevolence, conformity, or tradition values, and are considered unwavering over time and across conditions.

Schwartz (2006) highlighted that a person's background traits, including age, education, gender, and income, significantly influence their skill acquisition, expectations, social roles, and learning processes, thus influencing their exposure to life situations and their value priorities.

As people age, they become more devoted to social networks and habitual patterns, with values such as universalism, benevolence, conformity, security, and tradition increasing, and hedonism decreasing.

Veroff et al. (1984) and Steca et al. (2012) found that after procreation and steady occupational positions, individuals become less focused on personal interests and more concerned with others' welfare, with younger generations giving higher importance to achievement, self-direction, hedonism, and power values.

Sex differences influence value priorities, with men emphasizing agentic-instrumental values like power, achievement, and self-direction, and women emphasizing expressive-communal values like benevolence, universalism, tradition, conformity, and security. However, Contrary to their expectations, Prince-Gibson and Schwartz (1998) investigation of the Israeli Jewish population revealed no indication of gender differences in value priorities. They arrived at the conclusion that most basic ideas are valued differently by men and women on a constant basis.

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Motivational researchers have shown that pursuing achievement, power, self-direction, stimulation, and hedonism values often conflicts with universalism, benevolence, conformity, security, and tradition values. However, there is a lack of literature relating these values to volunteering behavior. Only one study found a moderate correlation between self-transcendence values and prosocial behavior. This research aims to fill this gap.

Frisch and Gerrard's (1981) altruistic and egoistic theory of volunteer motivation is widely recognized as a distinct approach. Other researchers have expanded on this theory, assuming its validity and expanding on its conceptualization.

The altruistic and egoistic approach and Frisch's and Gerrard's two-dimensional model are popular due to their methodological rigor and theoretical proficiency, while Cnaan and Goldberg-Glen (1991) face criticism for their theoretical and empirical issues.

Frisch and Gerrard (1981) found that egoistic motivations focus on material rewards like career advantages, while altruistic motivations prioritize improving others' well-being, leading to volunteer work.

The socioemotional selectivity theory is a popular theory that explains age-related variations in volunteer motivation. As people age, their worries evolve, and their meanings for volunteer responsibilities change. This impacts their primary reasons for volunteering. In their study, Omoto et al. (2018) found that older volunteers are more motivated by altruistic reasons, while younger volunteers are motivated by egoistic ones. The socioemotional selectivity theory suggests that a person's perception of time significantly influences their actions. People prioritize goals involving knowledge and experience when they perceive time as unlimited, while those involving emotional fulfillment prioritize them when they perceive time as limited. As people age, they become more conscious of the passing of time, leading to varying motivations for

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volunteering. Older volunteers prioritize emotionally fulfilling goals, while younger volunteers focus on knowledge-related goals.

The socioemotional selectivity theory suggests that older volunteers are more likely to volunteer out of altruism, as emotionally fulfilling goals tend to motivate them, resulting in a higher level of compassion and altruism.

According to research, older volunteers tend to have altruistic motivations whereas younger volunteers tend to have egoistic motivations. Numerous studies that have been conducted with volunteers from different hospices and humanitarian organizations have confirmed these results time and again. The study highlights the importance of understanding the motivations of volunteers in their work.

Planalp and Trost (2009) used 351 volunteers—mostly well-educated, upper-class women over 50 with high household incomes—to study volunteer motivation in hospices. They discovered that while egoism was more prevalent in younger participants, altruism motivated both groups. While younger volunteers frequently displayed higher levels of egoistic motivation, older participants were more likely to be retired and driven by altruism.

Despite being motivated by egoism, younger volunteers tended to volunteer for assistance, according to Roessler et al. (1999). Another study found that altruistic motivation was strong in elderly hospice volunteers, with egoistic motivation being low. The study also found that egoistic motivation was inversely correlated with age, suggesting that egoistic motivation becomes less significant as people age. Older volunteers reported being more motivated by altruism in their adult service.

The social role theory was applied by Switzer et al. (2014) to assist explains why male and female volunteers did what they did. According to the theory, women are socialized into

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caring and nurturing roles and men are socialized into heroic roles from a young age. This leads to disparate motives for helping others.

The social role theory suggests that women are more likely to engage in long-term helping activities like volunteerism due to early nurturing roles, while men are more likely to engage in transient acts of assistance. Women tend to score higher on altruistic motivation, while men score higher on short-term, utilitarian goals.

Research supports the social role theory of helping, suggesting that women are more likely to engage in long-term helping behavior in the volunteer workforce. However, this does not apply to other groups. Studies show that women outperform men in altruistic motivation to volunteer, particularly in fields like medicine. Men, on the other hand, outperform women in altruistic functions in AIDS volunteers. Notwithstanding these results, the social role theory of helping offers a helpful framework for examining gender-specific variations in volunteer motivation. All things considered, the idea offers a helpful foundation for comprehending variations in volunteer motivation.

Globally, barriers to volunteerism are increasing, with the United States having the highest level of barriers compared to any other developed country, according to a study by Kim et al. (2019).

American researchers found a decreasing trend in organizational barriers to volunteerism, as per a national survey from the U.S. Bureau of Labor Statistics, which they considered a positive development, based on a national survey from 2001 to 2002.

Rotolo and Wilson (2014) found that organizational barriers to volunteerism are a significant issue in their communities. A recent national survey from 2002-2015 revealed the pervasiveness of the problem in American public organizations, with an increase in barriers.

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Both studies highlight the need for effective strategies to address and prevent volunteerism issues.

Barriers to volunteerism in organizations are prevalent in Europe, China, Australia, Canada, and developing countries, with these barriers manifesting in volunteers' daily lives and increasing in most countries.

The barriers to volunteerism in Ethiopian organizations are not well-researched, with only two studies addressing the causes and severity of the problem. Challenges include lack of respect for service and recognition by concerned parties, with 57.7 percent and 52.2% of participants claiming these issues. Additionally, 37.8% of participants reported lack of money for transportation. The lack of an economy in the country also contributes to barriers to volunteerism Melisew et al. (2017, p. 141). While the United States may claim to have the most barrier-free organizations to volunteerism, the barriers to volunteerism are community problems, not just economic issues. Therefore, organizations in Ethiopia are not free from these barriers.

A study by Jigssa et al. (2018) found that barriers to volunteerism in Ethiopian community health workers include lack of career development, unclear guidelines, limited supervision, and lack of recognition. Despite methodological limitations, these findings suggest a prevalence of organizational barriers to volunteerism, highlighting the need for further research to understand the root causes of this issue.

Volunteer coordinators in Ethiopia have highlighted the growing issue of organizational barriers to volunteerism. During a training program hosted by the Center of Concern Ethiopia, coordinators identified lack of concern and poor governance as major problems faced by their organizations. This issue has led to many volunteers abandoning their volunteering services, causing a significant impact on the helping process. A press agency, South FM 100.9, brought

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attention to this problem, which led the researcher to look into it more. The findings highlight the urgent need for better governance and awareness among organizations to foster volunteerism.

Burris et al. (2011) defined religiosity as the pursuit of the sacred through affiliation with religious organizations, participation in rituals, and adherence to denominational teachings. It plays a significant role in adolescents' behavior, affecting aspects such as empathy, prosociality, value priorities, happiness, and volunteerism. Studies highlight its importance in shaping adolescents' behavior.

The literature on religiosity-behavior relationships indicates that religious beliefs significantly influence individuals' behavior. Studies show that religiosity positively impacts behavior both longitudinally and contemporaneously. A recent study found a negative correlation between destructive behavioral outcomes and a strong, favorable relationship with constructive behavioral outcomes.

Qureshi and Shahjehan (2021) found that religious organizations have influenced employees' constructive behaviors, such as socialization, prosocial behavior, civic duty, and benevolent behavior, while destructive behaviors are often taboo in religious institutions and organizations. This suggests that religiosity has a negative correlation with destructive actions and a positive correlation with constructive behaviors.

Religiosity offers positive behavioral outcomes for adolescents and young adults by providing meaning, purpose, peace of mind, social interaction, and cohesion within a religious group, where social norms discourage harmful or morally unacceptable behaviors.

Low religiosity often leads to volunteers prioritizing self-interested reasons for their work, rather than altruistic ones. This can be seen as a tool for lifestyle politics or self-actualization, as volunteering becomes more ingrained in individual narratives. Self-serving

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volunteers accept this as a market with room for self-actualization, weakening traditional religious loyalties and enhancing the interaction between a person's biography and volunteer experience.

Altruistically oriented volunteers are highly religious individuals who value their commitment to the welfare of others and engage in humanitarian endeavors like volunteering. A study by Ozorak (2003) found that volunteers with high religiosity had more altruistic motivations than those with low religiosity. Altruistic motivation was found to be the best predictor of positive attitudes towards volunteering services. Religion affects volunteers' motivational accounts and perception of commitment to future service. A strong adoration and brotherly concern for others differs from subduing feelings for other ends. Religion is vital to shaping identity, beliefs, and behaviors across a wide spectrum. Zarghi and Bolghan-Abadi (2021) found that altruism in religious individuals is equivalent to being more helpful.

Bennett (2015) argued that religious service attendance and affiliation with a congregation determine an individual's level of caring for others. Poor attachment to religious institutions can lead to selfish behavior, resulting in apathy and ennui towards others. Aranda et al. (2019) found that lower-educated individuals, those not attending religious services, and younger people significantly increased the possibility of developing self-interested motivation to volunteer, despite not being higher-educated. This highlights the importance of religious affiliation and religious service attendance in shaping an individual's motivation to volunteer.

Fényes (2015) identified career advancement, individual development, job experience, professional enhancement, and information gathering, skill development, job opportunities, human capital expansion, friendships, similar interests, and useful leisure activities as determinants of egoistic motivation for less religious individuals to volunteer.

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Studies indicate that individuals with lower volunteering likelihood and shorter hours are less religious service attendants and have lower values of religious importance, as per various studies.

Egoistic motivation to volunteer is linked to less religious service attendance and lower volunteering behavior, indicating the importance of person-religious institution interaction. Religious social relationships significantly correlate with egoistic motivation, but negatively impact volunteering behavior (Kim & Jang, 2017; Petrovic et al., 2020).

Religious affiliation significantly influences the likelihood of volunteering with people in need. Bennett (2015) found that religious affiliation increases volunteering behavior, while no affiliation decreases it, especially in women and adults. Clerkin and Swiss (2013) and Okun et al. (2015) also supported this. Van Tienen et al. (2011) suggested that religious affiliation may enhance believers' social embeddedness and network, increasing volunteering opportunities, but not for those without religious affiliation.

Mencken and Fitz (2013) suggested that less volunteering behavior occurs due to the absence of religious messages that instill an obligation to help underprivileged individuals, leaving nonreligious individuals out of the loop.

According to the literature, lowest value priorities on universalism value (Caprara et al., 2012; Grönlund, 2013; Heilman & Kusev, 2020; Lönnqvist et al., 2013; Sagiv et al., 2011; Schwartz, 2010), highest value priorities on power value (Schwartz, 2010; Silfver et al., 2008), lowest value priorities on tradition value (Ardenghi et al., 2023; Schwartz & Huismans, 1995), highest value priorities on hedonism value (Dambrun, 2017; Schwartz & Huismans, 1995), lowest value priorities on conformity value (Goette & Tripodi, 2021; Nook et al., 2016; Schwartz & Huismans, 1995; Vecchione et al., 2015), highest value priorities on achievement value

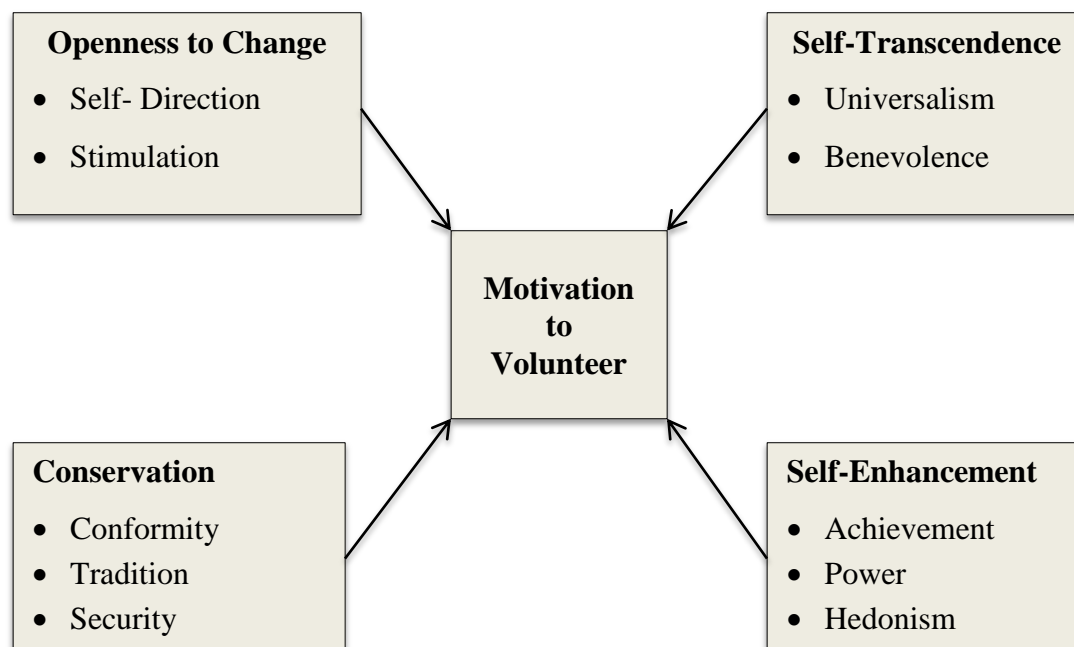
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(Roccas & Schwartz, 1997; Sagiv et al., 2011), low level of religiosity (Bennett, 2015; Hustinx et al., 2015), highest value priorities on self-direction value (Roccas & Schwartz, 1997; Silfver et al., 2008), lowest value priorities on benevolence value (Caprara et al., 2012; Sagiv et al., 2011; Schwartz, 2010) the highest value priorities on stimulation value (Roccas & Schwartz, 1997), and lowest value priorities on security value (Vecchione et al., 2015) contribute to self-interested motivation to volunteer among youths.

Generally, multiple theoretical frameworks, such as Schwartz's (1992) "*universalism, benevolence, conformity, tradition, security, power, stimulation, self-direction, achievement, hedonism,*" and *motivation to volunteer* by Frisch and Gerrard (1981), underpin this study.

Figure 2 shows the conceptual framework of the study.

Figure 2: *Conceptual Framework of the Study (Adapted from Frisch & Gerrard, 1981; Schwartz, 1992)*



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On the basis of theories and empirical investigations, it was determined that individuals with higher priorities for universalism, tradition, conformity, benevolence, and security value patterns tend to be less self-interested in their motivation to volunteer. Accordingly, the conceptual framework presented in Figure 2 shows that those individuals who have respect and embracing the beliefs and practices that one's religion or culture offers (tradition value), particularly in the Ethiopian context where much is expected from volunteers by the society in terms of helping the helpless, are deeply concerned with not only safeguarding and enhancing the welfare of those with whom one has regular interpersonal interaction (benevolence value), but also have respect, awareness, tolerance as well as preservation of the environment and the well-being of all people (universalism value), will restrain themselves from behaviors, leanings, and desires prone to annoy or hurt other people, will not transgress societal norms or expectations (conformity value), and will bother in light of the safety and stability of the society (security value).

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CHAPTER 3: METHOD

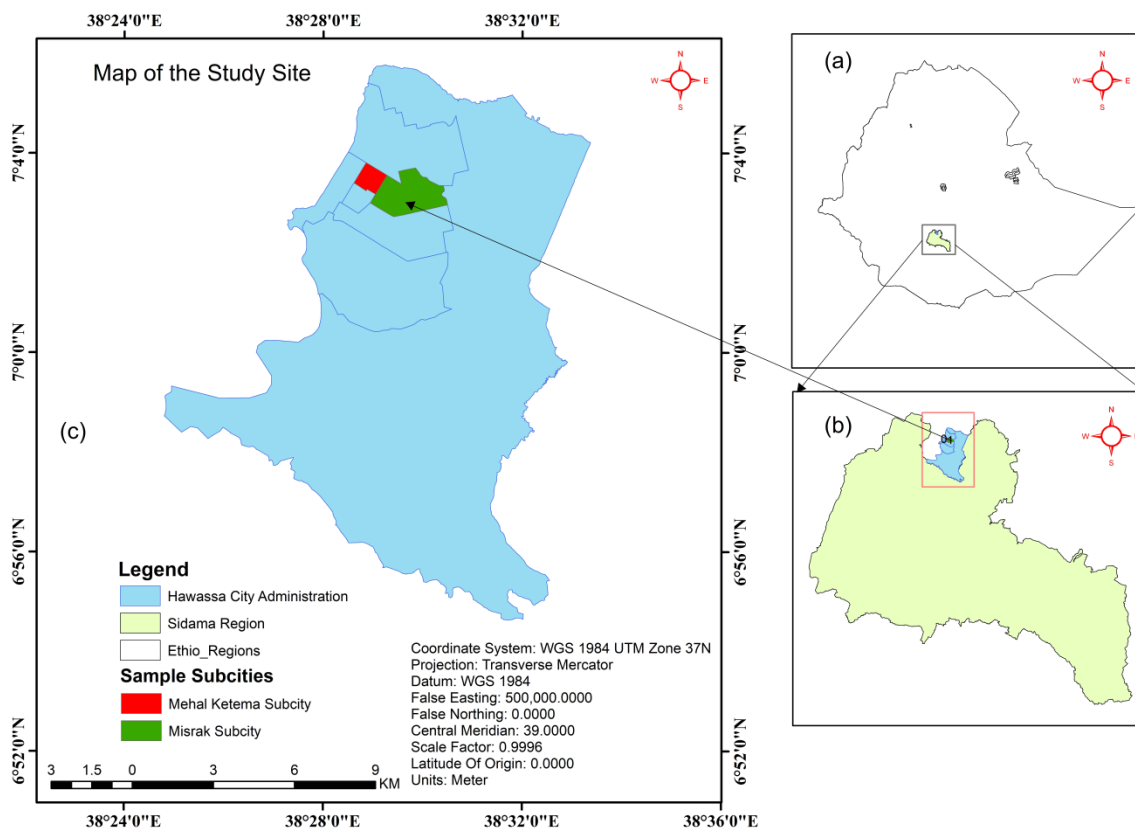
This study was both a quantitative and qualitative type. Accordingly, the nature of sample selection and data gathering tools used were dependent on the essences of these two major categories of research. In this chapter of the study, the research design, study site description, samples and data gathering procedures, instrument development and validation, variables included in the study, and the data analyses techniques employed are succinctly presented.

3.1. Study Site Description

This research was carried out in Hawassa City, situated 273 kilometers south of the capital, Addis Ababa, via Debre Zeit, and 1125 kilometers north of Nairobi, Kenya. The city has eight sub-cities: Addis Ketema, Bahil Adarash, Hayk Dar, Menaharia, Misrak, Mehal Ketema, Tabor, and Hawella Tullia. From these sub-cities, this study included two of the Misrak and Mehal Ketema sub-cities, which are located at the center of the city and reported to have a low rate of youth volunteerism (Hawassa City Administration Finance and Economic Development Department Socio-Economic and Geospatial Data Analysis Core Work Process, 2023).

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Figure 3: Map of the Study Site



Note. The data is from (Hawassa City Administration Finance and Economic Development Department Socio-Economic and Geospatial Data Analysis Core Work Process, 2023).

Hawassa is one of the fastest-growing cities in the country. Located on the shores of Lake Hawassa, the city's population is growing from time to time and becoming more varied in terms of demographic characteristics, socioeconomic status, and ethnic composition. The eight subcities of the city host 336,719 people. From this, 173,606 are males, while the remaining 163,113 are females, based on the central statistics agency's (CSA) 2007 projection (Hawassa City Administration Finance and Economic Development Department Socio-Economic and Geospatial Data Analysis Core Work Process, 2023).

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3.2. Samples and Data Gathering Procedures of the Study

Volunteers and youth volunteerism officers were the main focus of this study because they were supposed to be the main actors and know more about volunteerism. To get an additional view into the state of volunteerism, youth personality-building officers, youth center resource collection officers, and youth and sports office heads of the sub-cities were incorporated. The study was conducted in the Misrak and Mehal Ketema sub-cities of Hawassa City, Ethiopia.

The opportunities provided by the Misrak and Mehal Ketema sub-cities served as the basis for the sample selection of the altruistic and self-interested volunteers. Quite fortunately, because of the high turnover rate of volunteers and the barriers to volunteerism that prevailed in the organization, the head of the youth and sports office of Misrak sub-city, together with the youth personality building officer, was planning to organize a one-day closing ceremony for the volunteers and different stakeholders when volunteers finish their summer volunteering services. To achieve this intent, the head of the youth and sports office of the Misrak sub-city wrote an official letter to each stakeholder, inviting them to attend the ceremony.

At the ceremony, the spectators were told about the barriers to volunteerism in the organization. The head of the Misrak sub-city's youth and sports office, a Misrak sub-city administrator, the youth personality building officer, and a Hawassa City Administration expert all made speeches about the issue and its negative effects on volunteers and volunteerism officers.

Given the manageable size, the entire population of closing ceremony participants, comprising 200 volunteers, was included in the study. The questionnaires were administered to these volunteers at the end of the ceremony with the help of research assistants. The volunteers

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were told about the purpose of the research and that their responses would be used solely for academic purposes. They were also assured that their responses would be kept confidential. Of these volunteers, 170 (96 male and 74 female) diligently and accurately completed the questionnaire, with a response rate of 85%.

Similarly, the head of youth and sports for the Mehal Ketema sub-city was requested to access volunteers who were engaging in different volunteering activities in the sub-city. Accordingly, the researcher was told to get 90 (57 male and 33 female) volunteers in the sub-city. Of these volunteers, only 75 (47 males and 28 females) were available during the time of data collection. Since their number was manageable, all of these volunteers were taken to a meeting hall in the sub-city, where they filled out the questionnaires to avoid disruptions. Following the procedures applied in the questionnaire administration for the Misrak sub-city volunteers, the volunteers were given the questionnaire papers. They were also told about the purpose of the study.

Overall, the questionnaire was administered to 275 volunteers. Nonetheless, of these volunteers, merely 227 (128 male and 99 female) (65 from Mehal Ketema and 162 from Misrak sub-city) have provided full and convenient data. Nonetheless, in the data analysis process, it was learned that some volunteers' scores on some measurements highly affected the results because of their extreme divergence. Those extremely outlier scores were dropped to normalize the distribution of the errors. In Likert scale data, outliers may not only be extreme values but also responses that do not align with the expected patterns. For example, if most responses are clustered around the midpoint of the scale but a few responses are at the extremes, those extreme responses could be considered outliers. Furthermore, z-scores were calculated to identify values

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that deviate significantly from the mean. Responses with z-scores beyond a certain threshold (e.g., ± 3) were considered as outliers. This brought the final number of participants to 203.

In order to get evidence about the causes, examine the magnitude of the barriers to volunteerism, and determine what exactly the trend of volunteerism looks like, four youth volunteerism officers, six volunteer representatives, two youth personality-building officers, two youth center resource collection officers, and two youth and sports office heads of the two sub-cities have participated in the study.

3.3. Instrument Development and Validation

In this study, two data-gathering instruments were employed. They were questionnaires and interviews. Accordingly, both closed- and open-ended questionnaires were used to gather the data from volunteers and youth volunteerism officers. The interviews were conducted with the youth personality-building officers, youth center resource collection officers, and youth and sports office heads of the two sub-cities.

1. The Volunteers' Questionnaire

Questionnaires are vital for efficiently collecting standardized data from diverse respondents, enabling scalability, anonymity, and cost-effectiveness (Babbie, 1990). The volunteers' questionnaire consisted of four parts. The first part included socio-demographic data; the second part encompassed religiosity; the third part involved values; and the fourth part contained motivation to volunteer. The first part of the questionnaire had six closed-ended and open-ended items. The second part consisted of four closed and open-ended items. The third part consisted of 56 closed-ended items classified into 10 variables. Originally, there were 56 items adapted from the Shalom H. Schwartz Value Survey (Schwartz, 1992). The fourth part of the

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questionnaire included 14 closed-ended items about the motivation to volunteer. These 14 items were adopted from the World Values Survey, wave 2 (Inglehart et al., 2014).

The questionnaire that was prepared originally in English was translated into Amharic. The researcher and two other language translators with Associate Professors who have specialized in Teaching English as a Foreign Language, who are the teaching staff of Hawassa University and who have translation experience for more than 15 years, whose mother tongue was Amharic, made the forward translation independently from each other and were told to adhere closely to the English version. After the forward translation was completed, in order to combine the three translated tools into one, all three forward translators sat together and discussed them at a table. Some minor word differences were discussed, and some amendments were made, keeping as close to the original English version as possible.

Additionally, two English-speaking American professors who came to Hawassa University on a Fulbright scholarship and taught courses in the departments of English Language and Literature and Anthropology for more than ten years produced a backward translation. These back translators did not know anything about the original version of the instrument, and they worked independently of each other. Then, the two backward translators were seated together to talk over each item and discuss the backward-translated tools in the presence of the researcher. As a result, a final, back-translated English version was produced. In the end, that version has been sent to a professional in the area who worked on the original English version to scrutinize the accuracy and correspondence between the translated and original items for a final check. Based on his comments, some amendments were made. The specific areas for amendments include overlaps among the items, repetitions of ideas, missed ideas to be added and unclearly constructed items that can blur meaning. Eventually, after the data had been collected, it was

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learned that out of the 56 items that were adapted from the Shalom H. Schwartz Value Survey (Schwartz, 1992), five were problematic and were deleted. Thus, although originally the number of items devoted to measuring the variables was 56, through item selection, only 51 items were retained.

The response formats employed were "opposed to my values", "not important", "important," "very important", and "of supreme importance." In scoring, a point of -1 was assigned for an "opposed to my values" response; a point of 0 was assigned for a "not important" response; a point of 3 was assigned for an "important" response; a point of 6 was assigned for a "very important" response; and a point of 7 was assigned for an "of supreme importance" response.

2. Youth volunteerism officers' and Volunteers Representatives' Questionnaire

These questionnaires, prepared from the literature, comprised seven open-ended and closed-ended items. The questionnaires for both youth volunteerism officers and volunteer representatives were alike in form and content, apart from a small number of items that requested facts from the youth volunteerism officers' viewpoints of the barriers to volunteerism and from the volunteer representatives' own viewpoints. In these questionnaires, the participants were requested to list out the barriers to volunteerism, specify the magnitude of the barriers to volunteerism, describe the major causes of the barriers, and state the effects of these barriers on the volunteerism service.

3. Interviews

To solidify the data found from the youth volunteerism officers, volunteer representatives, and volunteers, interviews were conducted with the youth personality building

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officers, youth center resource collection officers, and youth and sports office heads of the two sub-cities.

The interview items were six in number, and they were identical for all the respondents, apart from semi-occasionally when probing was compulsory. Accordingly, when the respondents were unwilling to respond or when they tried to change the direction of a question, efforts were made to convince them and bring them back to the topic in order to focus on the issue posed.

3.4. The Psychometric Characteristics of the Scales

As part of the psychometric properties of a questionnaire, reliability tests were performed to assess the consistency among various items of the identical construct (Bhattacharjee, 2012). Moreover, George and Mallery (1999) stated that a reliability score exceeding 0.7 is deemed acceptable. Consequently, before delving into the descriptive and inferential statistical analyses, the data's reliability for each variable was evaluated utilizing Cronbach's alpha (α). The outcomes indicated a satisfactory value surpassing 0.7. This indicates that the variables measured in the study exhibited a notable level of consistency and internal reliability.

Almost all of the scales have comparable reliability indices to those found in other societies, for example, Germany. For instance, Stieger and Lewetz (2016) reported a reliability coefficient of 0.58 for stimulation and 0.80 for power values. Perrinjaquet et al. (2007) also found an alpha coefficient of 0.72 for a stimulation value and 0.73 for a power value. Moreover, by including volunteers from 18 countries worldwide, Hustinx et al. (2015), using 14-item reasons for doing voluntary work, reported a reliability coefficient of 0.81 for altruistic reasons and 0.66 for self-interested reasons for volunteering. The validity indices of the scales have not been determined by employing other instruments developed by other researchers because of their

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unavailability. Nonetheless, it is viable to watch the intercorrelations between the variables. As depicted in Table 12, the correlation coefficients among them were high and strong, and all were in the anticipated directions. This may imply that the scales measured properly for what they were supposed to do. Nonetheless, future research should examine how these scales relate to other similar measures. As far as the coefficient alpha reliabilities of the scales of the pilot study were concerned, it was found that 0.94, 0.97, 0.98, 0.77, 0.98, 0.87, 0.95, 0.89, 0.96, and 0.95, respectively, for tradition, universalism, benevolence, security, achievement, hedonism, self-direction, stimulation, conformity, and power values.

In this study, by employing factor and item analyses, attempts were made to choose the best items from among those constructed for the scales employed in the study. Results from factor analysis showed that universalism, power, benevolence, achievement, conformity, tradition, hedonism, self-direction, and stimulation were unidimensional. The coefficient alpha reliabilities of the scales were 0.96, 0.95, 0.98, 0.98, 0.96, 0.94, 0.88, 0.95, and 0.91, respectively. The factor structure of the security variable revealed that it was comprised of two factors. Its reliability was 0.79. Furthermore, the reliability of altruistic motivation to volunteer was 0.98, and that of self-interested was 0.98.

3.5. Variables Included in the Study

A variety of values-related and religious factors that were presumed to have theoretical and empirical associations with the motivation to volunteer were recognized and incorporated into the investigation. The variables dealt with in the study and their descriptions of each variable were presented as follows:

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3.5.1. Independent Variables

1. *Universalism*

This variable encompassed the volunteers' compassion, respect, acceptance, and concern for the welfare of both the environment and all individuals. There were nine items used to measure it.

2. *Power*

Control or domination over individuals and resources, along with societal status and respect, were all reflected by this variable. There were five items used to measure it.

3. *Achievement*

It was intended that the volunteers would demonstrate their competence in relation to societal standards in order to fulfill their need for social approval. Six items were used in the measurement of this variable.

4. *Hedonism*

Schwartz (1992) pointed out that “the motivational goal of this type more sharply as pleasure or sensuous gratification for oneself (pleasure, enjoying life)” (p.8). To measure this variable, two items were used.

5. *Stimulation*

The volunteers' desire to experience intense joy or excitement in life was reflected in this variable. It speaks of the volunteers' desire for challenge, excitement, and fresh experiences in life. To measure this variable, three items were used.

6. *Self-Direction*

Self-direction was understood to suggest that the volunteers' objective was to make decisions and carefully consider volunteerism in order to gain knowledge about it through an

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independent process of thought and action. It speaks to the craving for mastery and control among the volunteers. There were five items in this variable.

7. *Benevolence*

In their everyday contacts, the volunteers show concern for the well-being of those who are near to them. In daily interpersonal interactions, it refers to safeguarding and improving the well-being of those one interacts with. There were nine items in the measurement of this variable.

8. *Tradition*

Respect, dedication to, and agreement with the norms and values enforced by one's culture are the motivational objectives of tradition values. There were six items in this variable.

9. *Conformity*

According to (Schwartz, 1992), conformity is the control over behaviors, preferences, and wants that could offend or disappoint people and go against societal standards or expectations. The volunteers' prioritization of self-discipline in their daily interactions—typically with close friends and family—is thus indicated by this characteristic. This variable was measured using four items.

10. *Security*

The goals of the volunteers—agreement, caring, and stability in relationships, society, and themselves—were represented by this variable. There were seven items in this variable.

11. *Religiosity*

This variable represented the importance of religious meaning in a volunteer's life. Four items were utilized to measure this variable. These items were developed from the literature.

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3.5.2. Dependent Variable

In this study, the motivation to volunteer was treated as a dependent variable, upon which the other variables regressed to realize their effects on it. Based on their reasons for doing voluntary work, volunteers were categorized into self-interested and altruistic groups. Dichotomous coding was employed for analysis, where 0 was denoted for the “self-interested group” and 1 was designated for the “altruistic group”. The categorization was intended to provide insights into volunteer behavior and discern the fundamental human values that are associated with self-interested motivation and those that are connected to altruistic inclinations in individual behavior.

3.6. Data Analyses Techniques

In this study, predominantly quantitative data analysis techniques were employed. The data collected from the two groups of volunteers were analyzed using means, standard deviations, correlations, binary logistic regression and discriminant analyses, item and factor analyses, and independent sample t-tests. The analyses were done with the help of SPSS version 26, and the results were presented using tables and bar charts.

3.6.1. Descriptive Statistics

Descriptive statistics, such as mean and standard deviation, were utilized in the study to provide a concise summary and an overview of the data collected (Hair et al., 2013). The mean, as the arithmetic average, was used to indicate the central tendency of the data, giving researchers a sense of the typical value or score on the measured variable. By examining the mean, they could identify the general level or magnitude of the phenomenon under study. Additionally, the standard deviation was employed as a measure of dispersion, representing the extent to which individual data points deviated from the mean. This allowed researchers to

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understand the variability or spread of the data, providing insights into the consistency or heterogeneity of responses within the sample. Through these descriptive statistics, the study aimed to provide a clear and comprehensible representation of the dataset, offering a foundation for subsequent inferential analyses and helping readers grasp the key characteristics of the variables being investigated.

3.6.2. Correlational Analysis

A correlation was used to explore the relationship between variables (Field, 2013). There are different types of variables included, such as dichotomous and continuous. To assess the strength and direction of a linear relationship between two continuous variables, the Pearson correlation coefficient was utilized. This assumes that the data follow a bivariate normal distribution and that the relationship between the variables is linear. Additionally, to examine the relationship between a dichotomous (binary) variable and a continuous variable, the point-biserial correlation was employed (Coolican, 2014). The point-biserial correlation assumes that the continuous variable is normally distributed within each group of the dichotomous variable and that the relationship between the two variables is linear. By adhering to these assumptions and employing the appropriate correlation techniques based on the types of variables, the study sought to determine the nature and magnitude of associations between the variables under investigation, providing valuable insights into their relationship.

3.6.3. Regression Analysis

The purpose of the binary logistic regression analysis in the study was to investigate the factors influencing the motivation to volunteer, which was categorized into self-interested and altruistic groups. It is a binary category dependent variable (Hosmer et al., 2013). By using binary logistic regression, the study aimed to identify the predictor variables that significantly

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influenced the likelihood of individuals falling into either the self-interested or altruistic motivation groups for volunteering. The assumptions for binary logistic regression include having a binary outcome variable (motivation to volunteer, categorized as self-interested or altruistic), independence of observations, absence of multicollinearity among predictor variables, a reasonably large sample size, no perfect separation, and no empty cells. These assumptions were checked to ensure the validity and reliability of the logistic regression analysis and to draw meaningful conclusions about the factors driving different motivations for volunteering.

3.6.4. Discriminant Analysis

A discriminant analysis was used to complement the results of the logistic regression analysis. The purpose of using discriminant analysis in the study was to identify a set of variables that could effectively discriminate between the two groups being studied. Discriminant analysis is a statistical technique used to determine which variables best separate or classify groups based on their characteristics (Pituch & Stevens, 2015). By employing discriminant analysis, the study aimed to uncover the variables that contribute significantly to group differences, helping to distinguish between the two groups based on their unique characteristics or attributes. The assumptions of normality, homoscedasticity, linearity, and independence of observations were checked as major assumptions.

Pituch and Stevens (2015) also said the following:

Discriminant analysis has two very nice features: (1) parsimony of description; and (2) clarity of interpretation. It can be quite parsimonious in that when comparing five groups on say 10 variables, we may find that the groups differ mainly on only two major composite variables, that is, the discriminant functions. It has clarity of interpretation in

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the sense that separation of the groups along one function is unrelated to separation along a different function. (p. 392)

3.6.5. Independent Sample t-test

Group variations on the independent variables were tested using an independent sample t-test (Pallant, 2016). Before conducting the t-tests, it was crucial to verify the key assumptions to ensure the validity of the results. The assumption of independence was addressed by confirming that the data points within each group were independent and unrelated. Additionally, normality assumptions were evaluated by examining the distribution of the dependent variable in each group, aiming to determine if the data approximated a normal distribution. The homogeneity of variance assumption was assessed to ensure that the variances of the dependent variable were similar in both groups. To supplement the t-test results and facilitate visual understanding, bar charts were utilized to graphically represent the group variations on the independent variables.

3.6.6. Qualitative Data Analysis

Data gathered from youth volunteerism officers, volunteer representatives, youth personality-building officers, youth center resource collection officers, and youth and sports office heads was analyzed qualitatively through content analysis.

The qualitative data analysis in this research utilized a content analysis approach, as outlined by Patton (2014). The analysis involved examining text-based data, including responses from questionnaires and interviews, to identify core consistencies and meanings regarding barriers to volunteerism within organizations. To begin, responses from structured questionnaires distributed to volunteers, volunteer representatives, and youth volunteerism officers were collected and categorized. These questionnaires contained a blend of open- and closed-ended items, allowing for both structured responses and rich qualitative insights. Similarly, interviews

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conducted with key stakeholders, including sub-city heads, youth center resource collection officers, and youth personality-building officers, provided additional perspectives on the barriers to volunteerism. Through content analysis, recurring words and themes were identified, shedding light on the major barriers, causes, trends, and impacts within the volunteerism community. Moreover, trends in the prevalence of the barriers over time were examined, offering insights into the evolving landscape of volunteerism challenges. Additionally, the analysis delved into the negative impacts of the barriers on youth volunteerism officers and volunteers. Through systematic coding and interpretation of qualitative data, this research provided a comprehensive understanding of the complexities surrounding volunteerism within organizations, contributing valuable insights for future interventions and initiatives aimed at overcoming these barriers.

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CHAPTER 4: RESULTS OF THE STUDY

In this chapter, results acquired by means of all of the data-gathering instruments have been presented. The chapter is bifurcated into the quantitative results section and the qualitative results section. In the first part, data gathered through the structured or main questionnaire from altruistic and self-interested volunteers, which have been analyzed statistically, were presented. Item selection, instrument validation via factor analysis, scale reliabilities, interrelations between the variables, descriptive statistics, and composite and independent contributions of the independent variables to the variance in the dependent variable were contained within this section. In the second part, data gathered through questionnaires from the youth volunteerism officers and volunteers' representatives, as well as through interviews with the youth personality building officers, youth center resource collection officers, and youth and sports office heads and analyzed descriptively, has been presented.

4.1. Quantitative Results

4.1.1. Reliability and Factor Analyses of the Scales

In this study, item analysis was used to select items that correlated positively and significantly with the total scores of the respective variables. Those items that minimized the reliability of the instrument because of their low or negative correlations were rejected. Item selection was made until the highest reliability indices were attained (this method was used by test developers, e.g., Kline, 2000). Nonetheless, in a few cases where factor solutions derived through factor analysis were difficult to interpret due to certain characteristics of some items, the items were removed, which resulted in a slight diminution of the reliability of the scales.

Using item analysis and factor analysis together in item selection for scales and scale validation is suggested by psychometricians (e.g., Kline, 2000; Nunnally & Bernstein, 1994).

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Kline (2000, p. 175) recommended that

...item analysis is a simple alternative and if one can be confident, within reason, in writing homogeneous and unifactorial items as is often possible in the field of abilities and with some personality factors, item analysis in the initial stages is useful. It should always be followed by a factor analysis to confirm that homogeneity does not hide a multifactorial or bifactorial structure.

To determine the construct validity and to examine whether the variables were composed of one or more components, principal component analyses was employed.

As recommended by Kline (2000) and Nunnally and Bernstein (1994), principal component analysis has the advantage of maximizing the explained variance of a variable. To check the reliability of each scale and ensure the internal consistency of the measures, a reliability analysis was performed on the collected data. The Cronbach's alpha coefficient was calculated for each scale, indicating the extent to which the items within each scale were interrelated and consistent in measuring the underlying construct. Items that exhibited low correlations with the total scores were identified and subsequently removed from the scales to enhance the overall reliability and validity of the measurement instrument. After eliminating the non-contributing items, the revised scales were re-evaluated for reliability. The final version of the scales, with improved internal consistency, was used for subsequent data analysis.

A. The Universalism Scale

This scale had nine items, and all were retained; they had a very good deal of item-total correlation. Then, all nine items were subjected to factor analysis. A one-factor solution was derived without rotation. Items loading above 0.70 and factors with an eigenvalue greater than 1

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were accepted. As depicted in Table 1, all nine items loaded significantly on one factor. The factor accounted for about 78% of the variance in universalism value.

Table 1: *Factor Loadings and Alpha Reliability for Universalism Items*

Item	Load	α
38	0.910	0.964
17	0.930	
24	0.910	
35	0.857	
30	0.874	
26	0.762	
1	0.894	
29	0.796	
2	0.930	
Eigenvalue	7.013	
% Variance Explained	77.923	

B. The Power Scale

The power scale originally had five items. Inspection of the item total correlation revealed that item 3 had loading below 0.70 (0.679), indicating a low correlation with the other items and with the total score. This item was removed from the scale. The reliability coefficient obtained was 0.95. The remaining four items were subjected to factor analysis. A one-factor solution was derived without rotation. As depicted in Table 2, all four items loaded significantly on one factor. The factor contributed to about 88% of the variance in power value.

Table 2: *Factor Loadings and Alpha Reliability for Power Items*

Item	Load	α
27	0.928	0.954
12	0.941	
46	0.927	
23	0.954	
Eigenvalue	3.517	
% Variance Explained	87.917	

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C. The Benevolence Scale

The benevolence scale had nine items, and all were retained; they had a very good deal of item-total correlation. The factor analysis also revealed that the items loaded very well on one factor, with an eigenvalue of 7.93. The factor accounted for about 88% of the variance in benevolence value.

Table 3: *Factor Loadings and Alpha Reliability for Benevolence Items*

Item	Load	α
49	0.955	0.983
45	0.971	
54	0.959	
33	0.969	
52	0.917	
28	0.962	
6	0.883	
19	0.927	
10	0.901	
Eigenvalue	7.930	
% Variance Explained	88.106	

D. The Achievement Scale

The achievement scale originally had six items. The item analysis results showed that item 39 had a very low correlation with the other items and with the total score. This item was deleted from the scale. The obtained reliability of the scale was 0.98. A factor analysis was employed based on the remaining five items. The factor analysis results demonstrated that the items loaded very well on one factor with an eigenvalue of 4.71. The factor accounted for more than 94.3% of the variance in the volunteers' achievement value.

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Table 4: *Factor Loadings and Alpha Reliability for Achievement Items*

Item	Load	α
55	0.971	0.981
43	0.971	
34	0.970	
48	0.974	
14	0.969	
Eigenvalue	4.714	
% Variance Explained	94.290	

E. The Conformity Scale

This item originally had four items, and all were retained as they had a very good amount of item-total correlation. The factor analysis results demonstrated that the items loaded very well on one factor with an eigenvalue of 3.60. The factor contributed about 90% of the variance in the volunteers' conformity value. The internal consistency and reliability of the scale were 0.96.

Table 5: *Factor Loadings and Alpha Reliability for Conformity Items*

Item	Load	α
11	0.967	0.962
40	0.936	
47	0.956	
20	0.933	
Eigenvalue	3.595	
% Variance Explained	89.882	

F. The Tradition Scale

The tradition scale had six items, and all were retained; they had a very good deal of item-total correlation. The factor analysis also displayed that the items loaded very well on one

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factor with an eigenvalue of 4.72. The factor accounted for about 78.6% of the variance in tradition value.

Table 6: *Factor Loadings and Alpha Reliability for Tradition Items*

Item	Load	α
51	0.926	0.944
44	0.879	
36	0.828	
32	0.913	
18	0.932	
21	0.837	
Eigenvalue	4.719	
% Variance Explained	78.653	

G. The Hedonism Scale

This scale had two items, and both were retained. It is interesting that these two items explained about 89.2% of the total variance in volunteers' hedonism value. As indicated in Table 7, both of them loaded on one factor significantly, and the factor had an eigenvalue of 1.80. The reliability obtained was 0.88.

Table 7: *Factor Loadings and Alpha Reliability for Hedonism Items*

Item	Load	α
4	0.945	0.879
50	0.945	
Eigenvalue	1.785	
% Variance Explained	89.230	

H. The Self-direction Scale

The self-direction scale originally had five items. A scrutiny of the item total correlation revealed that item 41 had a very low correlation with the other items and with the total score.

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This item was deleted from the scale. The obtained reliability of the scale was 0.95. A factor analysis was performed based on the remaining four items. It was found that these four items explained about 88% of the total variance in volunteers' self-direction value. All of them loaded on one factor, and the factor had an eigenvalue of 3.5.

Table 8: *Factor Loadings and Alpha Reliability for Self-direction Items*

Item	Load	α
16	0.919	0.954
53	0.937	
5	0.945	
31	0.952	
Eigenvalue	3.522	
% Variance Explained	88.040	

I. The Stimulation Scale

This scale had three items, and all were retained. The factor analysis results revealed that the items loaded very well on one factor with an eigenvalue of 2.56. As indicated in Table 9, the factor contributed about 85.5% of the variance in the volunteers' stimulation value. The reliability obtained was 0.91.

Table 9: *Factor Loadings and Alpha Reliability for Stimulation Items*

Item	Load	α
37	0.884	0.912
25	0.938	
9	0.950	
Eigenvalue	2.564	
% Variance Explained	85.471	

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J. The Security Scale

This item originally had seven items. The item analysis results displayed that items 42 and 56 had a very low correlation with the other items and with the total score. Accordingly, these items were removed from the scale. Then, a factor analysis with varimax rotation was employed to examine the factor structure of the scale. It was found that two-factor solutions were obtained, which accounted for about 82.6% of the total variance in security value.

The first factor was referred to as "safety" in which volunteers engage in volunteering activities because they want to maintain the stability of society in the belief that people living in poverty and the disadvantaged are members of their own family and deserve to be safe. Three items were loaded on this factor at a value greater than 0.90. More than 57.5% of the total variance in the security value of volunteers was accounted for by this factor. The other two items loaded at greater than 0.60 on the second factor, labeled "belongingness" which contributed about 25.1% of the variance in security value. The items loaded on this factor assess the need for volunteers to help the needy, people living in poverty, and the destitute as a means to reciprocate something valuable to their community and to avoid feeling guilty. The eigenvalues for these factors were 2.874 and 1.255, respectively. The reliability obtained was 0.788.

Table 10: *Varimax Factor Structure Matrix and Alpha Reliability for Security Items*

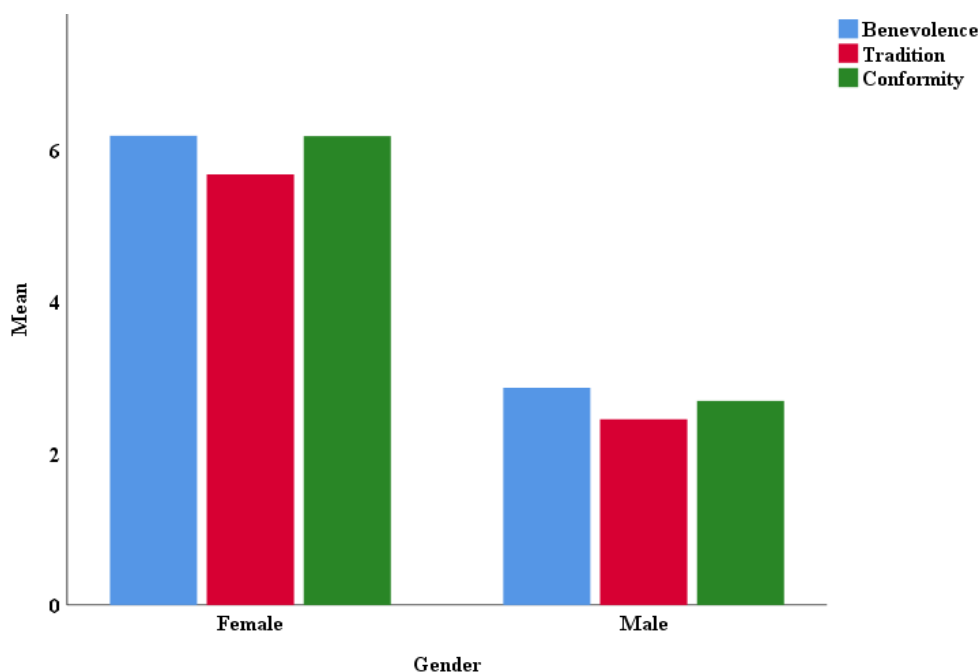
Item	Factors		α
	Safety	Belongingness	
13	0.921	-0.162	0.788
8	0.943	-0.168	
22	0.923	-0.209	
7	0.208	0.851	
15	0.492	0.657	
Eigenvalues	2.874	1.255	
% Variance Explained	57.479	25.106	
Total Variance Explained	82.585		

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4.1.2. Graphic Representations and Group Differences

In addition to independent sample t-test, the researcher utilized bar graphs to complement the results obtained from independent sample t-tests, showing group differences between male and female volunteers and altruistic and self-interested volunteers. The bar graphs visually represented the means of the groups, making it easier for the reader to comprehend and compare the differences. By presenting the data graphically, the researcher offered a more accessible and informative representation, catering to different readers and facilitating the communication of the research outcomes effectively.

Figure 4: *Bar Graphs Displaying Differences of Male and Female Volunteers in Benevolence, Tradition, and Conformity Mean Scores*

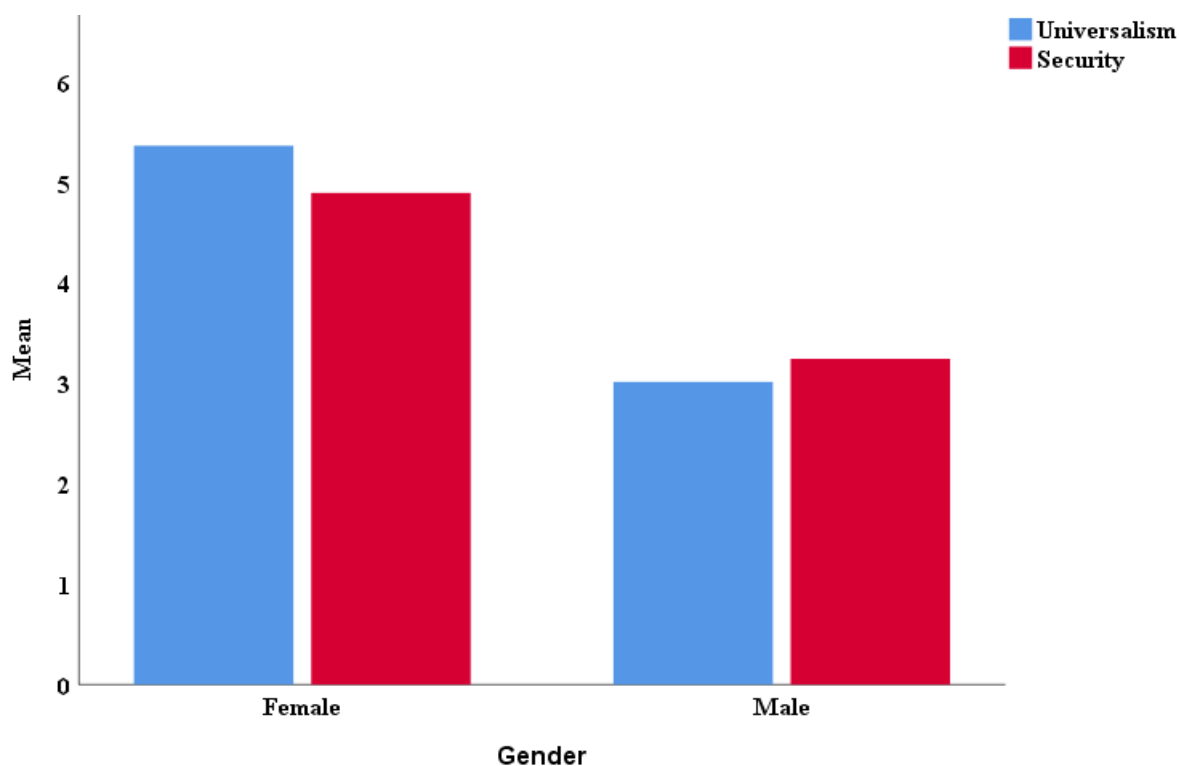


In Figure 4, benevolence, tradition, and conformity (collective interest values) for male and female volunteers have been shown. The results of the bar graphs precisely displayed that in all collective interest values, male volunteers scored much lower than their female counterparts.

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All the differences were statistically and highly significant ($t = -9.58$, $p < 0.01$, for benevolence; $t = -10.01$, $p < 0.01$, for tradition; and $t = -10.03$, $p < 0.01$, for conformity mean score) (consult Table 11).

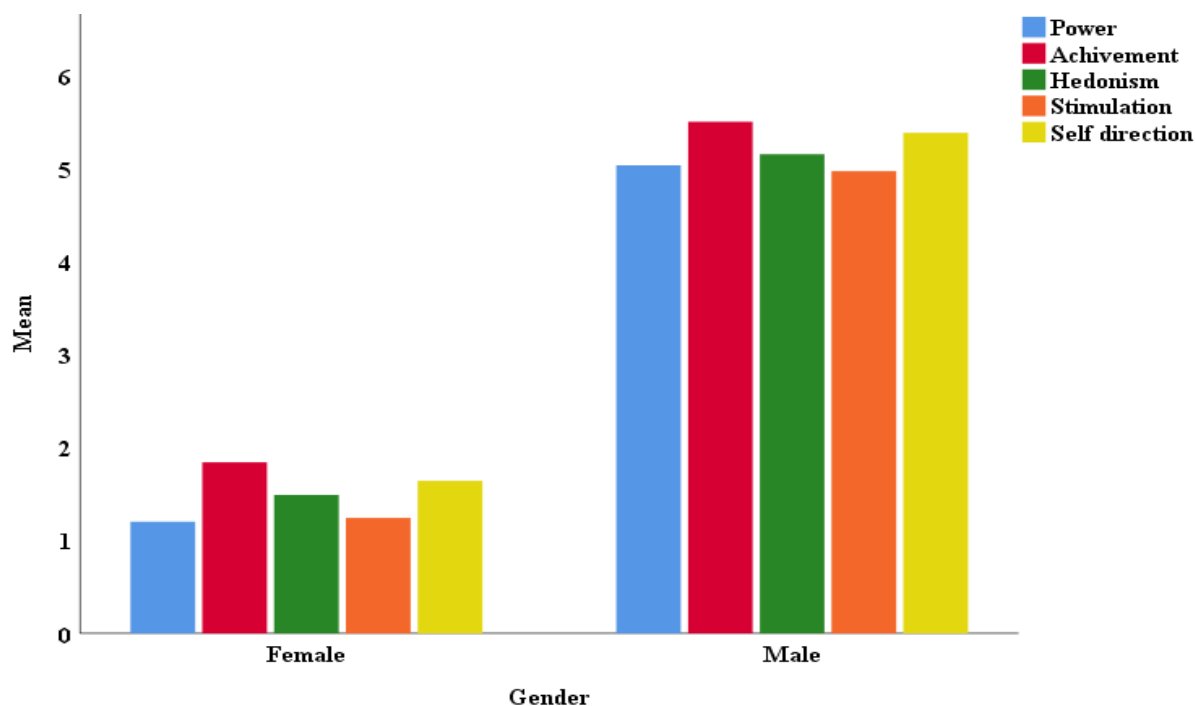
Figure 5: Bar Graphs that Demonstrate Differences in Universalism and Security Scores for Male and Female Volunteers



A uniform procedure was also employed for the other variables. As shown in Figure 5, the priorities of universalism and security values were noticeable. The male volunteers tend to prioritize universalism less and seem to prioritize security less than the female volunteers. Additional analysis of these differences using t-tests indicated that the differences were found to be statistically significant (see Table 11).

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Figure 6: *A Comparison of Male and Female Volunteers' Scores on Power, Achievement, Hedonism, Stimulation, and Self-direction Measures*



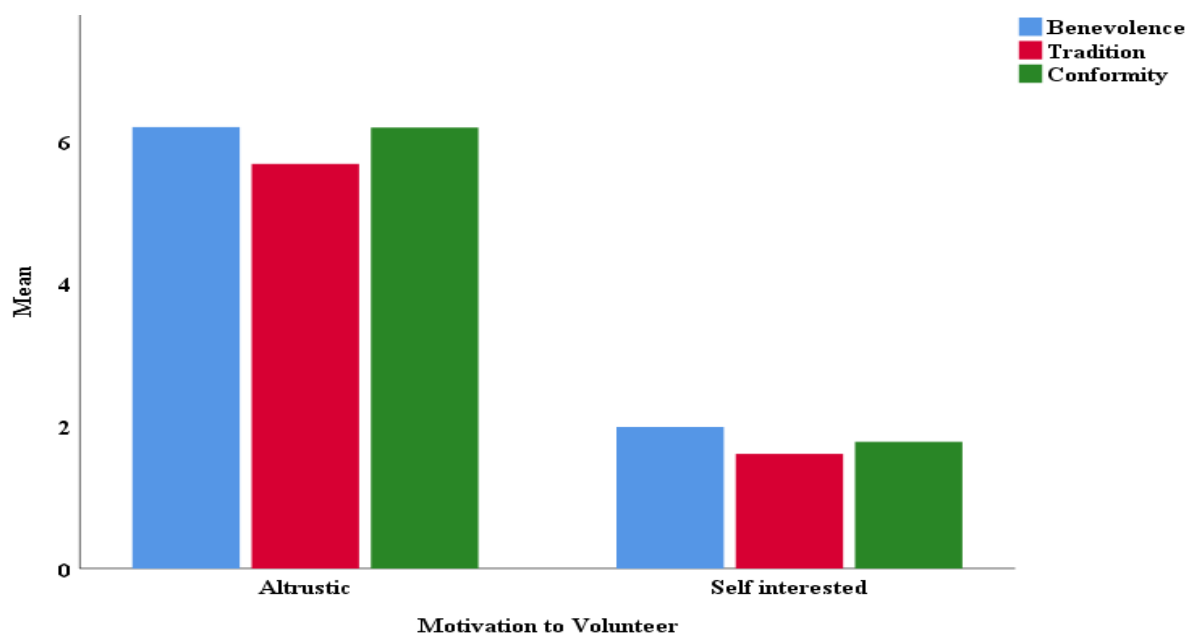
As indicated in Figure 6, the two groups also differed for the rest of the variables under study. Specifically, it was revealed that male volunteers reported higher levels of power, achievement, hedonism, stimulation, and self-direction, which are categorized as individual interest values, compared to female volunteers. This suggests that male volunteers are more likely to be driven by personal ambitions and the pursuit of pleasure, novelty, and autonomy in their volunteer activities. These findings are not just anecdotal; as presented in Table 11, all these differences between male and female volunteers were also statistically significant. This statistical significance indicates that the observed differences in values are unlikely to be due to random chance and instead reflect genuine differences in the motivational drivers between male and female volunteers.

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Table 11: Means, Standard Deviations, and t-test values for the Variables Treated in the Study, by Groups

Variables	Group 1				t-values	Group 2				t-values
	Male		Female			Self-interested		Altruistic		
	M	SD	M	SD		M	SD	M	SD	
Benevolence	2.8	3.349	6.1	1.134	-9.58*	1.99	3.230	6.20	0.954	-11.61*
Tradition	2.4	3.002	5.6	1.326	-10.01*	1.61	2.755	5.69	1.255	-12.67*
Conformity	2.6	3.371	6.1	1.109	-10.03*	1.78	3.199	6.20	0.954	-12.27*
Power	5.0	2.250	1.2	2.705	10.95*	5.80	1.370	1.34	2.683	15.48*
Achievement	5.5	2.298	1.8	3.359	9.01*	6.16	1.233	2.02	3.387	12.24*
Hedonism	5.1	2.325	1.4	2.954	9.78*	5.76	1.592	1.71	3.019	12.37*
Stimulation	4.9	2.327	1.2	2.723	10.47*	5.73	1.503	1.37	2.705	14.67*
Self-direction	5.3	2.219	1.6	3.020	10.02*	6.12	1.042	1.79	3.048	14.35*
Universalism	3.0	2.767	5.3	1.158	-7.99*	2.42	2.787	5.37	1.073	-9.21*
Security	3.2	2.209	4.8	0.951	-7.00*	2.95	2.341	4.81	0.966	-6.85*

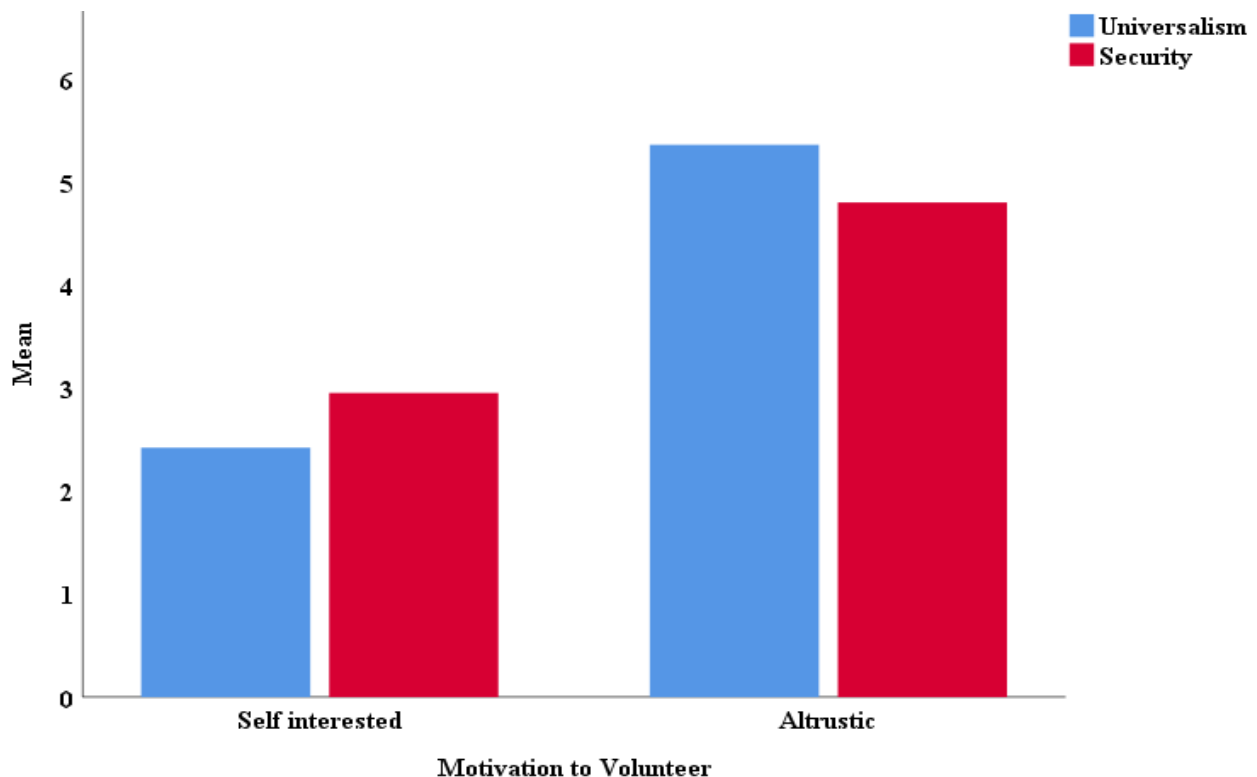
Note. * $p < 0.01$ (There is a significant difference between the means of the two independent groups at 1% level); Gender (Male = 105; Female = 98) and Motivation to volunteer (Self-interested 84; Altruistic = 119)

Figure 7: Bar Graphs that Show Differences in Collective Interest Scores for Altruistic and Self-interested Volunteers

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In Figure 7, collective interest values for self-interested and altruistic volunteers have been presented. The results of the bar graphs concisely demonstrated that in all collective interest values, self-interested volunteers scored much lower than their altruistic counterparts. All the differences were statistically and highly significant ($t = -11.61$, $p < 0.01$, for benevolence; $t = -12.67$, $p < 0.01$, for tradition; and $t = -12.27$, $p < 0.01$, for conformity mean score) (consult Table 11).

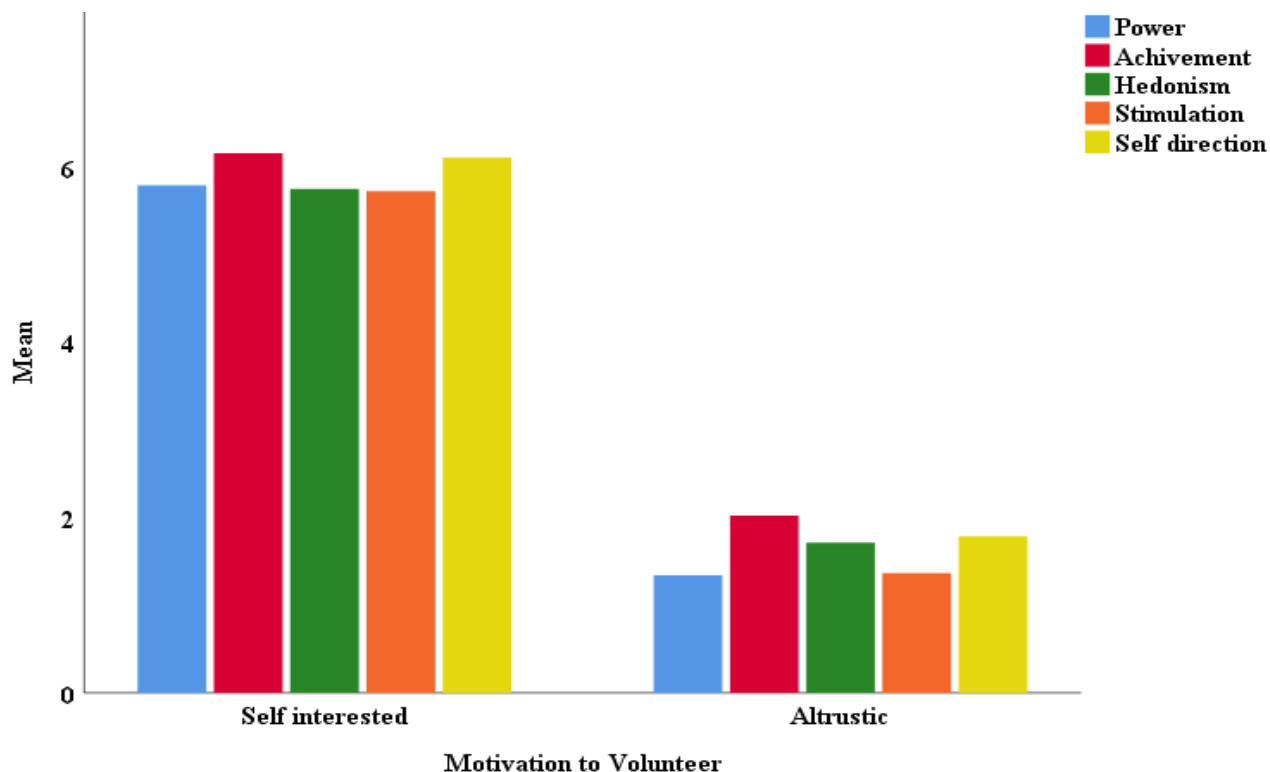
Figure 8: Bar Graphs that Display Differences in Universalism and Security Value Scores for Altruistic and Self-interested Volunteers



An identical technique was also employed for the other variables. As shown in Figure 8, the priorities of universalism and security values were clear. The self-interested volunteers tend to prioritize universalism value less and seem to prioritize security value less than the altruistic volunteers. Additional analysis of these differences using t-tests revealed that the differences were found to be statistically significant (consult Table 11).

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Figure 9: A Comparison of Altruistic and Self-interested Volunteers' Scores on Power, Achievement, Hedonism, Stimulation, and Self-direction Measures



As indicated in Figure 9, the two groups also differed for the rest of the variables. It has been revealed that self-interested volunteers reported higher levels of power, achievement, hedonism, stimulation, and self-direction in comparison to altruistic volunteers. As presented in Table 11, the differences were also statistically significant.

4.1.3. Correlational Analysis

Correlational analysis inspected the relationship between volunteers' socio-demographic variables, including sex, age, educational level, marital status, employment status, monthly income, religiosity, and the other measured variables, i.e., power, achievement, hedonism, stimulation, self-direction, universalism, motivation to volunteer, benevolence, tradition, conformity, and security. Table 12 displays the results of the correlation coefficients between the variables.

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Table 12: Means, Standard Deviations, and Correlation Coefficients for all Groups

Variables	Mean	SD	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
(1)Sex			1																		
(2) Age	26.52	5.711	-.134	1																	
(3) Education			-.076	.229 ^b	1																
(4) Marital			-.169 ^a	.528 ^b	.158 ^a	1															
(5) Employment			-.065	.467 ^b	.382 ^b	.310 ^b	1														
(6) Monthly income	3741.09	4791.766	.117	.570 ^b	.297 ^b	.362 ^b	.495 ^b	1													
(7) Religious membership			.209 ^b	-.078	-.039	-.026	-.067	.067	1												
(8) Religious attendance			-.459 ^b	.280 ^b	.117	.232 ^b	.083	.068	-.132	1											
(9) Motivation to volunteer			-.692 ^b	.413 ^b	.174 ^a	.361 ^b	.199 ^b	.144 ^a	-.180 ^a	.529 ^b	1										
(10) Universalism	4.15	2.444	-.482 ^b	.368 ^b	.043	.301 ^b	.037	.190 ^b	-.104	.588 ^b	.594 ^b	1									
(11) Power	3.19	3.133	.614 ^b	-.371 ^b	-.183 ^b	-.295 ^b	-.198 ^b	-.028	.243 ^b	-.616 ^b	-.702 ^b	-.464 ^b	1								
(12) Achievement	3.74	3.392	.541 ^b	-.283 ^b	-.188 ^b	-.249 ^b	-.201 ^b	.043	.212 ^b	-.591 ^b	-.603 ^b	-.300 ^b	.940 ^b	1							
(13) Hedonism	3.39	3.217	.571 ^b	-.256 ^b	-.122	-.235 ^b	-.121	.096	.215 ^b	-.659 ^b	-.620 ^b	-.431 ^b	.912 ^b	.909 ^b	1						
(14) Stimulation	3.17	3.138	.596 ^b	-.350 ^b	-.177 ^a	-.239 ^b	-.194 ^b	.008	.230 ^b	-.656 ^b	-.687 ^b	-.482 ^b	.958 ^b	.920 ^b	.930 ^b	1					
(15) Self direction	3.58	3.231	.581 ^b	-.313 ^b	-.180 ^a	-.252 ^b	-.195 ^b	.061	.209 ^b	-.612 ^b	-.661 ^b	-.360 ^b	.954 ^b	.970 ^b	.921 ^b	.936 ^b	1				
(16) Benevolence	4.46	3.025	-.549 ^b	.427 ^b	.114	.282 ^b	.110	.168 ^a	-.136	.684 ^b	.688 ^b	.899 ^b	-.642 ^b	-.488 ^b	-.609 ^b	-.668 ^b	-.555 ^b	1			
(17) Tradition	4.00	2.845	-.568 ^b	.435 ^b	.151 ^a	.333 ^b	.146 ^a	.139 ^a	-.152 ^a	.760 ^b	.708 ^b	.841 ^b	-.744 ^b	-.642 ^b	-.706 ^b	-.744 ^b	-.685 ^b	.948 ^b	1		
(18) Conformity	4.37	3.080	-.567 ^b	.459 ^b	.126	.316 ^b	.134	.170 ^a	-.185 ^b	.690 ^b	.708 ^b	.896 ^b	-.661 ^b	-.509 ^b	-.622 ^b	-.686 ^b	-.574 ^b	.978 ^b	.945 ^b	1	
(19) Security	4.04	1.905	-.434 ^b	.291 ^b	.049	.276 ^b	.009	.170 ^a	-.058	.600 ^b	.479 ^b	.894 ^b	-.359 ^b	-.229 ^b	-.329 ^b	-.368 ^b	-.280 ^b	.832 ^b	.786 ^b	.817 ^b	1.000

Note.

Gender was coded: 0 = female, 1 = male

Education level was coded: 0 = not graduated from higher institution, 1 = graduated.

Marital status was coded: 0 = not married, 1 = married.

Employment status was coded: 0 = unemployed, 1 = employed.

Religious membership was coded: 0 = non-Christians, 1 = Christians.

Religious attendance was coded: 0 = less service attendants, 1 = frequent service attendants.

^ap < 0.05, ^bp < 0.01, N = 203.

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The correlations between the variables displayed mesmerizing results. Almost all the intercorrelations between the measured variables were high and in the anticipated directions. It is apparent from the results that the correlations range from 0.009 (the correlation between employment and security) to 0.978 (the correlation between benevolence and conformity).

Volunteers who have been reasoned out as self-interested tended to score higher on the power ($r = -0.702$), achievement ($r = -0.603$), hedonism ($r = -0.620$), self-direction ($r = -0.661$), and stimulation ($r = -0.687$) scales than those who were considered altruistic.

The second ones, contrariwise, reported higher levels of conformity ($r = 0.708$), tradition ($r = 0.708$), benevolence ($r = 0.688$), security ($r = 0.479$), and universalism values ($r = 0.594$) scales for altruistic than the self-interested volunteers.

Other amazing and remarkable results were those between religious service attendance by the volunteer ($r = 0.529$) and motivation to volunteer. The results of this study indicated that volunteers who were frequent religious service attendants tended to be more altruistic than less frequent service attendant volunteers. Furthermore, the results of this study suggested that there was no effect of denominational differences on the motivation to volunteer.

Additional notable results were observed between the gender of the volunteer ($r = -0.692$) and motivation to volunteer, age ($r = 0.413$) and motivation to volunteer, marital status ($r = 0.361$) and motivation to volunteer, and employment status ($r = 0.199$) and motivation to volunteer. The results indicated that volunteers who were male, younger, single, and unemployed placed significantly stronger importance on self-interested motivations than female, older, married, and employed ones. Education level ($r = 0.174$) and monthly income ($r = 0.144$) had weak relationships with motivation to volunteer.

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The relations between power, achievement, hedonism, self-direction, and stimulation were also positive and significant. The correlations of power, achievement, hedonism, self-direction, and stimulation with the other measured variables were negative and considerable. Gender and age did correlate significantly with all variables. The results of this study indicated that males and younger volunteers significantly tended to have higher power, achievement, hedonism, self-direction, and stimulation value patterns than females and older volunteers. Education level has a weak correlation with stimulation ($r = -0.177$), and more educated volunteers seemed to have weaker support for stimulation value than the less educated ones. Marital status was correlated significantly with all variables apart from religious membership. It is apparent from the results that single volunteers tended to have higher value patterns of power, achievement, self-direction, and stimulation than married volunteers. Employment status was significantly correlated with individual interest values. Compared with employed volunteers, unemployed volunteers tended to have higher patterns of power, achievement, self-direction, and stimulation values. As far as monthly income was concerned, its correlation with universalism ($r = 0.190$), benevolence ($r = 0.168$), and conformity ($r = 0.170$) was weak, even if significant at 0.05. Finally, religious service attendance was significantly correlated with all variables. The results indicated that volunteers who were less frequent service attendants seemed more likely to have power, achievement, hedonism, self-direction, and stimulation value patterns than frequent service attendant volunteers.

The outcomes of the correlation analysis revealed the presence of potential multicollinearity among the variables. This arises from the inherent conceptual relationships between certain values in Schwartz's basic value theory, which can result in intercorrelations. In light of the researcher's emphasis on the theoretical significance of particular correlations rather

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than solely focusing on statistical significance, data transformation was not employed as a corrective measure. Instead, priority was given to preserving the theoretical relevance of the observed associations.

4.1.4. Binary Logistic Regression and Discriminant Analyses

Since the dependent variable was dichotomous, the right statistical technique to scrutinize the joint and independent contributions of the independent variables is logistic regression analysis. The motivation to volunteer was regressed on benevolence, tradition, conformity, power, achievement, hedonism, stimulation, self-direction, universalism, and security.

Table 13: *Model Summary and Goodness of Fit Test*

Step	Cox & Snell R Square	Chi-square	df	Sig.
1	0.555	8.865	8	0.354

The result indicated that the Cox & Snell R Square is found to be 0.555. The value of 0.555 suggests that approximately 55.5% of the variability in the response variable can be accounted for by the independent variables included in the model. To test the goodness of fit of the model to the data, the Hosmer-Lemeshow test was conducted. The results of the test indicated that the model fit the data superbly well, as evidenced by a Chi-square statistic of 8.865 with eight degrees of freedom (df). The p-value associated with the test was 0.354. A non-significant p-value ($p > 0.05$) suggests that there was no evidence of a significant lack of fit between the model and the observed data. In other words, the observed and expected values were in close agreement, indicating that the model's predictions were consistent with the actual outcomes. The Hosmer-Lemeshow test provides valuable information about the appropriateness of the logistic regression model, reassuring us that the model is a good fit for the data and can be relied upon for predicting the outcome of interest.

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Table 14: *Binary Logistic Regression Analysis of the Variables on Motivation to Volunteer*

Variables	B	S.E.	Wald	df	Sig.	Exp(B)
Universalism	.756	.350	4.662	1	.031	2.131
Power	-.333	.258	1.666	1	.197	.717
Achievement	.041	.302	.019	1	.891	1.042
Hedonism	.247	.185	1.791	1	.181	1.281
Stimulation	.106	.267	.158	1	.691	1.112
Self-direction	-.672	.311	4.678	1	.031	.511
Benevolence	-.006	.376	.000	1	.988	.994
Tradition	-.060	.285	.045	1	.832	.941
Conformity	.375	.319	1.383	1	.240	1.456
Security	-.571	.342	2.777	1	.096	.565
Constant	.681	1.124	.367	1	.544	1.976

Note. Variable(s) entered on step 1: Universalism, Power, Achievement, Hedonism, Stimulation, Self-direction, Benevolence, Tradition, Conformity, and Security

The results of the binary logistic regression analysis showed that only two of the ten independent variables, universalism and self-direction, had a significant influence on volunteer motivation of the respondents.

The p-value for universalism is less than 0.05, and the coefficient for universalism is 0.756, which indicates that universalism had a statistically significant influence on motivation to volunteer. Volunteers who have a higher score on universalism are shown to have a greater likelihood of engaging in altruistic volunteer behavior, as indicated by the positive coefficient for universalism. The odds ratio for universalism is 2.131, often known as the Exp(B) value. This indicates that the odds of a volunteer exhibiting altruistic motivation to volunteer are 2.131 times higher than the odds of exhibiting self-interested motivation to volunteer, all other things being equal, for every one-unit rise in the universalism score.

It may be deduced from the fact that the coefficient for self-direction is -0.672 and the corresponding p-value is less than 0.05 that there is a statistically significant association between

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self-direction and motivation to volunteer. People who have a higher score on self-direction are less likely to engage in volunteerism for altruistic reasons, as indicated by the negative coefficient for self-direction ($B = -0.672$), which can be found in the equation. Taking charge of one's own life results in an odds ratio ($\text{Exp}(B)$) of 0.031. This indicates that the odds of a person exhibiting altruistic motivation to volunteer are 0.031 times lower than the odds of exhibiting self-interested motivation to volunteer, all other things being equal, for every one-unit increase in the self-direction score.

In a nutshell, the findings of the logistic regression analysis suggest that people who value universalism and care about the welfare of others are more likely to engage in volunteering behavior through altruistic motivation, whereas people who value independence and personal achievement are inclined to participate in volunteering behavior through self-interested motivation.

Table 15: *A Discriminant Analysis for the two Groups*

Standardized canonical discriminant function coefficients		Structure matrix of pooled within-groups discriminant function-variable correlation	
Variables	Function 1	Variables	Function 1
Universalism	.458	Conformity	.769
Power	-.495	Tradition	.769
Achievement	.328	Power	-.757
Hedonism	.431	Benevolence	.728
Stimulation	.182	Stimulation	-.725
Self-direction	-1.017	Self-direction	-.677
Benevolence	.119	Hedonism	-.607
Tradition	-.230	Achievement	-.580
Conformity	.659	Universalism	.567
Security	-.370	Security	.419

A discriminant analysis was used to complement the results of the logistic regression analysis. Discriminant analysis is employed, inclusively, to classify participants into groups based on the variables at issue (Pituch & Stevens, 2015). Thus, it seems reasonable to employ

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this analysis to pinpoint the “finest” set of discriminators for the two groups. The results are revealed in Table 15.

The discriminant analysis result shows that Conformity ($r = 0.769$), Tradition ($r = 0.769$), Benevolence ($r = 0.728$), and Universalism ($r = 0.567$) have the strongest association with the discriminant function. Likewise, the structure matrix of pooled within-groups discriminant function-variable correlation shows that Power ($r = -0.757$), Stimulation ($r = -0.725$), Achievement ($r = -0.580$), Hedonism ($r = -0.607$), and Self-direction ($r = -0.677$) are negatively associated with the discriminant function. The result indicated that self-interested and altruistic volunteers differ in their value priorities. Self-interested volunteers are more likely to prioritize individual interest values such as power, stimulation, and self-direction. On the other hand, Altruistic volunteers are more likely to prioritize collective interest values such as conformity, tradition, and benevolence.

4.2. Qualitative Results

This part of the study aimed to explore the barriers to volunteerism within the community by employing a comprehensive qualitative approach. Various stakeholders, including volunteers, volunteer representatives, youth volunteerism officers, and sub-city heads, provided insights through questionnaires and interviews. Content analysis was used to process the qualitative data, allowing the identification of recurring themes and core consistencies (Patton, 2014). This approach helped uncover the significant challenges faced by the volunteerism community, causes of barriers, and impacts of these barriers on both youth volunteerism officers and volunteers.

One major qualitative finding of the study highlighted several prevalent barriers to volunteerism that hinders its effectiveness. Among these, a shortage of materials and inadequate budgets emerged as critical logistical issues, impeding the ability of volunteers to perform their

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tasks efficiently. Additionally, a widespread lack of awareness about the importance and benefits of volunteerism contributed to low participation rates and enthusiasm. Other significant obstacles identified included negligence and disrespect, which undermine the morale and motivation of volunteers. The lack of skilled manpower further exacerbated these challenges, as volunteers often lacked the necessary training and expertise to carry out their roles effectively. An unsupportive social environment, characterized by insufficient encouragement and recognition from the broader community, also played a role in discouraging volunteer efforts. Moreover, there were difficulties in identifying whom to support, which led to misdirected efforts and inefficiencies. The absence of follow-up on volunteer activities resulted in a lack of accountability and continuity, while partiality and a lack of transparency in volunteer management fostered mistrust and dissatisfaction among volunteers. These barriers were consistently identified by respondents as the primary obstacles to effective volunteerism, highlighting the need for comprehensive strategies to address these multifaceted issues.

The study also delved into the causes of these barriers, uncovering several systemic issues that contribute to the challenges faced in volunteerism. One prominent issue was the lack of community awareness about the importance and impact of volunteer work, which led to low engagement and support from the public. Additionally, there was an absence of a comprehensive strategy to engage diverse volunteer groups, resulting in a fragmented and inefficient volunteerism landscape. Low motivation among volunteers was another critical factor, often stemming from poor discipline and a lack of personal investment in the volunteer activities. Furthermore, officials showed insufficient initiative and commitment, failing to provide the necessary support and leadership to sustain volunteer efforts. The lack of recognition and appreciation for volunteers' contributions further demotivated them, making it difficult to retain

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and attract volunteers. Misunderstandings and mistrust among stakeholders, including volunteers, officials, and the community, created a toxic environment that hampered collaboration and effective communication. Apathy from officials, who often appeared indifferent to the challenges faced by volunteers, exacerbated these issues. Finally, the shortage of skilled manpower meant that volunteers were frequently ill-equipped to handle their responsibilities, leading to inefficiencies and frustration. These factors collectively contributed to the pervasive barriers to volunteerism, indicating the need for targeted interventions to address these root causes.

To identify the trend of barriers in organizations, the respondents were requested to answer the following question: Compared to the situation in the last couple of years (5 years for youth volunteerism officers and 2 years for volunteers), what does the trend of the barriers look like in the organization? The answers provided were as follows:

- a) increased highly = 75% youth volunteerism officers
50.00% volunteers
- b) increased slightly = 25.00% youth volunteerism officers
33.33% volunteers
- c) unchanged = 16.67% volunteers

The trend analysis indicated a worsening of these barriers over recent years, with a significant proportion of respondents noting an increase in the severity of these challenges. Youth volunteerism officers and volunteers, in particular, highlighted this growing concern, emphasizing that the issues have become more pronounced and pervasive. This trend reflects an escalating problem within the community, as the barriers to effective volunteerism have intensified, making it increasingly difficult for volunteers to carry out their roles and for organizations to maintain effective volunteer programs. The deterioration of these conditions

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underscores the urgent need for strategic interventions and solutions to address and mitigate these barriers to foster a more supportive and efficient volunteerism environment.

Furthermore, the study examined the impacts of these barriers on both youth volunteerism officers and volunteers, revealing a range of detrimental effects. The barriers significantly reduced motivation among volunteers and officers, leading to a pervasive sense of dissatisfaction with the working environment. This negative atmosphere often resulted in intentional misunderstandings and conflicts, further complicating volunteer efforts. Volunteers reported experiencing emotional distress and feeling overwhelmed by the excessive demands placed on them, which led to a sense of being overburdened. Irresponsibility became a common issue, as the lack of support and resources discouraged volunteers from fully committing to their roles. Coordinating regular working hours also proved challenging, as the cumulative effect of these barriers disrupted schedules and hindered effective collaboration. These findings highlight the profound and multifaceted impacts that barriers to volunteerism have on individuals involved in these efforts, emphasizing the need for systemic changes to improve the volunteer experience and organizational outcomes.

Overall, the qualitative finding provides a detailed picture of the barriers to volunteerism, their underlying causes, and their detrimental impacts on the volunteerism community. These insights are crucial for developing strategies to address and mitigate these barriers, thereby enhancing the effectiveness and sustainability of volunteerism efforts.

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CHAPTER 5: DISCUSSION

This chapter of the study demonstrates a discussion of the results acquired. The discussion presented follows the major research questions posed at the beginning of the study. The research questions were as follows:

1. What do the major barriers to volunteerism look like in organizations in Hawassa?
What are the trends?
2. Are there significant intercorrelations among individual religiosity, universalism, power, achievement, hedonism, stimulation, self-direction, benevolence, tradition, conformity, security, socio-demographic data, and the motivation to volunteer?
3. Do individual religiosity, universalism, power, achievement, hedonism, stimulation, self-direction, benevolence, tradition, conformity, and security predict motivation to volunteer? If so, which variable(s) have the strongest predictive value?
4. Are there differences in the motivation to volunteer between males and females?

Prevalence and trend of barriers to volunteerism in organizations

All the interviewees reported that barriers to volunteerism were the major problem at their organizations. The youth volunteerism officers, youth personality building officers, youth center resource collection officers, youth and sports office heads, and volunteer representatives recounted that both volunteers and youth volunteerism officers run into barriers to volunteerism virtually on a daily basis. According to them, the regularly occurring forms of barriers to volunteerism comprised a scarcity of resources to facilitate volunteerism, the condition of being negligent, apathy towards the needy, an absence of transparency, disrespect, a lack of skilled human resources, and a lack of awareness for volunteerism. The problem of lack of awareness about volunteerism may be the result of carelessness that could ensue from the different levels of

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understanding of the concerned bodies about volunteerism. The problem occurs when the volunteers come to volunteer and the youth volunteerism officers try to coordinate. One of the youth and sports office heads informed this researcher that "lack of awareness for volunteerism is a serious problem. There has to be a clear and similar understanding of volunteerism among each and every concerned body at different levels. Since different concerned bodies at different levels do not have a similar understanding of volunteerism, I think due to this reason, workers are becoming careless." Results from prior studies (Jigssa et al., 2018; Melisew et al., 2017) showed that barriers to volunteerism were the problems of organizations in Ethiopia, particularly in Oromia and Tigray Regions. The results of this study affirmed these findings.

In a broader context, studies from other regions also reflect these barriers. For instance, research conducted in a comprehensive healthcare center in Shiraz, the capital of Fars Province in southwest Iran, found that lack of awareness, inadequate support and supervision, role confusion, and inadequate volunteer training significantly hinder volunteer effectiveness (Vizeshfar et al., 2021).

Moreover, a Saudi-based study examining barriers to volunteerism among healthcare students during the COVID-19 pandemic further supports these findings. It identified a lack of knowledge about volunteer roles and insufficient institutional support as significant barriers (Alomar et al., 2021). This reflects the current research findings on the need for a clear and consistent understanding of volunteerism among all concerned bodies to prevent carelessness and enhance coordination.

It was found that the barriers to volunteerism had increased in the last couple of years. About 75% of youth volunteerism officers and 50% of volunteers said that barriers to volunteerism have increased significantly in the last two to five years. Moreover, 25% of the

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youth volunteer officers and 33.33% of the volunteers reported that the increase was only slight. Nonetheless, 16.67% of volunteers said the trend of barriers to volunteerism was unchanged. They reported that the trend of the problems had just remained the same for the last couple of years. This could happen, possibly because they may not be able to certainly determine the trend of the problems as a result of a lack of knowledge, or they might not be interested in thinking deeply to respond to the question.

The trend analysis showed that these obstacles have worsened in recent years, with many respondents noting an increase in the severity of these issues. Youth volunteerism officers and volunteers, in particular, expressed growing concern, emphasizing that the challenges have become more significant and widespread. This trend signifies an escalating problem within the community, as the barriers to effective volunteerism have intensified, making it increasingly difficult for volunteers to fulfill their roles and for organizations to sustain effective volunteer programs. The decline in conditions highlights the urgent need for strategic interventions and solutions to address and alleviate these barriers, fostering a more supportive and efficient volunteerism environment.

If the existing conditions of Ethiopian organizations are left unchanged, the possibility is very high that barriers to volunteerism in organizations will increase. Strictly speaking, it is highly probable that the rate and seriousness of the barriers will increase with an increase in the cost of living and destitution, a shortage of materials, a university student-focused volunteering system that was brought up without constructive moral values, highly self-interested volunteers, and a lack of reward for their contribution.

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Interrelationships among the variables

The correlational analyses showed interesting results. The results displayed in Table 12 clearly revealed that the sex of volunteers did correlate significantly with power, achievement, hedonism, self-direction, and stimulation, where males were more inclined to be egoistically motivated to volunteer than females. This finding is pretty reasonable given that the culture of Ethiopia condemns females if they find themselves self-interested in helping others. Females in the Ethiopian culture are expected not to be egoistic and engage in volunteering behavior to get benefit out of it, even if the society at large does not appreciate this behavior on the part of males as well.

The relationship between the religious attendance of the volunteers and universalism, power, benevolence, achievement, security, conformity, tradition, hedonism, self-direction, and stimulation was statistically significant and in the anticipated direction. These results were similar to the findings of other researchers (Bradley et al., 2020; Dunbar, 2021; Hastings, 2016; Wallace et al., 2019). For instance, Bradley et al. (2020) found that religious attendance positively predicted individuals' feelings of social support. In a sense, religious attendance increases the likelihood that people will be asked about and hear about opportunities to volunteer, as religious institutions are more likely to engage in and promote volunteering. It also increases the connectivity of religious people.

The strong positive correlation between religious attendance and tradition ($r = 0.760$, $p < 0.01$) indicates that volunteers who attend religious services frequently have more sympathy for the well-being of others since they subordinate themselves to religious ideas. By contrast, the inability of volunteers to attend religious services frequently corresponds to self-interested orientations and makes them less concerned for the welfare of others.

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Tradition, according to Belic et al. (2022), entailed respect, dedication, and acceptance of the customs and ideas that one's religion delivers. People may not have the time to attend religious services every single day. Nonetheless, what is more important for them is the determination they have to attend religious services at least once a week. Schwartz (1992) signified that tradition encompasses devotion to one's group with which one feels a sense of solidarity or community of interests, as well as people every so often taking the form of religious rites, beliefs, and norms of behavior.

It is again mesmerizing that religious service attendance is negatively and strongly correlated with self-direction ($r = -0.612, p < 0.01$). Those volunteers who reported themselves as self-directed tended to be less religious service attendants than those who were considered to have submitted themselves to cultural and religious practices and ideas. Ostensibly, having independent thought and action as well as credence in one's own judgment could obliterate the acceptance of cultural and religious customs and ideas. It has been found that self-direction was an influential factor in affecting volunteers' power and stimulation values, which had direct impacts on their motivation to volunteer.

Furthermore, volunteers who reported that their tenderness was not for the welfare of others reported that they competed or had the tendency to compete for personal success more than those whose tenderness was for the welfare of others. Personal competence and success instead of compassion for others may be prioritized as a result of lower religious service attendance, where people are preached to be more concerned for others than themselves. This could be further buttressed by the strong correlation between the values of benevolence and achievement ($r = -0.488, p < 0.01$). Benevolence, which focuses on concern for the well-being of others, is in contrast to achievement, which focuses on self-interest (Páez Gallego et al., 2020).

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Motivation to volunteer correlated strongly with all the measured variables and in the anticipated directions. Precisely, volunteers who did prioritize stimulation value were found to be more self-interested than volunteers who did not prioritize stimulation value. Onuki and Xiao (2020) divulged that stimulation value predicted self-interested motivation to volunteer regardless of socioeconomic status.

The correlations between motivation to volunteer and achievement value, hedonism value, and power value were also very strong. It has been designated that volunteers whose achievement value (personal success via signifying competence) and hedonism value (pleasure and sumptuous gratification for oneself) were high, as well as those who valued power (dominance or control over people and things) more, tended to be more self-interested than their counterparts. Previous research has also revealed that those who value happiness are more self-centered (Dambrun, 2017), and those who regard volunteering as instrumental to achieving personal benefits such as employability (Jardim & Marques da Silva, 2018) involve themselves ephemerally in community development but tend to be self-interested (Stukas, Hoye, et al., 2016). These results were further abetted by correlations of these variables with self-direction and stimulation values. Volunteers who prioritized stimulation value (excitement and challenge in life) for their volunteering behaviors and were willing to exercise independent thought and action (self-direction value) were reported to be self-interested, had higher levels of achievement and power values, and were hedonistic than those altruistic volunteers.

In addition, the correlations between motivation to volunteer and benevolence and universalism values were also very strong. It has been reported that volunteers whose benevolence value (protecting and improving other people's welfare) and universalism value (acknowledging and defending the well-being of others) were high tended to be more altruistic

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than their counterparts. Previous research has also revealed that those who value benevolence are more concerned with the enhancement of others (Grönlund, 2013), and those who hold universalism value as a guiding principle in their lives (Caprara et al., 2012) participate in sustained volunteering behaviors and tend to be more altruistic (Stukas, Snyder, et al., 2016). These results were further buttressed by correlations of these variables with self-direction and conformity values. Volunteers who prioritized conformity value were restrained from behaviors, tendencies, and urges likely to disappoint or damage others and had a concern for the welfare of others in their volunteering behaviors. They were reported to be more altruistic and also had higher levels of understanding for the welfare of others than those self-interested volunteers.

Moreover, tradition value was positively and significantly related to motivation to volunteer. This was also found in prior studies. Ardenghi et al. (2023) demonstrated that people who placed a higher priority on tradition value tended to be more empathic and caring and showed higher rates of altruistic motivation to volunteer. On the other hand, Mannarini et al. (2021) reported that self-interested motivation to volunteer was associated with a lower level of tradition value.

Contributions of the Variables to the Variance in Motivation to Volunteer

The other question of the study addressed the utilization of multiple regression analysis to investigate the joint and independent contributions of those measured variables to the variance in motivation to volunteer. The predictor variables that entered the model were universalism, power, benevolence, achievement, security, conformity, tradition, hedonism, self-direction, and stimulation. Due to the fact that the dependent variable was dichotomous, the appropriate statistical technique to be used was binary logistic regression (Munro, 2005). These variables jointly explained 53% of the variance in motivation to volunteer (Cox & Snell $R^2 = 0.53$).

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To determine the best predictors of motivation to volunteer, a stepwise logistic regression analysis was run. The findings displayed that the variables that significantly and strongly predicted motivation to volunteer were conformity and power in the order designated. Analysis employing structure coefficients and discriminant analysis indicated that self-interested volunteers are more likely to place a higher priority on individual interest values including stimulation, power, and self-direction. On the other hand, altruistic volunteers are more inclined to prioritize collective interest values like tradition, conformity, and benevolence. These results plainly highlighted that the major contributing factors to self-interested motivation to volunteer were self-expressive orientation variables. It is reasonable to think that volunteers displayed self-interested motivation to volunteer if they were not bothered by the stability of society in their relationships, had no value for the protection of all people, did not want to avoid the threat of uncertainties by controlling relationships or resources, and were internally interested in personal judgment and uniqueness. For these volunteers, helping was viewed as a scenario where they either got social status and respect or control or dominance over people and resources.

Research has revealed that self-interested motivation to volunteer is associated with a greater attrition rate (Rubin & Thorelli, 1984, as cited in Stukas, Hoye, et al., 2016; Gebauer et al., 2008, as cited in Stukas, Snyder, et al., 2016). According to these researchers, individual volunteers who were self-interested in helping others were not persistent and quit their service early. The problem is the possibility that young people mimic or copy such behavior from those self-interested people (Bandura, 1977). All this upsurges the trend of barriers in organizations as well as in the community at large.

So long as most of the volunteers are youths and they have grown up in Ethiopia, where broken homes, extreme poverty, and unemployment, inter alia, are prevalent, the rationale for the

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occurrence of self-expressive value orientations as a guiding principle in their lives could be using volunteerism as a tool to get their "foot in the door" for their future personal success and career opportunities. From this standpoint, it may not be amazing to find that self-expressive value orientations were the primary causes of self-interested motivation to volunteer. Research revealed that the desire for career development (Giancaspro & Manuti, 2021) as well as employability led young people to help and had a significant positive effect on self-interested motivation to volunteer (Hoskins et al., 2020).

Gender Differences in the Causes of Motivation to Volunteer

The results of this study showed significant differences between male and female volunteers in motivation to volunteer, benevolence, tradition, conformity, security, universalism, power, achievement, hedonism, stimulation, and self-direction. Olsen et al. (2020) and Yarris et al. (2020) have also stated that gender differences were found in the motivation to volunteer. A study conducted by Bastien (2015) found that the motivation to volunteer differs between male and female undergraduate volunteer students.

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CHAPTER 6: SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

In this concluding section, the study's summary, conclusions, and recommendations are outlined. Major points of the summary, conclusions, and recommendations were derived from the research questions and corresponding findings.

6.1. Summary and Conclusions

The present investigation aims to investigate the prevalence of barriers to volunteerism within an organization, the relationship between an individual's religiosity and motivation to volunteer, the role that different values play in motivating people to volunteer, the factors that contribute to barriers from different angles, and recommendations for minimizing these barriers. In order to obtain a thorough grasp of the study problem, the researcher used quantitative and qualitative methods. The present study lays the groundwork for future investigations on the origins, scope, and consequences of volunteerism barriers.

Research has pinpointed various reasons that contribute to the development of volunteer behavior. It has been demonstrated that volunteering behavior develops from an amalgamation of reasons related to individuals, families, organizations, and communities. These factors could rub off on cultures and organizations. Research undertaken somewhere else in the world displayed that individual factors including personality traits, self-esteem, meeting people, personal obligation, intrinsic satisfaction, empathy, making a difference, self-efficacy, seeking their own happiness, social responsibility, gaining life experience, commitment, keeping busy, and biological factors were identified as some of the factors that favor volunteering.

Family and community-related factors such as community expectations, being invited, holidays, family traditions, natural disasters, participation, seeking a better professional image, support, being recognized by society, and identification with other volunteers from the group

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were also figured out as factors that augmented the possibility of volunteering behavior among volunteers. Also, organizational reputation, having a volunteer-friendly environment, a sense of identification with the organization, organizational attitudes and values, needing the organization for the future, structural features of the organization, supportive supervision, volunteer management practices, and the presence of a thank-you culture were found to be organization-related factors that result in volunteering behavior.

The majority of the research "center of gravity" resided in the United States or somewhere else in Europe, and little is known about how these and other factors relate and cause motivation to volunteer in the Ethiopian context. Thus, the study was conducted to examine factors that account for volunteer motivation to volunteer in two organizations in a city in Ethiopia, Hawassa. The variables encompassed in the study were power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, security, religiosity, and some socio-demographic data.

In addition to its importance in giving information about the motivation to volunteer in those particular organizations so that appropriate measures could be taken to seize the barriers to volunteerism, this study provided an essential complement to the current literature on motivation to volunteer in organizations. It came up with mesmerizing results. All the variables correlated significantly and strongly with motivation to volunteer. This could imply that religiosity, benevolence, stimulation, power, universalism, tradition, conformity, security, hedonism, achievement, and self-direction may serve as variables that could explain organizational motivation to volunteer. Besides, sex, age, marital status, and status of employment were associated with motivation to volunteer.

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Maybe the most important outcome of this study was that, whereas self-interested motivation to volunteer was significantly predicted by self-expressive orientation values, altruistic motivation to volunteer was significantly predicted by collective interest orientation values.

One practical implication of this study is revealed in the apparent need for an intervention program intended to encourage people to develop and internalize other-oriented value priorities through volunteer involvement in volunteering.

Numerous studies have indicated that for prioritizing the well-being of others, to help the needy get the most out of volunteering, to maximize commitment to sustained volunteering for a long period of time, and to minimize selfishness as well as early quits from volunteering, other-oriented value orientation is crucial (Kewes & Munsch, 2019; Nowakowska, 2022; Przepiorka et al., 2021). Temporal, occasional, and accidental volunteer call-ups for a certain group of people could miss volunteers from all walks of life as well as volunteers who intend to serve for a long period of time.

Unfortunately, the Ethiopian volunteering system is highly seasonal, which, coupled with an emphasis on only one group of the population (the youth), gives little room for volunteers to prioritize other-oriented values in volunteering. Not only is volunteers' other-oriented value orientation affected, but also their commitment to sustain their service for a long period of time would be in question. Such a situation, together with extreme poverty, a lack of job opportunities, a lack of recognition of volunteers, and a low level of religiosity, could contribute to the prevalence of self-interested motivation to volunteer in organizations. Therefore, efforts should be directed toward devising a means of creating conditions, like meeting the needs of volunteers, which would enable volunteers to sustain their service for the welfare of others in the

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volunteering sector. Research has indicated that, more than anything else, commitment to values intended to serve the interests of others is an important factor in maintaining altruistic behavior among people (Szuster, 2016).

In addition, in order to deal sufficiently with the issue of self-interested motivation to volunteer in organizations, it seems necessary for socializing young people to develop and internalize ongoing commitment to other-oriented value orientations for the needy as an integral part of human existence as early as their early years. These days, the cultural context in Ethiopia seems to be changing from a collectivist culture to an individualistic one. More specifically, people in Ethiopia, especially the youth, are abandoning the previously highly valued traits of compassion, generosity, and concern for the interests of others, *inter alia*, in the name of modernization, which is embedded in a more individualistic orientation that emphasizes the rights and concerns of each person. Thus, the concerned authorities need to revisit the cultural orientation that is prevailing currently and should promote the collectivist one so that there will be an engaged society of all ages.

The other point to be emphasized is the possibility of providing values and social skills education to learners at all levels. So long as educational institutions are foundational blocks for students to acquire knowledge, skills, and abilities, and since the Ethiopian education system predominantly emphasizes academic subjects, courses, and practices dealing with skills that help students learn to care for the weak—honesty, compassion, loyalty, empathy, sincerity, tolerance, modesty, respect, and other-oriented helping behaviors—they should be included in the curriculum. Besides, ceaseless efforts have to be made in order to relate the subjects to the learners' daily lives and to show their relevance so that students become interested in the subjects.

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Maybe the most essential step in removing the barriers to volunteerism is to bring the attention and dynamism of volunteers, volunteering coordinators, the organization's personnel, and society together establishing connections with others, taking on social responsibilities, and participating in communal endeavors to address the problem. One major factor that exacerbates organizational barriers to volunteerism is a lack of attention from the concerned parties and society at large. It is completely pertinent that combined efforts be made to raise the consciousness of the entire public that organizations need backing to prevent the level of barriers to volunteerism, which is on the rise, and that solutions should be sought.

Different groups of society should be invited as well as encouraged to participate in volunteering activities on a long-term basis for the development of the country. The lack of a holistic approach and lifelong volunteers will seriously affect the helping the helpless process. Paradoxically, government officials want their society to have a quality of life, but they are not pooling the experiences, skills, and knowledge of different age groups in the volunteering sector. Such discrepancies should be circumvented. Without the combined and sustained efforts made by millions of Ethiopian volunteers that involve different groups of society and are properly recruited, trained, and enabled, the objective of reducing poverty and encouraging prosperity will not be achievable. It is, therefore, crucial to emphasize the importance of emerging more inclusive societies so that the entire population of the country can enjoy the multiple benefits of volunteerism.

The motivation to volunteer and the barriers to volunteerism are multifaceted phenomena that could emanate from a wide range of sources. Researchers in the years ahead may employ focus-group discussions, observations, and other in-depth data-gathering methods to uncover those contributing circumstances at organizations, thoroughly understand the motivation to

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volunteer along with the barriers to volunteerism and the causes for both and investigate effective strategies for change. Additional inquiries should be planned to encompass how the shared fundamental traits within and around the organizations, social connections in the organizations, and the whole society withstand the barriers to volunteerism.

6.2. Recommendations

In order to promote social cohesion, community development, and personal wellbeing, voluntarism is essential. For interventions and policies to be effective, it is essential to comprehend the variables that affect volunteer motivation and the obstacles that impede volunteer participation. Within this framework, this study offers insightful information about the barriers to volunteerism, the connections between different factors, and the influence of gender disparities on volunteer motivation. Based on these results, the recommendations that follow provide scientific, scholarly, and professional direction for future study, policy, education, and intervention aimed at enhancing and promoting volunteerism in communities and organizations.

6.2.1. Policy Recommendations:

- a. Incorporate value-based considerations into volunteer recruitment and placement processes to ensure better alignment between volunteers' values and the goals of the organization.
- b. Formulate regulations that encourage volunteer organizations to be inclusive and to respect various values.
- c. Create regional or national policies that encourage and value volunteering. This may entail offering volunteers and volunteer organizations monetary incentives, tax advantages, and legal safeguards.

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- d. Establish regulatory frameworks to ensure the transparency, accountability, and ethical practices of volunteer organizations. This can help build trust among volunteers and the wider community.
- e. Work together with pertinent governmental bodies, charitable organizations, and neighborhood stakeholders to create and carry out policies that tackle the obstacles to volunteerism mentioned in this study.
- f. Allocate adequate budgets and resources to address the shortage of materials and lack of an adequate budget as barriers to volunteerism.
- g. Implement policies that promote transparency, accountability, and recognition for volunteers to address issues of negligence, disrespect, and lack of recognition.

6.2.2. Intervention Recommendations:

- a. To overcome the identified barriers to volunteerism, develop and put into action focused interventions. This can involve providing training and capacity-building programs for organizational leaders and staff to enhance their understanding of volunteerism and create a supportive environment.
- b. To improve volunteers' engagement and retention, mentorship programs should be developed that link seasoned volunteers with novices and offer advice and assistance.
- c. Create volunteer recognition programs that inspire a sense of belonging by recognizing and appreciating the contributions made by volunteers.
- d. Develop strategies to address the causes of barriers, such as lack of motivation, lack of discipline among volunteers, and lack of initiation and commitment by concerned officials.
- e. Establish effective communication channels and mechanisms to address misunderstandings and mistrust among concerned officials, volunteers, and the community.

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f. Provide support and resources to address the feeling of apathy among concerned officials and volunteers.

g. Design interventions that target specific value orientations to enhance volunteer motivation and engagement.

6.2.3. Future Research Recommendations:

a. To investigate the long-term effects of volunteering on people, organizations, and communities, conduct longitudinal research. This can assist in determining the long-term advantages and possible drawbacks of long-term volunteerism.

b. Investigate the role of cultural and societal factors in shaping motivations and barriers to volunteerism. Studies that compare various nations and areas might offer important insights into the cultural dynamics of volunteerism.

c. Explore the potential of technology and digital platforms in facilitating and enhancing volunteer engagement. Research can focus on understanding the impact of virtual volunteering and the use of social media platforms in mobilizing and coordinating volunteers.

d. Conduct further research to explore the specific factors that contribute to the devastating motivations of volunteers, intention to quit volunteering, and psychological harm leading to apathy.

e. Investigate the impact of barriers on volunteer motivations in different organizational contexts and settings.

f. Explore innovative approaches and interventions to overcome barriers and enhance volunteerism.

g. Examine how cultural and contextual factors influence the connection between volunteer motivations and values.

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APPENDIX A

Questionnaire for Volunteers

ADDIS ABABA UNIVERSITY

COLLEGE OF EDUCATION AND BEHAVIORAL STUDIES

School of Psychology

Objective: The aim of this questionnaire is to gather data on factors related to motivation to volunteer among volunteers.

General Direction: In the subsequent four parts of the questionnaire, you will get diverse questions. Read each question carefully and answer accurately. All answers will be confidential.

Thank you for your participation.

MOTIVATION TO VOLUNTEER

PART I: Put an X in the boxes or write your answers on the blank spaces for the following questions.

1. Sex: Male Female

2. Age: _____

3. What is the highest educational level that you have attained? _____

4. Marital status

Married

Living together as married

Divorced

Separated

Widowed

Single/Never married

5. Are you employed now or not? IF YES: About how many hours a week? If more than one job: only for the main job?

Full time

Part time

Self employed

Retired

House wife

Student

Unemployed

Other, please specify: _____

6. How much is your monthly income? _____

MOTIVATION TO VOLUNTEER

PART II: Put an X in the boxes or write your answer on the blank space for the following questions.

1. Do you consider yourself as belonging to any particular religion or denomination?

Yes No

2. If your answer for item number 1 is yes, to which denomination do you belong?

Ethiopian Orthodox

Protestant

Catholic

Islamic

Cultural Religion

Other, please specify: _____

3. Apart from weddings, funerals, and christenings about how often do you attend religious services these days?

More than once a week

Once a week

Once a month

Only on specific holy days

Once a year

Less often

Never, practically never

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4. How important is the Creator in your life? Please use the scale below to indicate, so 10 means very important and 1 means not at all important.

Not at all

Very

Important

Important

1 2 3 4 5 6 7 8 9 10

PART III: In this part, you are to ask yourself: "What values are important to ME as guiding principles in MY life, and what values are less important to me?" then, write the number of your choice on the blank spaces provided.

AS A GUIDING PRINCIPLE IN MY LIFE, this value is:

Opposed

Of
supreme
importance

to my
values

Not
important

important

Very
important

-1

0

1

2

3

4

5

6

7

Code No. Item

UN 1.____EQUALITY (equal opportunity for all)

UN 2.____INNER HARMONY (at peace with myself)

PO 3.____ SOCIAL POWER (control over others, dominance)

HE 4.____ PLEASURE (gratification of desires)

SD 5.____ FREEDOM (freedom of action and thought)

BE 6.____ A SPIRITUAL LIFE (emphasis on spiritual not material matters)

SE 7.____ SENSE OF BELONGING (feeling that others care about me)

SE 8.____ SOCIAL ORDER (stability of society)

ST 9.____ AN EXCITING LIFE (stimulating experiences)

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- BE 10.____ MEANING IN LIFE (a purpose in life)
- CO 11.____ POLITENESS (courtesy, good manners)
- PO 12.____ WEALTH (material possessions, money)
- SE 13.____ NATIONAL SECURITY (protection of my nation from enemies)
- AC 14.____ SELF-RESPECT (belief in one's own worth)
- SE 15.____ RECIPROCATION OF FAVORS (avoidance of indebtedness)
- SD 16.____ CREATIVITY (uniqueness, imagination)
- UN 17.____ A WORLD AT PEACE (free of war and conflict)
- TR 18.____ RESPECT FOR TRADITION (preservation of time-honored customs)
- BE 19.____ MATURE LOVE (deep emotional and spiritual intimacy)
- CO 20.____ SELF-DISCIPLINE (self-restraint, resistance to temptation)
- TR 21.____ DETACHMENT (from worldly concerns)
- SE 22.____ FAMILY SECURITY (safety for loved ones)
- PO 23.____ SOCIAL RECOGNITION (respect, approval by others)
- UN 24.____ UNITY WITH NATURE (fitting into nature)
- ST 25.____ A VARIED LIFE (filled with challenge, novelty, and change)
- UN 26.____ WISDOM (a mature understanding of life)
- PO 27.____ AUTHORITY (the right to lead or command)
- BE 28.____ TRUE FRIENDSHIP (close, supportive friends)
- UN 29.____ A WORLD OF BEAUTY (beauty of nature and the arts)
- UN 30.____ SOCIAL JUSTICE (correcting injustice, care for the weak)
- SD 31.____ INDEPENDENT (self-reliant, self-sufficient)
- TR 32.____ MODERATE (avoiding extremes of feeling and action)

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- BE 33.____ LOYAL (faithful to my friends, group) AC 34.____ AMBITIOUS
(hardworking, aspiring)
- UN 35.____ BROAD-MINDED (tolerant of different ideas and beliefs)
- TR 36.____ HUMBLE (modest, self-effacing)
- ST 37.____ DARING (seeking adventure, risk)
- UN 38.____ PROTECTING THE ENVIRONMENT (preserving nature)
- AC 39.____ INFLUENTIAL (having an impact on people and events)
- CO 40.____ HONORING OF PARENTS AND ELDERS (showing respect)
- SD 41.____ CHOOSING OWN GOALS (selecting own purposes)
- SE 42.____ HEALTHY (not being sick physically or mentally)
- AC 43.____ CAPABLE (competent, effective, efficient)
- TR 44.____ ACCEPTING MY PORTION IN LIFE (submitting to life's circumstances)
- BE 45.____ HONEST (genuine, sincere)
- PO 46.____ PRESERVING MY PUBLIC IMAGE (protecting my "face")
- CO 47.____ OBEDIENT (dutiful, meeting obligations)
- AC 48.____ INTELLIGENT (logical thinking)
- BE 49.____ HELPFUL (working for the welfare of others)
- HE 50.____ ENJOYING LIFE (enjoying food, sex, leisure, etc.)
- TR 51.____ DEVOUT (holding to religious faith and belief)
- BE 52.____ RESPONSIBLE (dependable, reliable)
- SD 53.____ CURIOUS (interested in everything, exploring)
- BE 54.____ FORGIVING (willing to pardon others)
- AC 55.____ SUCCESSFUL (achieving goals)

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SE 56.____ CLEAN (neat, tidy)

Description of Item Codes

UN = Universalism

PO = Power

AC = Achievement

HE = Hedonism

ST = Stimulation

SD = Self-direction

BE = Benevolence

TR = Tradition

CO = conformity

SE = Security

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PART IV: Thinking about your reasons for doing voluntary work, please use the following five-point scale and put an X to the right of each statement to indicate how important each of the reasons below have been in your own case.

No.	Item	Not Important	Slightly Important	Moderately Important	Important	Very Important
1	A sense of solidarity with the poor and disadvantaged.					
2	Compassion for those in need.					
3	An opportunity to repay something.					
4	A sense of duty, moral obligation.					
5	Identifying with people who suffer.					
6	To help give disadvantaged people hope and dignity.					
7	Religious belief.					
8	Time on my hands, wanted something worthwhile to do.					
9	Purely for personal satisfaction.					
10	For social reasons, to meet people.					
11	To gain new skills and useful experience.					
12	To make a contribution to my local community.					
13	To bring about social or political change.					
14	I did not want to, but could not refuse.					

MOTIVATION TO VOLUNTEER

በአዲስ አበባ ዩኒቨርሲቲ

የትምህርትና ባሕርይ ጥናት ኮሌጅ

የሳይኮሎጂ ትምህርት ቤት

በበጎ ፈቃደኞች የሚሞላ መጠይቅ

የመጠየቁ ዓላማ፣ የዚህ መጠይቅ ዋና ዓላማ በጎቃደኞች የበጎ ፈቃድ አገልግሎት እንዲሰጡ ከሚያነሳሷቸው ምክንያቶች ጋር ተያያዥ

የሆኑ ጉዳዮችን በተመለከተ መረጃ ለመሰብሰብ ነው።

አጠቃላይ መመሪያ፣ ከዚህ በታች ባሉት አራት የመጠይቁ ክፍሎች የተለያዩ ጥያቄዎች ቀርበዋል። ስለዚህ እያንዳንዱን ጥያቄ በጥንቃቄ

በማንበብ ትክክለኛና እውነተኛ መልስ ሰጡ። የምትመልሷቸው መልሶች ለጥናቱ ዓላማ ብቻ እንደሚውሉ ላረጋግጥላችሁ

እወዳለሁ። ስለተሳትፏችሁ ልባዊ ምስጋናዬን አቀርባለሁ።

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ክፍል አንድ፣ ለሚከተሉት ጥያቄዎች በሳጥኖቹ ውስጥ የ X ምልክት በማድረግ ወይም በባዶ ቦታዎቹ ላይ ትክክለኛውን መልስ በመጻፍ

መልስ(ሺ)::

- 1. ያታ: ሆንድ ት
- 2. ዕድሜ: _____
- 3. የትምህርት ደረጃ: _____
- 4. በአሁኑ ጊዜ የአንተ (ቺ) የጋብቻ ሁኔታ ምን ይመስላል?

ያገባ(ች)

እንዳገባ(ች) ሆኖ(ና) አብሮ(ራ) የሚኖር(የምትኖር)

የተፋታ(ች)

የተለያየ(ች)

ሚስቱ የሞተችበት(ባሏ የሞተባት)

ያላገባ(ች)

- 5. በአሁኑ ጊዜ ስራ አለህ(ሺ)? ስራ ካለህ(ሺ) ስራው ከአንድ በላይም ቢሆን ዋናውን ስራ በተመለከተ በሳምንት ውስጥ ምን ያህል ሰዓት ትሰራለህ(ሪያለሽ)?

ሙሉ ሰዓት

ትርፍ ሰዓት

የግል ስራ

ጠረታ ወጥቻለሁ

የቤት እመቤት

ተማሪ

ስራ የለኝም

ሌላ ካለ ግለፅ(ጩ) _____

- 6. ወርሃዊ ገቢህ(ሺ) ምን ያህል ነው? _____

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ክፍል ሁለት፣ ለሚከተሉት ጥያቄዎች በሳጥኖቹ ውስጥ የ X ምልክት በማድረግ ወይም በባዶ ቦታው ላይ ትክክለኛውን መልስ በመጻፍ

መልስ(ሺ)::

1. ሐይማኖት አለህ(ሺ)?

አዎ የለኝም

2. ለጥያቄ ቁጥር 1 መልስህ(ሺ) አዎ ከሆነ ሐይማኖትህ(ሺ) ምንድን ነው?

የኢትዮጵያ ኦርቶዶክስ ተዋህዶ

ፕሮቴስታንት

ካቶሊክ

እስልምና

ባህላዊ ሀይማኖት

ሌላ ካለ ግለፅ(ጪ) _____

3. በአሁኑ ጊዜ ከሰርግ፣ ከቀብር፣ እና ከርስትና ከማንሳት ስርዓቶች ውጭ በሐይማኖታዊ ተቋም በመገኘት ለምን ያህል ጊዜ አገልግሎቶቹን ትከታተላለህ(ያለሺ)?

በሳምንት ከአንድ ጊዜ በላይ

በሳምንት አንድ ጊዜ

በወር አንድ ጊዜ

የበዓላቶች ጊዜ ብቻ

በዓመት አንድ ጊዜ

በጣም ትንሽ ጊዜ

ፈፅሞ አልገኝም

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4. ፈጣሪ በአንተ(ቺ) ህይወት ውስጥ ምን ያህል አስፈላጊ ነው? እባክህ(ሺ) ከዚህ በታች የተጠቀሱትን የቁጥር አማራጮች ምረጥ(ጭ)፡
: በመሆኑም 10 ማለት በጣም አስፈላጊ ነው ማለት ሲሆን 1 ማለት ደግሞ ፈፅሞ አያስፈልግም ማለት ነው፡፡

ፈፅሞ አያስፈልግም											በጣም
											አስፈላጊ
<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10		

ክፍል 3፣ በዚህ ክፍል ራስህን “ለእኔ በሕይወቴ እንደ መመሪያ መርህ የሚሆኑ ጠቃሚ እሴቶች ምንድን ናቸው? እንዲሁም ለእኔ ዝቅተኛ ጠቀሜታ ያላቸው እሴቶች ምንድን ናቸው?” ብለህ ጠይቅ፡፡ ከዚያም የምርጫህን ቁጥር በተዘጋጀው ባዶ ቦታ ላይ ጻፍ፡፡

በሕይወቴ ውስጥ እንደ መመሪያ መርህ ይህ እሴት፡

ከእኔ እሴት										እጅግ	
ተቃራኒ	ጠቃሚ									በጣም	በጣም
-1	አይደለም			ጠቃሚ						ጠቃሚ	ጠቃሚ
	0	1	2	3	4	5	6	7			

1. _____ እኩልነት (እኩል ዕድል ለሁሉም)
2. _____ የውስጥ ሰላም/ ስምምነት (ከራሴ ጋር ሰላም መሆን)
3. _____ ማህበራዊ ተፅዕኖ (በሌሎች ላይ ቁጥጥር መኖር፣ ጫና ማሳደር)
4. _____ እርካታ (የፍላጎቶች መፈጸም)
5. _____ ነጻነት (የተግባርና የህሳብ ነጻነት)
6. _____ መንፈሳዊ ሕይወት (ከቁሳዊ ነገሮች ውጪ መንፈሳዊ ነገር ላይ ማተኮር)
7. _____ የተቀባይነት ስሜት (ሌሎች ስለእኔ ያስባሉ የሚል ስሜት)
8. _____ ማህበራዊ ሥርዓት (የሕብረተሰቡ መረጋጋት)
9. _____ አስደሳች ሕይወት (ልምዶችን ማነሳሳት)
10. _____ በሕይወት ትርጉም መኖር (በሕይወት ዓላማ መኖር)
11. _____ ሰዉአክባሪነት (ጨዋነት፣ መልካም ሥነ-ምግባር)
12. _____ ሀብት (ዕቃ፣ ገንዘብ መያዝ)
13. _____ ሀገራዊ ደህንነት (የሀገሬ ከጠላት መጠበቅ)
14. _____ ራስን ማክበር (በራስ ጠቃሚነት ማመን)
15. _____ ስጦታ መቀያየር (ዕዳ ማስወገድ)

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- 16. ___ ፈጠራ (ልዩ መሆን፣ ምናብ)
- 17. ___ ሰላም የሰፈነበት ዓለም (ከጦርነትና ግጭት ነጻ)
- 18. ___ ባህልን ማክበር (በጊዜ ክብር የተሰጣቸውን ልማዶች መጠበቅ)
- 19. ___ የዳበረ ፍቅር (ጥልቅ ስሜታዊና መንፈሳዊ ቅርርብ)
- 20. ___ ራስን መገሰጽ (ራስን ማቀብ፣ የሚያጓጉ ነገሮችን መቋቋም)
- 21. ___ መነጠል (ከዓለማዊ ሀሳቦች)
- 22. ___ የቤተሰብ ደህንነት (ለሚወዷቸው ሰዎች ደህንነት)
- 23. ___ ማህበራዊ ዕውቅና (ክብር፣ በሌሎች ዘንድ ተቀባይነት)
- 24. ___ ከተፈጥሮ ጋር ሕብረት (ወደ ተፈጥሮ መሳብ)
- 25. ___ የተለየ ሕይወት (በተግዳሮት፣ በአዲስ ነገርና ለውጥ የተሞላ)
- 26. ___ ጥበብ (ስለሕይወት የዳበረ መረዳት)
- 27. ___ ሥልጣን (የመምራት ወይም የማዘዝ መብት)
- 28. ___ እውነተኛ ጓደኝነት (ቅርብና መደጋገፍ ያለበት ጓደኝነት)
- 29. ___ የውበት ዓለም (የተፈጥሮና የጥበብ ሥራዎች ውበት)
- 30. ___ ማህበራዊ ፍትህ (ኢ-ፍትህዊነትን ማስተካከል፣ ለደካሞች ጥበቃ ማድረግ)
- 31. ___ ራስን መቻል/ ገለልተኛ (በራስ መደገፍ፣ ለራስ ብቁ መሆን)
- 32. ___ መካከለኛ (ጥግ የወጣ ስሜትና ተግባርን ማስወገድ)
- 33. ___ ታማኝ (ለጓደኞቹ፣ ለቡድን ታማኝ መሆን)
- 34. ___ ተነሳሽ (ጠንካራ ሥራ፣ የሚያነቃቃ)
- 35. ___ ባለሰፊ አዕምሮ (የተለያዩ ሀሳቦችንና እምነቶችን መቻል)
- 36. ___ ትሁት (አይንአፋር፣ ራስን መደበቅ)
- 37. ___ ደፋር (ጅብዱ መፈለግ፣ አደጋ)
- 38. ___ አካባቢን መጠበቅ (ተፈጥሮን መንከባከብ)
- 39. ___ ተፅዕኖ ፈጣሪ (በሰዎችና በሁኔታዎች ላይ ጫና መፍጠር)
- 40. ___ ወላጆችንና ታላላቆችን ማክበር (ክብር ማሳየት)

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41. _____ የራስን ግቦች መምረጥ (የራስን ዓላማዎች መምረጥ)
42. _____ ጤነኝነት (በአካላዊ ወይም በአዕምሮአዊ ህመም አለመታመም)
43. _____ ብቁ (ችሎታ ያለው፣ ውጤታማ፣ የተሟላ)
44. _____ በሕይወት የራሴን ድርሻ መቀበል (በሕይወት የሚፈጠሩ ሁኔታዎችን መቀበል)
45. _____ ታማኝ (እውነተኛ፣ ልባዊ)
46. _____ በሕብረተሰቡ ውስጥ ያለኝን ምስል መጠበቅ (“ገጽታዬን” መጠበቅ)
47. _____ ታዛዥ (ቁም ነገረኛ፣ ግዴታን የሚወጣ)
48. _____ ብልህ (ምክንያታዊ አስተሳሰብ ያለው)
49. _____ ለመርዳት ዝግጁ የሆነ (ለሌሎች ደህንነት መሥራት)
50. _____ በሕይወት መደሰት (በምግብ፣ በግብረ-ሥጋ ግንኙነት፣ በትርፍ ጊዜ፣ ወዘተ መደሰት)
51. _____ አማኝ (ለሀይማኖታዊ እምነትና አመለካከት መታመን)
52. _____ ኃላፊነት የሚሰማው (ታማኝ፣ ሊታመን የሚችል)
53. _____ ንቁ/ ለማወቅ የሚጓዝ (ለሁሉም ነገር ፍላጎት የሚያድርበት፣ ፈላጊ)
54. _____ ይቅር ማለት (ሌሎችን ይቅር ለማለት ፍቃደኛ የሆነ)
55. _____ ስኬታማ (ግቦችን ማሳካት)
56. _____ ንፁህ (ፅዱ፣ ፀአዳ)

MOTIVATION TO VOLUNTEER

ክፍል አራት፣ የበጎ ፈቃድ አገልግሎት ውስጥ እንድትሳተፍ(ፊ) ያነሳሱህን(ሺን) ምክንያቶች በማሰብ ከዚህ ቀጥሎ ከቀረቡት

አማራጮች መካከል ትክክለኛውን በመምረጥ ከእያንዳንዱ ምክንያት በስተቀኝ በኩል ባሉት ሳጥኖች ውስጥ የ X

ምልክት በማድረግ መልስ(ሺ)።

ተ.ቁ	ዐረፍተ ነገሮች	አላስፈላጊ	ትንሹ አስፈላጊ	በመጠኑ አስፈላጊ	አስፈላጊ	በጣም አስፈላጊ
1	ከድሆችና መብታቸውን ከተነፈጉ ሰዎች ጋር የመሆን የአብሮነት ስሜት።					
2	ለድሆች አዘኔታ ስላለኝ።					
3	የሆነ ነገር የመመለስ እድል።					
4	ግዴታን የመፈጸም፣ የሞራል ግዴታ አመለካከት።					
5	ችግር ከገጠማቸው ሰዎች ጋር ለመመሳሰል።					
6	መብት የተነፈጋቸውን ሰዎች ተስፋና ክብር እንዲያገኙ መርዳት።					
7	ሐይማኖታዊ እምነት።					
8	በእጄ ያሉኝ ሰዓታት፣ ዋጋ ያለው ነገር የማድረግ ፍላጎት።					
9	ሙሉ ለሙሉ ለግል እርካታ።					
10	ለማህበራዊ ምክንያቶች፣ ሰዎችን ለመገናኘት።					
11	አዳዲስ ክህሎቶች ለማግኘትና ጠቃሚ ልምድ ለማግኘት።					
12	ለአካባቢዬ ማህበረሰብ አስተዋጽኦ ለማድረግ።					
13	ማህበራዊ እና ፖለቲካዊ ለውጦችን ለማምጣት።					
14	አልፎልግም ነገር ግን እምቢ ማለት አልችልም።					

MOTIVATION TO VOLUNTEER

APPENDIX B

Questionnaire for Youth volunteerism officers

ADDIS ABABA UNIVERSITY

COLLEGE OF EDUCATION AND BEHAVIORAL STUDIES

School of Psychology

Dear Youth Volunteerism Officer: The major purpose of this questionnaire is to collect data on the barriers to volunteerism in organizations for PhD dissertation. The participation of youth volunteerism officers in this study is mandatory because it could give basic grounds in an effort to find solutions for the barriers to volunteerism. I, therefore, kindly request your kind act to give me reliable and valid information based on your experiences of these barriers. Thank you very much for your cooperation ahead.

1. How long have you been served as a youth volunteerism officer?
2. What are the major barriers to volunteerism in your organization?

3. Are these barriers to volunteerism the major problems of volunteerism in this organization?

MOTIVATION TO VOLUNTEER

አዲስ አበባ ዩኒቨርሲቲ

የትምህርትና ባሕርይ ጥናት ኮሌጅ

የሳይክሎጂ ትምህርት ቤት

በወጣቶች የበጎ ፈቃድ ባለሙያዎች የሚሞላ መጠይቅ

የተከበሩ የወጣቶች የበጎፈቃድ ባለሙያ፣ ይህ ጥናት የሚካሄደው ለዶክትሬት ዲግሪ የማሟያ ፅሁፍ ለመስራት ሲሆን የጥናቱ

ትኩረት ደግሞ በመንግስት ተቋማት ውስጥ ባሉ የበጎፈቃድ መሰናክሎች ላይ ነው። የወጣቶች የበጎ ፈቃድ

ባለሙያዎች በዚህ ጥናት ውስጥ በመረጃ ምንጭነት በመሳተፍ መረጃ እንድሰጡኝ ስጠይቅ በእነዚህ መሰናክሎች

ዙሪያ መፍትሄ ለማግኘት በሚሰራው ስራ ውስጥ የእርስዎ እወነተኛ ምላሾች ከፍተኛ አስተዋጽኦ አላቸው።

በመሆኑም ትክክለኛ መልስ ይሰጡኝ ዘንድ በታላቅ አክብሮት እጠይቃለሁ።

ስለትብብርዎ በቅድሚያ አመሰግናለሁ።

1. ባለሙያ ሆነው የቆዩት ለምን ያህል ጊዜ ነው?
2. በሚያስተባብሩበት ድርጅት ውስጥ የበጎፈቃደኛነት ዋና ዋና መሰናክሎች ምን ምን ናቸው?

MOTIVATION TO VOLUNTEER

3. በድርጅቱ ውስጥ ያሉ የበጎፈቃደኝነት መሰናክሎች የበጎፈቃደኝነት አባይት ችግሮች ናቸውን?

4. በሚያስተባብሩበት ድርጅት ውስጥ ላሉ መሰናክሎች መፈጠር መንስኤ የሚሆኑ ዋና ዋና ነገሮች ምን ምን

ይመስሉዎታል?

5. ካለፉት አምስት ዓመታት በፊት ከሚያስተውሏቸው ችግሮች ጋር ሲነፃፀር ከዚያ ወዲህ ባሉት ጊዜያት በድርጅቱ ውስጥ

ያሉት የበጎፈቃደኝነት መሰናክሎች መጠን እንዴት ይገለጻል?

ሀ. በከፍተኛ ሁኔታ ጨምሯል።

ለ. በመጠኑ ጨምሯል።

ሐ. አልተለወጠም።

መ. በመጠኑ ቀንሷል።

ሠ. በከፍተኛ ሁኔታ ቀንሷል።

MOTIVATION TO VOLUNTEER

6. የበጎፈቃደኝነት መሰናክሎች በባለሙያዎች የማስተባበር ስራ ላይ ያስከተሉት ተፅእኖ አለ?

ምን ምን?

7. በበጎ ፈቃደኞች ተነሳሽነት ላይስ ያስከተሉት ተፅእኖ አለ?

ምን ምን?

MOTIVATION TO VOLUNTEER

APPENDIX C

Questionnaire for Volunteers Representatives

ADDIS ABABA UNIVERSITY

COLLEGE OF EDUCATION AND BEHAVIORAL STUDIES

School of Psychology

Dear Volunteers Representative: The major purpose of this questionnaire is to collect data on the barriers to volunteerism in organizations for PhD dissertation. The participation of volunteers' representatives in this study is mandatory because it could give basic grounds in an effort to find solutions for the barriers to volunteerism. I, therefore, kindly request your kind act to give me reliable and valid information based on your experiences of these barriers. Thank you very much for your cooperation ahead.

1. Name of the organization?
2. What are the major barriers to volunteerism in the organization?
3. Are these barriers to volunteerism the major problems of volunteerism in this organization?

MOTIVATION TO VOLUNTEER

አዲስ አበባ ዩኒቨርሲቲ
የትምህርትና ባሕርይ ጥናት ኮሌጅ
የሳይክሎጂ ትምህርት ቤት
በበጎ ፈቃደኞች ተዎካዮች የሚሞላ መጠይቅ

ዉድ የበጎፈቃደኞች ተወካይ፣ ይህ ጥናት የሚካሄደዉ ለዶክትሬት ዲግሪ የማሟያ ፅሁፍ ለመስራት ሲሆን የጥናቱ ትኩረት

ደግሞ በመንግስት ተቋማት ውስጥ ባሉ የበጎፈቃደኝነት መሰናክሎች ላይ ነዉ። የበጎፈቃደኞች ተወካይ ሆነህ(ሽ)

በዚህ ጥናት ውስጥ በመረጃ ምንጭነት በመሳተፍ መረጃ እንድትሰጡኝ(ጭኝ) ስጠይቅ በእነዚህ መሰናክሎች ዙሪያ

መፍትሄ ለማግኘት በሚሰራዉ ስራ ውስጥ የአንተ(ች) እዉነተኛ ምላሾች ከፍተኛ አስተዋጽኦ አላቸዉ። በመሆኑም

ትክክለኛ መልስ ትሰጡኝ(ጭኝ) ዘንድ በታላቅ አክብሮት እጠይቃለሁ።

ስለትብብርህ(ሽ) በቅድሚያ አመሰግናለሁ።

1. የድርጅቱ ስም?
2. የበጎፈቃድ አገልግሎት በምትሰጥበት(ጭበት) ድርጅት ውስጥ የበጎፈቃደኝነት ዋና ዋና መሰናክሎች ምን ምን ናቸው?

MOTIVATION TO VOLUNTEER

3. በድርጅቱ ውስጥ ያሉ የበጎፈቃደኝነት መሰናክሎች የበጎፈቃደኝነት አባይት ችግሮች ናቸውን?

4. የበጎፈቃድ አገልግሎት በምትሰጥበት(ጭብት) ድርጅት ውስጥ ላሉ መሰናክሎች መፈጠር መንስኤ የሚሆኑ ዋና ዋና

ነገሮች ምን ምን ይመስሉህል(ሻል)?

5. ካለፉት ሁለት ዓመታት በፊት ከምታስተውላቸው(ያቸው) ችግሮች ጋር ሲነፃፀር ከዚያ ወዲህ ባሉት ጊዜያት በድርጅቱ

ውስጥ ያሉት የበጎፈቃደኝነት መሰናክሎች መጠን እንዴት ይገለጻል?

ሀ. በከፍተኛ ሁኔታ ጨምሯል።

ለ. በመጠኑ ጨምሯል።

ሐ. አልተለወጠም።

መ. በመጠኑ ቀንሷል።

ሠ. በከፍተኛ ሁኔታ ቀንሷል።

MOTIVATION TO VOLUNTEER

6. የበጎፈቃደኝነት መሰናክሎች በባለሙያዎች የማስተባበር ስራ ላይ ያስከተሉት ተፅእኖ አለ?

ምን ምን?

7. በበጎፈቃደኞች ተነሳሽነት ላይስ ያስከተሉት ተፅእኖ አለ?

ምን ምን?

MOTIVATION TO VOLUNTEER

APPENDIX D

Interview Items

(For youth personality building officers, youth center resource collection officers, and youth and sport office heads of the two sub-cities)

Dear Interviewee:

First of all, I would like to thank you so much for your cooperation and willingness to participate in this study. I would like to ask you some questions on the barriers to volunteerism in your organization.

1. What are the major barriers to volunteerism in this organization?
2. Are these barriers to volunteerism the major problems of volunteerism in this organization?
3. What do you think are the major causes of the barriers?
4. What effects do the barriers to volunteerism exert on the volunteerism service?
5. What to do to prevent these barriers?
6. Do you have some points to add which you consider are important?

Thank you once more!

MOTIVATION TO VOLUNTEER

የቃለ መጠይቅ ጥያቄዎች

(ለወጣቶች ስብእና ግንባታ ባለሙያዎች፣ ለወጣቶች ማእከል ሃብት አሰባስብ ባለሙያዎች እና ለወጣቶችና ስፖርት ጽህፈት ቤት ሀላፊዎች)

የተከበሩ

በመጀመሪያ ደረጃ በዚህ ጥናት ውስጥ በመሳተፍ መረጃ ለመስጠት ላሳዩት ትብብር እና ፈቃደኝነት በጣም አመሰግናለሁ። በድርጅት ውስጥ የበጎፈቃደኝነት መሰናክሎች ላይ አንዳንድ ጥያቄዎችን ልጠይቅዎት እፈልጋለሁ።

1. በድርጅቱ ውስጥ ያሉ ዋና ዋና የበጎፈቃደኝነት መሰናክሎች ምን ምን ናቸው?
2. በድርጅቱ ውስጥ ያሉ የበጎፈቃደኝነት መሰናክሎች የበጎፈቃደኝነት አባይት ችግሮች ናቸውን?
3. በድርጅቱ ውስጥ ለሚፈጠሩ መሰናክሎች ዋና ዋና ምክንያቶቹ ምንድን ናቸው ብለው ያስባሉ?
4. በድርጅቱ ውስጥ ያሉ መሰናክሎች የበጎ ፈቃደኝነት አገልግሎቱ ላይ ያስከተሉት ተፅእኖ ምንድን ነው?
5. እነዚህን መሰናክሎች ለመከላከል ምን መደረግ አለበት ይላሉ?
6. አስፈላጊ ናቸው ብለው የሚያምኑባቸው ተጨማሪ ሃሳቦች ካሉዎት?

በድጋሜ አመሰግናለሁ

MOTIVATION TO VOLUNTEER

APPENDIX E

Universalism

Total Variance Explained

Component	Total	Initial Eigenvalues		Extraction Sums of Squared Loadings		
		% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	7.013	77.923	77.923	7.013	77.923	77.923
2	.609	6.767	84.690			
3	.325	3.616	88.305			
4	.279	3.099	91.404			
5	.220	2.446	93.851			
6	.188	2.086	95.936			
7	.164	1.822	97.758			
8	.115	1.273	99.031			
9	.087	.969	100.000			

Extraction Method: Principal Component Analysis.

Component Matrix^a

	Component 1
(UN) PROTECTING THE ENVIRONMENT (preserving nature)	.910
(UN) A WORLD AT PEACE (free of war and conflict)	.930
(UN) UNITY WITH NATURE (fitting into nature)	.910
(UN) BROAD-MINDED (tolerant of different ideas and beliefs)	.874
(UN) SOCIAL JUSTICE (correcting injustice, care for the weak)	.924
(UN) WISDOM (a mature understanding of life)	.762
(UN) EQUALITY (equal opportunity for all)	.894
(UN) A WORLD OF BEAUTY (beauty of nature and the arts)	.796
(UN) INNER HARMONY (at peace with myself)	.930

MOTIVATION TO VOLUNTEER

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

Scale: Reliability for Universalism Items

Reliability Statistics

Cronbach's Alpha	N of Items
.964	9

Power

Total Variance Explained

Component	Total	Initial Eigenvalues		Extraction Sums of Squared Loadings		
		% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.517	87.917	87.917	3.517	87.917	87.917
2	.201	5.030	92.947			
3	.164	4.093	97.040			
4	.118	2.960	100.000			

Extraction Method: Principal Component Analysis.

Component Matrix^a

	Component
	1
(PO) AUTHORITY (the right to lead or command)	.928
(PO) WEALTH (material possessions, money)	.941
(PO) PRESERVING MY PUBLIC IMAGE (protecting my "face")	.927
(PO) SOCIAL RECOGNITION (respect, approval by others)	.954

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

MOTIVATION TO VOLUNTEER

Scale: Reliability for Power Items

Case Processing Summary

		N	%
Cases	Valid	203	100.0
	Excluded ^a	0	.0
	Total	203	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.954	4

Benevolence

Total Variance Explained

Component	Total	Initial Eigenvalues		Extraction Sums of Squared Loadings		
		% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	7.930	88.106	88.106	7.930	88.106	88.106
2	.270	2.996	91.102			
3	.240	2.671	93.773			
4	.173	1.923	95.697			
5	.125	1.393	97.089			
6	.090	1.000	98.089			
7	.078	.862	98.951			
8	.051	.563	99.514			
9	.044	.486	100.000			

Extraction Method: Principal Component Analysis.

MOTIVATION TO VOLUNTEER

Component Matrix^a

	Component 1
(BE) HELPFUL (working for the welfare of others)	.955
(BE) HONEST (genuine, sincere)	.971
(BE) FORGIVING (willing to pardon others)	.959
(BE) LOYAL (faithful to my friends, group)	.969
(BE) RESPONSIBLE (dependable, reliable)	.917
(BE) TRUE FRIENDSHIP (close, supportive friends)	.962
(BE) A SPIRITUAL LIFE (emphasis on spiritual not material matters)	.883
(BE) MATURE LOVE (deep emotional and spiritual intimacy)	.927
(BE) MEANING IN LIFE (a purpose in life)	.901

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

Scale: Reliability for Benevolence Items

Reliability Statistics

Cronbach's Alpha	N of Items
.983	9

MOTIVATION TO VOLUNTEER

Achievement

Component	Total Variance Explained			Extraction Sums of Squared Loadings		
	Total	Initial Eigenvalues % of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.714	94.290	94.290	4.714	94.290	94.290
2	.086	1.715	96.005			
3	.076	1.510	97.515			
4	.069	1.376	98.891			
5	.055	1.109	100.000			

Extraction Method: Principal Component Analysis.

Component Matrix^a

	Component 1
(AC) SUCCESSFUL (achieving goals)	.971
(AC) CAPABLE (competent, effective, efficient)	.971
(AC) AMBITIOUS (hardworking, aspiring)	.970
(AC) INTELLIGENT (logical thinking)	.974
(AC) SELF-RESPECT (belief in one's own worth)	.969

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

Scale: Reliability for Achievement Items

Reliability Statistics	
Cronbach's Alpha	N of Items
.984	5

MOTIVATION TO VOLUNTEER

Security

Component	Total Variance Explained					
	Total	Initial Eigenvalues		Extraction Sums of Squared Loadings		
		% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.874	57.479	57.479	2.874	57.479	57.479
2	1.255	25.106	82.585	1.255	25.106	82.585
3	.570	11.410	93.995			
4	.184	3.687	97.682			
5	.116	2.318	100.000			

Extraction Method: Principal Component Analysis.

Component Matrix^a

	Component	
	1	2
(SE) NATIONAL SECURITY (protection of my nation from enemies)	.921	-.162
(SE) SOCIAL ORDER (stability of society)	.943	-.168
(SE) FAMILY SECURITY (safety for loved ones)	.923	-.209
(SE) SENSE OF BELONGING (feeling that others care about me)	.208	.851
(SE) RECIPROCATION OF FAVORS (avoidance of indebtedness)	.492	.657

Extraction Method: Principal Component Analysis.

a. 2 components extracted.

Scale: Reliability for Security Items

Reliability Statistics	
Cronbach's Alpha	N of Items
.788	5

MOTIVATION TO VOLUNTEER

Conformity

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.595	89.882	89.882	3.595	89.882	89.882
2	.174	4.361	94.243			
3	.159	3.964	98.207			
4	.072	1.793	100.000			

Extraction Method: Principal Component Analysis.

Component Matrix^a

	Component
	1
(CO) POLITENESS (courtesy, good manners)	.967
(CO) HONORING OF PARENTS AND ELDERS (showing respect)	.936
(CO) OBEDIENT (dutiful, meeting obligations)	.956
(CO) SELF-DISCIPLINE (self-restraint, resistance to temptation)	.933

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

Scale: Reliability for Conformity Items

Reliability Statistics

Cronbach's Alpha	N of Items
.962	4

MOTIVATION TO VOLUNTEER

Tradition**Total Variance Explained**

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.719	78.653	78.653	4.719	78.653	78.653
2	.534	8.907	87.560			
3	.261	4.346	91.905			
4	.216	3.595	95.500			
5	.162	2.700	98.200			
6	.108	1.800	100.000			

Extraction Method: Principal Component Analysis.

Component Matrix^a

	Component
	1
(TR) DEVOUT (holding to religious faith and belief)	.926
(TR) ACCEPTING MY PORTION IN LIFE (submitting to life's circumstances)	.879
(TR) HUMBLE (modest, self-effacing)	.828
(TR) MODERATE (avoiding extremes of feeling and action)	.913
(TR) RESPECT FOR TRADITION (preservation of time-honored customs)	.932
(TR) DETACHMENT (from worldly concerns)	.837

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

MOTIVATION TO VOLUNTEER

Scale: Reliability for Tradition Items

Reliability Statistics

Cronbach's Alpha	N of Items
.944	6

Hedonism

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	1.785	89.230	89.230	1.785	89.230	89.230
2	.215	10.770	100.000			

Extraction Method: Principal Component Analysis.

Component Matrix^a

	Component
	1
(HE) PLEASURE (gratification of desires)	.945
(HE) ENJOYING LIFE (enjoying food, sex, leisure, etc.)	.945

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

Scale: Reliability for Hedonism Items

Reliability Statistics

Cronbach's Alpha	N of Items
.879	2

Self-direction

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.522	88.040	88.040	3.522	88.040	88.040
2	.209	5.225	93.265			
3	.147	3.680	96.944			
4	.122	3.056	100.000			

Extraction Method: Principal Component Analysis.

MOTIVATION TO VOLUNTEER

Component Matrix^a

	Component 1
(SD) CREATIVITY (uniqueness, imagination)	.919
(SD) CURIOUS (interested in everything, exploring)	.937
(SD) FREEDOM (freedom of action and thought)	.945
(SD) INDEPENDENT (self-reliant, self-sufficient)	.952

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

Scale: Reliability for Self-direction Items**Reliability Statistics**

Cronbach's Alpha	N of Items
.954	4

Stimulation**Total Variance Explained**

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.564	85.471	85.471	2.564	85.471	85.471
2	.317	10.561	96.032			
3	.119	3.968	100.000			

Extraction Method: Principal Component Analysis.

Component Matrix^a

	Component 1
(ST) DARING (seeking adventure, risk)	.884
(ST) A VARIED LIFE (filled with challenge, novelty, and change)	.938
(ST) AN EXCITING LIFE (stimulating experiences)	.950

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

MOTIVATION TO VOLUNTEER

Scale: Reliability for Stimulation Items

Reliability Statistics

Cronbach's Alpha	N of Items
.912	3

T-Test

Group Statistics

	Gender	N	Mean	Std. Deviation	Std. Error Mean
Benevolence	Female	98	6.1746	1.13379	.11453
	Male	105	2.8582	3.34877	.32681
Tradition	Female	98	5.6667	1.32601	.13395
	Male	105	2.4429	3.00176	.29294
Conformity	Female	98	6.1709	1.10912	.11204
	Male	105	2.6857	3.37091	.32897
Power	Female	98	1.2015	2.70468	.27321
	Male	105	5.0381	2.25021	.21960
Achievement	Female	98	1.8408	3.35869	.33928
	Male	105	5.5067	2.29750	.22421
Hedonism	Female	98	1.4898	2.95410	.29841
	Male	105	5.1571	2.32494	.22689
Stimulation	Female	98	1.2415	2.72269	.27503
	Male	105	4.9746	2.32677	.22707
Self-direction	Female	98	1.6403	3.01992	.30506
	Male	105	5.3881	2.21907	.21656
Universalism	Female	98	5.3651	1.15822	.11700
	Male	105	3.0127	2.76692	.27002
Security	Female	98	4.8939	.95127	.09609
	Male	105	3.2419	2.20850	.21553

MOTIVATION TO VOLUNTEER

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Benevolence	Equal variances assumed	529.438	.000	9.317	201	.000	3.31640	.35596	2.61451	4.01830
	Equal variances not assumed			9.577	129.028	.000	3.31640	.34629	2.63125	4.00155
Tradition	Equal variances assumed	205.400	.000	9.777	201	.000	3.22381	.32972	2.57366	3.87396
	Equal variances not assumed			10.008	145.228	.000	3.22381	.32211	2.58717	3.86045
Conformity	Equal variances assumed	523.645	.000	9.753	201	.000	3.48520	.35735	2.78057	4.18984
	Equal variances not assumed			10.029	127.684	.000	3.48520	.34752	2.79756	4.17285
Power	Equal variances assumed	18.446	.000	-11.014	201	.000	-3.83656	.34832	-4.52340	-3.14973
	Equal variances not assumed			-10.945	189.174	.000	-3.83656	.35053	-4.52801	-3.14512
Achievement	Equal variances assumed	63.437	.000	-9.128	201	.000	-3.66585	.40159	-4.45773	-2.87397
	Equal variances not assumed			-9.014	169.986	.000	-3.66585	.40667	-4.46863	-2.86307
Hedonism	Equal variances assumed	24.765	.000	-9.863	201	.000	-3.66735	.37183	-4.40053	-2.93416

MOTIVATION TO VOLUNTEER

	Equal variances not assumed			-9.783	184.165	.000	-3.66735	.37487	-4.40694	-2.92776
Stimulation	Equal variances assumed	11.031	.001	-10.524	201	.000	-3.73311	.35474	-4.43259	-3.03363
	Equal variances not assumed			-10.467	191.373	.000	-3.73311	.35666	-4.43659	-3.02962
Self direction	Equal variances assumed	44.525	.000	-10.122	201	.000	-3.74779	.37026	-4.47787	-3.01770
	Equal variances not assumed			-10.018	177.384	.000	-3.74779	.37411	-4.48607	-3.00951
Universalism	Equal variances assumed	213.362	.000	7.802	201	.000	2.35238	.30153	1.75782	2.94694
	Equal variances not assumed			7.994	141.373	.000	2.35238	.29428	1.77062	2.93414
Security	Equal variances assumed	120.101	.000	6.836	201	.000	1.65197	.24166	1.17545	2.12850
	Equal variances not assumed			7.001	143.382	.000	1.65197	.23598	1.18553	2.11842

MOTIVATION TO VOLUNTEER

T-Test

Group Statistics

	Motivation to Volunteer	N	Mean	Std. Deviation	Std. Error Mean
Benevolence	Self-interested	84	1.9881	3.23022	.35245
	Altruistic	119	6.2035	.95410	.08746
Tradition	Self-interested	84	1.6091	2.75500	.30060
	Altruistic	119	5.6863	1.25534	.11508
Conformity	Self-interested	84	1.7798	3.19883	.34902
	Altruistic	119	6.1954	.95401	.08745
Power	Self-interested	84	5.7976	1.36957	.14943
	Altruistic	119	1.3424	2.68270	.24592
Achievement	Self-interested	84	6.1643	1.23334	.13457
	Altruistic	119	2.0235	3.38723	.31051
Hedonism	Self-interested	84	5.7560	1.59157	.17365
	Altruistic	119	1.7143	3.01941	.27679
Stimulation	Self-interested	84	5.7302	1.50277	.16397
	Altruistic	119	1.3669	2.70537	.24800
Self-direction	Self-interested	84	6.1161	1.04164	.11365
	Altruistic	119	1.7878	3.04793	.27940
Universalism	Self-interested	84	2.4233	2.78697	.30408
	Altruistic	119	5.3660	1.07253	.09832
Security	Self-interested	84	2.9548	2.34050	.25537
	Altruistic	119	4.8050	.96602	.08855

MOTIVATION TO VOLUNTEER

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Benevolence	Equal variances assumed	355.101	.000	-13.441	201	.000	-4.21545	.31362	-4.83385	-3.59706
	Equal variances not assumed			-11.608	93.288	.000	-4.21545	.36314	-4.93654	-3.49437
Tradition	Equal variances assumed	142.701	.000	-14.200	201	.000	-4.07715	.28712	-4.64330	-3.51100
	Equal variances not assumed			-12.667	107.488	.000	-4.07715	.32187	-4.71518	-3.43911
Conformity	Equal variances assumed	339.253	.000	-14.203	201	.000	-4.41562	.31090	-5.02866	-3.80257
	Equal variances not assumed			-12.272	93.490	.000	-4.41562	.35981	-5.13008	-3.70115
Power	Equal variances assumed	122.444	.000	13.982	201	.000	4.45518	.31864	3.82687	5.08349
	Equal variances not assumed			15.482	185.308	.000	4.45518	.28776	3.88747	5.02290
Achievement	Equal variances assumed	348.470	.000	10.708	201	.000	4.14076	.38671	3.37823	4.90328
	Equal variances not assumed			12.236	158.537	.000	4.14076	.33841	3.47238	4.80914

MOTIVATION TO VOLUNTEER

Hedonism	Equal variances assumed	119.599	.000	11.212	201	.000	4.04167	.36046	3.33089	4.75244
	Equal variances not assumed			12.369	187.808	.000	4.04167	.32675	3.39709	4.68625
Stimulation	Equal variances assumed	85.123	.000	13.389	201	.000	4.36321	.32588	3.72063	5.00579
	Equal variances not assumed			14.676	191.646	.000	4.36321	.29730	3.77681	4.94962
Self-direction	Equal variances assumed	286.890	.000	12.502	201	.000	4.32826	.34620	3.64561	5.01091
	Equal variances not assumed			14.349	154.274	.000	4.32826	.30163	3.73239	4.92412
Universalism	Equal variances assumed	190.431	.000	-10.480	201	.000	-2.94273	.28080	-3.49643	-2.38904
	Equal variances not assumed			-9.208	100.488	.000	-2.94273	.31958	-3.57674	-2.30873
Security	Equal variances assumed	120.405	.000	-7.746	201	.000	-1.85028	.23888	-2.32131	-1.37925
	Equal variances not assumed			-6.846	103.113	.000	-1.85028	.27029	-2.38632	-1.31424

MOTIVATION TO VOLUNTEER

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Age	203	15	45	26.52	5.711
Monthly income	203	0	30000	3741.09	4791.766
Universalism	203	-.78	7.00	4.1483	2.44426
Power	203	-1.00	7.00	3.1860	3.13262
Achievement	203	-1.00	7.00	3.7369	3.39218
Hedonism	203	-1.00	7.00	3.3867	3.21691
Stimulation	203	-1.00	7.00	3.1724	3.13754
Self-direction	203	-1.00	7.00	3.5788	3.23099
Benevolence	203	-1.00	7.00	4.4592	3.02505
Tradition	203	-1.00	7.00	3.9992	2.84455
Conformity	203	-1.00	7.00	4.3682	3.08043
Security	203	-.20	7.00	4.0394	1.90539
Valid N (listwise)	203				

MOTIVATION TO VOLUNTEER

Tradition	Pearson	-.568**	.435**	.151*	.333**	.146*	.139*	.177*	.760**	.708**	.841**	-.744**	-.642**	-.706**	-.744**	-.685**	.948**	1	.945**	.786**
	Correlation																			
	Sig. (2-tailed)	.000	.000	.031	.000	.038	.048	.012	.000	.000	.000	.000	.000	.000	.000	.000	.000		.000	.000
N		203	203	203	203	203	203	203	203	203	203	203	203	203	203	203	203	203	203	203
Conformity	Pearson	-.567**	.459**	.126	.316**	.134	.170*	.202**	.690**	.708**	.896**	-.661**	-.509**	-.622**	-.686**	-.574**	.978**	.945**	1	.817**
	Correlation																			
	Sig. (2-tailed)	.000	.000	.074	.000	.056	.016	.004	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000		.000
N		203	203	203	203	203	203	203	203	203	203	203	203	203	203	203	203	203	203	203
Security	Pearson	-.434**	.291**	.049	.276**	.009	.170*	.089	.600**	.479**	.894**	-.359**	-.229**	-.329**	-.368**	-.280**	.832**	.786**	.817**	1
	Correlation																			
	Sig. (2-tailed)	.000	.000	.487	.000	.904	.015	.206	.000	.000	.000	.000	.001	.000	.000	.000	.000	.000	.000	
N		203	203	203	203	203	203	203	203	203	203	203	203	203	203	203	203	203	203	203

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

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

MOTIVATION TO VOLUNTEER

Tradition	Pearson Correlation	.708**	.841**	-.744**	-.642**	-.706**	-.744**	-.685**	.948**	1	.945**	.850**	.206**
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000		.000	.000	.003
	N	203	203	203	203	203	203	203	203	203	203	203	203
Conformity	Pearson Correlation	.708**	.896**	-.661**	-.509**	-.622**	-.686**	-.574**	.978**	.945**	1	.886**	.209**
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000	.000		.000	.003
	N	203	203	203	203	203	203	203	203	203	203	203	203
Safety	Pearson Correlation	.603**	.947**	-.524**	-.369**	-.481**	-.533**	-.424**	.895**	.850**	.886**	1	.234**
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000		.001
	N	203	203	203	203	203	203	203	203	203	203	203	203
Belongingness	Pearson Correlation	-.050	.275**	.187**	.192**	.174*	.184**	.176*	.229**	.206**	.209**	.234**	1
	Sig. (2-tailed)	.475	.000	.008	.006	.013	.009	.012	.001	.003	.003	.001	
	N	203	203	203	203	203	203	203	203	203	203	203	203

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

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

MOTIVATION TO VOLUNTEER

Logistic Regression**Block 1: Method = Forward Stepwise (Conditional)****Omnibus Tests of Model Coefficients**

		Chi-square	df	Sig.
Step 1	Step	117.618	1	.000
	Block	117.618	1	.000
	Model	117.618	1	.000
Step 2	Step	34.883	1	.000
	Block	152.501	2	.000
	Model	152.501	2	.000

Model Summary

Step	-2 Log likelihood	Cox & Snell R Square	Nagelkerke R Square
1	157.735 ^a	.440	.592
2	122.852 ^a	.528	.711

a. Estimation terminated at iteration number 6 because parameter estimates changed by less than .001.

Variables in the Equation

		B	S.E.	Wald	df	Sig.	Exp(B)
Step 1 ^a	Conformity	.727	.111	42.835	1	.000	2.068
	Constant	-3.075	.646	22.663	1	.000	.046
Step 2 ^b	Power	-.557	.118	22.455	1	.000	.573
	Conformity	.478	.115	17.183	1	.000	1.614
	Constant	.280	.902	.096	1	.756	1.323

a. Variable(s) entered on step 1: Conformity.

b. Variable(s) entered on step 2: Power.

MOTIVATION TO VOLUNTEER

Discriminant

Summary of Canonical Discriminant Functions

Standardized Canonical Discriminant Function Coefficients

	Function 1
Universalism	.458
Power	-.495
Achievement	.328
Hedonism	.431
Stimulation	.182
Self-direction	-1.017
Benevolence	.119
Tradition	-.230
Conformity	.659
Security	-.370

Structure Matrix

	Function 1
Conformity	.769
Tradition	.769
Power	-.757
Benevolence	.728
Stimulation	-.725
Self-direction	-.677
Hedonism	-.607
Achievement	-.580
Universalism	.567
Security	.419

MOTIVATION TO VOLUNTEER

Pooled within-groups correlations
between discriminating variables and
standardized canonical discriminant
functions

Variables ordered by absolute size of
correlation within function.