

## Motivation to Volunteer: The Role of Values and Religiosity

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### Abstract

The purpose of this study was to investigate the relationships between individual religiosity, power, security, conformity, tradition, benevolence, universalism, self-direction, stimulation, hedonism, achievement, socio-demographic data, and motivation to volunteer. It also aimed to investigate the difference in motivation to volunteer between males and females. The data were collected from 153 volunteers at Hawassa, Misrak, and Mehal Sub-Cities via a questionnaire. Means, standard deviations, correlations, bar charts, factor analyses, and item analyses were used to analyze the data. 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. This may have implications for volunteering service institutions in that there is a need for an intervention program intended 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.

**Keywords:** Commitment, Motivation to volunteer, Values, Religiosity, Volunteers

### 1. Introduction

The prevalence of problems related to volunteerism in organizations across the globe 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, research analyzed by a group of U.S. researchers indicated that the trend toward organizational problems related to volunteerism is decreasing (Sundeen et al., 2007). They analyzed a national survey to examine the trend of barriers to volunteerism in organizations from 2001–2002 conducted by the U.S. Bureau of Labor Statistics and found a decreasing trend, which they considered a heartening phenomenon.

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 problems related 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 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).

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In other parts of the world, such as in Europe, China, Australia, Canada, and other developing countries (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.

Problems 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 these researchers, 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) 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. (2017) reported that 37.8% of the participants in their study reported that they have 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. Yet that is not the case. In the United States, there are various volunteerism problems in the community (Gorski et al., 2017), and organizations are not free from the problems related to volunteerism.

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 volunteering 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 across 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 2018) disclosed the urgency of the problem in organizations. The coordinators were requested to pinpoint major problems they and their volunteers face in their organizations. With 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 volunteering coordinators' reports were recently supported by a press agency called South FM 100.9. In a press release of October 18, 2019, 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 researchers to choose this issue for exploration.

Although indigenous ways of helping the helpless have a long history in Ethiopia, this sector has received less attention under different Ethiopian regimes, and information concerning it is scarce in scholarly literature. Even if the country has abundant human resources, the rate of volunteerism in Ethiopia remains one of the lowest in sub-Saharan countries.

The current administration has made notable efforts to develop volunteer service rules, standards, manuals, and initiatives in order to address this issue. This government promised to have increased young involvement in comparison to the rate of earlier regimes. However, it only concentrates on one aspect of society, namely the youth.

In the 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 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 aren't many empirical studies that have attempted to examine the topic of volunteering in Ethiopia. According to a study by Yadessa (2015), who used data from Addis Abeba's Rotaract clubs and applied a functional theory to her analysis, the primary reasons why Rotaract club members volunteer are values, understanding, and enhancement. The Means for the three motives—values, understanding, and enhancement—were 28.74 (4.57), 27.73 (5.56), and 26.59 (6.06) correspondingly, with standard deviations in parentheses. Although the main drivers of participation in organizations were discussed by this researcher, she made no mention of how religion or other personal characteristics affect volunteerism.

According to a study by Melisew et al. (2017) using data from youth volunteers in the SNNPRS, the majority of the young were not formally solicited to join in voluntary activities by their individual political administrative units (i.e., zones, special weredas, or kebeles). They may have been inspired to volunteer by friends, family, or other unofficial networks in their individual communities, or they may have volunteered for themselves. 60% (N = 248) of the young people from Hadiya reported receiving an official invitation for a volunteer activity. Gamo Gofa respondents, 37% (N = 153) who also cited this statistic, backed up its accuracy. Sidama and Konta had the lowest percentages of youth who said they had received a formal offer to participate in volunteer work (3.5% and 4.6%, respectively; N = 14 and 19). The results indicate that, with the exception of Hadya, the majority of the young people in SNNPRS did not get an official invitation to volunteer from their zones', weredas', or kebeles' leaders. Despite this, the youth in SNNPRS claimed that they are all involved in volunteer service activities; however, the results of this study indicate that only 36% of them (N = 1661) appear to be doing so because they have been invited to by the administrations of their respective zones, wereda, or kebele. Despite the fact that these researchers discussed the situation of youth volunteerism in organizations, they did not discuss the variables that are connected to youth volunteerism.

A study conducted by Wondimneaw and Adal (2023) on the motivating factors of volunteers in Hawassa used discriminant analysis and multiple regression to investigate the joint and independent contributions of power, security, conformity, tradition, benevolence, universalism, self-direction, stimulation, hedonism, and achievement to the variance in the motivation to volunteer. The current study clearly stands apart from the previous study due to its methodological and conceptual scope. Conceptually, the study aimed to comprehend how motivation to volunteer differs based on the participants' sex and explore the relationship between motivation to volunteer and the core aspects of individuals' values. Methodologically, the current study employed an independent sample t-test and correlation analysis to achieve these objectives.

There are serious volunteerism problems that affect the 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 fulfilment 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 endeavours, 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.

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 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.

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? Why do youth engage in volunteerism? How valuable is youth volunteerism? These questions show the need for studying volunteerism to look for pertinent answers to them.

Thus, this study was initiated to answer the following leading questions:

1. Are there significant intercorrelations among individual religiosity, power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, security, socio-demographic data, and the motivation to volunteer?
2. Are there differences in the motivation to volunteer between males and females?

## **2. Review of Related Literature**

### **2.1 Theoretical Framework**

A theoretical framework based on Schwartz's basic values theory became the basis for the current research. His theory best conceptualizes the role of basic human values in volunteer motivation and has become one of the most widely accepted theories in the field. Due to its methodological rigor and theoretical competency, the basic human values theory has also been accepted as true by a large number of other researchers. Accordingly, due to the widespread acceptance and salience of Schwartz's (1992) theory, it will be further elaborated and used as the basis for the rest of this manuscript. Research on values is mainly credited to Schwartz (1992), cited in Schroeder et al. (2019). They stated "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 were values, which are beliefs linked inseparably to affect. This signifies that when values are activated, they become filled with feeling. The second feature was that values denote desirable goals that motivate action. The third feature was that values transcend specific actions and situations. The fourth feature, values serve as standards, was expressed as 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's values form a quite unvaryingly ordered system of priorities that characterize them. 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). 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 due to the time interval between the first and second data collections (55% of the male participants who participated in Time 1 were not involved at 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 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 goals of a moral nature as benevolence and universalism, and sometimes tradition or conformity values (Schwartz, 2010; Schwartz & Huismans, 1995).



**Fig. 1** Theoretical structure of relations among motivational types of values (adopted from Schwartz, 1992)

Accordingly, the structure of relations among values in Fig. 1 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 socialization and learning processes, the social roles they play, the expectations and consequences they experience, and the skills they acquire. Therefore, variations in background 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 benevolence, universalism, tradition, conformity and security values increase with age and power, achievement, self-direction, stimulation, and hedonism 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 with 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 power, hedonism, achievement, and self-direction values.

Value priorities are also influenced by sex differences. Schwartz and Rubel (2005) stated that whereas men give consistently more emphasis to agentic-instrumental values than women do to power, achievement, hedonism, stimulation, and self-direction values, women give more emphasis to expressive-communal values than men do 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).

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 benevolence, universalism, tradition, conformity, and security values (Schwartz, 1994), there is a dearth of literature that relates power, achievement, self-direction, stimulation, hedonism, benevolence, universalism, tradition, conformity, and security values to volunteering behavior. Only a single study, at least known to these researchers, 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.

## ***2.2 Altruistic and Egoistic Theory of Motivation to Volunteer***

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. 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, like that of Cnaan and Goldberg-Glen (1991), have come under fire for having both empirical and theoretical problems. Frisch and Gerrard (1981) asserted that egoistic motivations are connected to obtaining material rewards like career-related advantages. People who are driven by egoistic interests perform volunteer work to advance their personal well-being. People with altruistic motivations, on the other hand, offer their time to improve the wellbeing of others.

### **2.3 Religiosity and 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), and 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 religiosity and behavioral outcomes demonstrated that it has a significant and positive relationship with constructive behavioral outcomes and a negative relationship with destructive behavioral outcomes (Qureshi & Shahjehan, 2021).

Qureshi and Shahjehan (2021) concluded that because of the mobilization of religious organizations in society, religiosity has been transformed into a structure condition for employees' constructive behavioral outcomes such as organizational socialization, prosocial behaviors, civic duty, and benevolent behaviors. Contrariwise, destructive behavioral outcomes are often taboo in both religious institutions and organizations. This implies that religiosity is positively associated with various constructive behaviors and negatively associated with various destructive 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). They include imparting meaning, purpose in life, peace of mind, social interaction, and cohesion within a social (religious) group where the social norms typically discourage engaging in behaviors that may be harmful or may be considered morally unacceptable.

Studies have over and over again designated that low religiosity contributes to volunteers putting increasing emphasis on self-interested reasons for their involvement in volunteerism at the expense of altruistic reasons (Hustinx & Lammertyn, 2003; Lim & MacGregor, 2012). These results have also been substantiated by others (Bennett, 1998; Burns et al., 2006). Bennett (1998) stated that as volunteering becomes increasingly entrenched in self-authored, individualized accounts, it becomes an instrument for self-actualization or lifestyle politics. Self-interested volunteers perceive the volunteering field as a market with potential for self-realization and go along with the gag. When volunteers become more individualized, not only is the interaction between an individual's biography and volunteer experience intensified, but also traditional loyalties that are embedded in a religious tradition of benevolence and altruism are debilitated.

Contrariwise, altruistically oriented volunteers are highly religious, and for such a group of people, dedication to the common good is a highly esteemed asset (e.g., Wymer Jr, 1997), to which deviating

individual motivations are easily subordinated, and engaging in social activities such as volunteering on behalf of others in need is highly appreciated (Cnaan et al., 1993; Ellison, 1992). A study carried out by Ozorak (2003) indicated that 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 affiliation and religious service attendance 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.

Fényes (2015) 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 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 volunteering 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 associated with a greater likelihood of volunteering behavior in people, while no religious affiliation was associated with a lower likelihood of volunteering, especially in women and adults. This was supported by Clerkin and Swiss (2013) and Okun et al. (2015). Van Tienen et al. (2011) proposed that religious affiliation may boost believers' formal and informal social embeddedness and network, which in turn improves their chances of being asked 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 instil in religious affiliates an obligation to help those in need, and people with no religious affiliation are out of the-way of such a scenario.

## 2.4 Summary and Conceptual Framework of the Study

Thus far in this manuscript, the discussions have emphasized to identify the variables related to motivation to volunteer. Nonetheless, attention was placed on the influences of religiosity, benevolence, universalism, tradition, conformity, security, power, hedonism, self-direction, stimulation, and achievement on motivation to volunteer. These variables were chosen as main factors for volunteerism in organizations and were encompassed in the study.

According to the literature, lowest value priorities on universalism value (Caprara et al., 2012; Grönlund, 2013b; 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 (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) could contribute to self-interested motivation to volunteer among youths.

In the conceptual framework, it was anticipated that self-interested motivation to volunteer was directly related to the lowest priority on benevolence value, a low level of religiosity, a lack of conformity value, the highest priority on hedonism value, the highest priority on self-direction value, the highest priority on stimulation value, the lowest priority on universalism value, a lack of tradition value, the lowest priority on security value, the highest priority on achievement value, and the highest priority for dominance over people and resources (power value).

Moreover, as specified somewhere else in the earlier sections, the structure of relations among the ten values stems from the fact that actions in search of any value have outcomes that conflict with some values but are compatible with others. Besides, socialization is an influential element in the development of any type of behavior. It is critical to make people develop personal values for voluntarily promoting the welfare of others or promoting the values of dominance over people and resources for themselves. The assumption, based on this statement, is that any inadequacy in the development of benevolence, tradition, conformity, universalism, and security values in the socialization process would lead to a higher priority for power, achievement, hedonism, self-direction, and stimulation value patterns.

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. Fig. 2 shows the conceptual framework of the study.

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. The hypothesis was formulated following this line of argumentation. The idea was that those individuals who have respect and acceptance of the customs and ideas that one's culture or religion provides (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 safeguarding and enhancing the welfare of those with whom one has regular interpersonal interaction (benevolence value), will restrain themselves from behaviors, leanings, and desires likely to upset or harm others, will not violate social expectations or norms (conformity value), and will bother for the safety and stability of the society (security value).

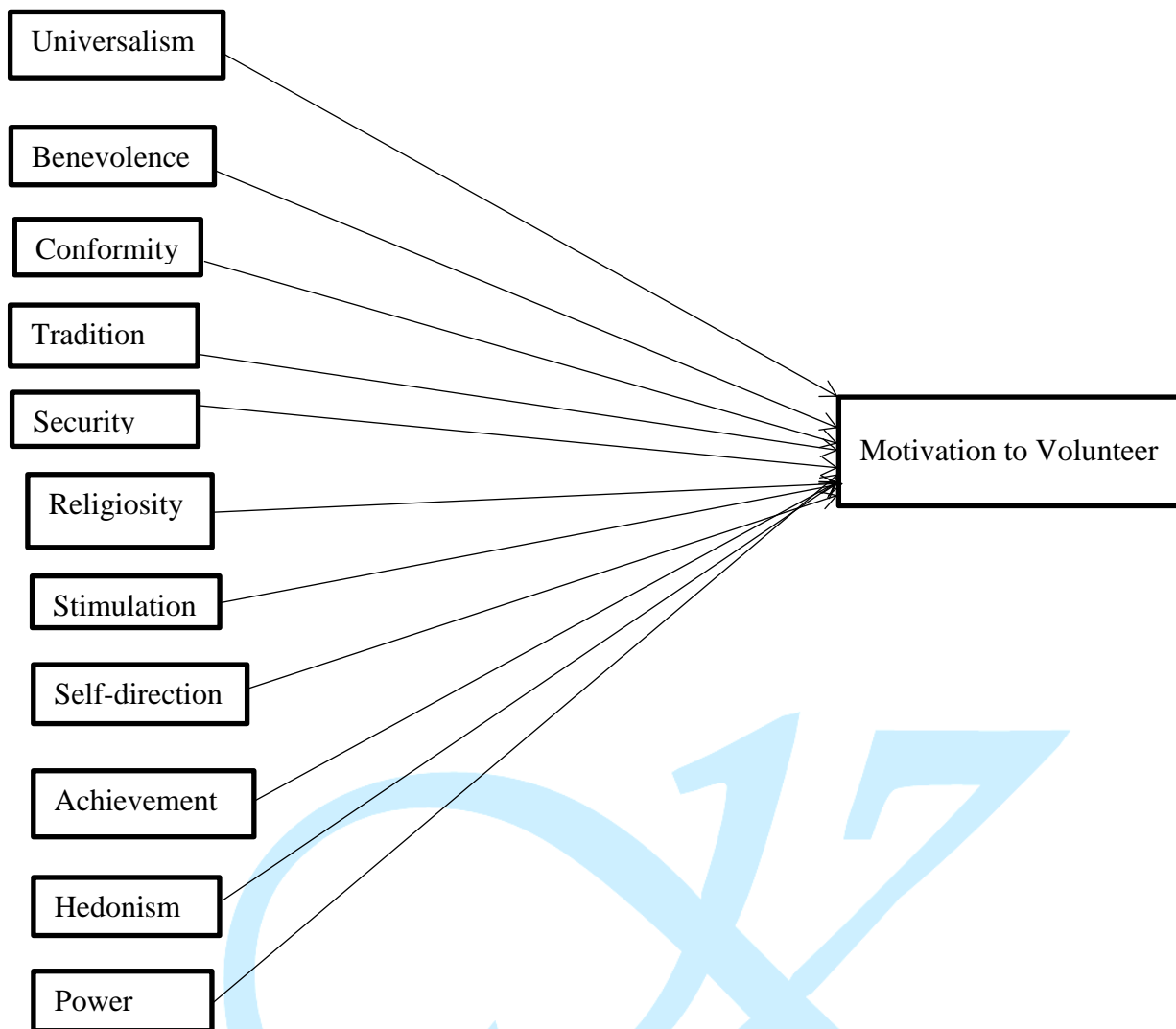


Fig. 2 Conceptual Framework of the Study (Adapted from Frisch & Gerrard, 1981; Schwartz, 1992)

### 3. Materials and Methods

#### 3.1 Samples and Data Gathering Procedures of the Study

The sample selection for the altruistic and self-interested volunteers was based on the opportunities created by Misraq and Mehal sub-cities. 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 Misraq 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 Misraq sub-city wrote an official letter to each stakeholder, inviting them to attend the ceremony.

Despite being costly and time-consuming, conducting a census has inherent accuracy, ensuring the results' precision (Bethlehem, 2009). Given the manageable size, the entire population of closing ceremony participants, comprising 200 volunteers, was included in the study as part of a census approach. The questionnaires were administered to these volunteers at the end of the ceremony with the help research assistants. The volunteers 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 sport for the Mehal sub-city was requested to access volunteers engaging in different volunteering activities in the sub-city. Accordingly, the researchers were told to get 90

(57 male and 33 female) volunteers in the sub-city. Of these volunteers, only 75 (47 male and 28 female) were available during data collection. Since their number was manageable, all 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 Misraq 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. However, of these volunteers, only 197 (102 male and 95 female) (65 from Mehal and 132 from Misraq sub-city) provide complete and convenient data. However, 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 extreme outlier scores were deleted to normalize the distribution of the errors. This brought the final number of participants to 153.

### **3.2 Study Site Description**

This study was conducted in Hawassa City. Hawassa City (Fig. 2) is located 273 km south of the capital, Addis Ababa via Debre Zeit, and 1125 km north of Nairobi, Kenya. The city has eight sub-cities: Addis Ketema, Bahil Adarash, Hayk Dar, Menaharia, Misrak, Mehal Ketema Ketema, Tabor, and Hawella Tulla. From these sub-cities, this study included two of the Misrak and Mehal Ketema 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).

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 sub-cities 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).

#### ***The Volunteers' Questionnaire***

Questionnaires are vital for efficiently collecting standardized data from diverse respondents, enabling scalability, anonymity, and cost-effectiveness (Babbie, 1990). Thus, the volunteers' questionnaire consisted of four parts. The first part included socio-demographic data; the second encompassed religiosity; the third part involved values; and the fourth 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 ten variables. Initially, there were 56 items adapted from the Shalom H. Schwartz Value Survey (Schwartz, 1992). The fourth part of the questionnaire included 14 closed-ended items about the motivation to volunteer. These 14 items were adapted from the World Values Survey, Wave 2 (Inglehart et al., 2014).

Those items that were prepared originally in English were translated into Amharic. One of the researchers 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.

In addition, a backward translation was made by two American professors, whose mother tongue is English, who came to Hawassa University on a Fulbright scholarship and taught courses in the English

Language and Literature and Anthropology Departments for more than a decade. 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 one of the researchers. 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 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 initially the number of items devoted to measuring the variables was 56, only 51 items were retained through item selection. The questionnaire disseminated the items randomly to reduce the likelihood of a response set.

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 when the statement was positive. Nonetheless, if the item was negatively phrased, reverse coding was used. Consequently, a high score on a particular measure signified a higher degree of that behavior.

Reliability tests were performed to assess the consistency among various items of the identical construct (Bhattacharjee, 2012). George and Mallery (2003) 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 ( $\alpha$ ). 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.

### **3.3 Data Analysis Techniques**

In this study, quantitative data analysis techniques were employed. The linear relationships between two continuous variables were evaluated using the Pearson correlation coefficient, and to investigate the association between a dichotomous (binary) variable and a continuous variable, the point-biserial correlation was applied. Additionally, differences in the two group mean for the independent variables were analyzed through independent samples t-tests (Coolican, 2017).

Using independent sample t-tests, group variations on the independent variables were examined. Bar charts were used to illustrate these results. A correlation was used to explore the relationship between variables. There are different types of variables included, such as dichotomous and continuous. Therefore, Pearson Correlation was used to assess the strength and direction of a linear relationship between two continuous variables, and point-biserial correlation was used to examine the relationship between a dichotomous (binary) variable and a continuous variable. The result was presented using tables and bar charts.

The assumptions underpinning the independent sample t-test and correlation analysis were thoroughly examined. For the t-test, particular attention was given to the independence of data points in each sample, normal distribution adherence, and homogeneity of variance between the compared groups. Regarding correlation analysis, meticulous assessments were made to verify the linearity of the relationship between correlated variables, the homoscedasticity of data points around the regression line, the independence of data points, and the normal distribution of residuals. Factor analysis was performed for each

variable to identify the factor structure of the variables, choose “optimal” items that loaded well on their respective factors, and assess the construct validity of the instruments.

## 4. Results

### 4.1 Reliability and Factor Analyses of the Scales

In this study, factor 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 specific 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). 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 factor analyses, and maximum likelihood techniques were employed.

As recommended by (Kline, 2000) and (Nunnally & Bernstein, 1994), the first step in factor analysis was to run a principal component analysis, which has the advantage of maximizing the explained variance of a variable. Cronbach alpha was calculated to determine the reliability of the scales. The analyses were made for each variable independently.

#### A. The Universalism Scale

This scale had nine items, all were retained; they had an excellent deal of item-total correlation. Then, all the 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 one were accepted. As depicted in Table 1, the 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	$\alpha$
38	<b>0.914</b>	<b>0.97</b>
17	<b>0.920</b>	
24	<b>0.905</b>	
35	<b>0.873</b>	
30	<b>0.919</b>	
26	<b>0.783</b>	
1	<b>0.890</b>	
29	<b>0.819</b>	
2	<b>0.935</b>	
Eigenvalue	7.057	
% Variance Explained	78.409	

#### B. The Power Scale

The power scale originally had five items. Inspection of the item total correlation revealed that item 3 had a very low correlation with the other items and 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 about 86% of the variance in power value.

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

Item	Load	$\alpha$
27	<b>0.921</b>	<b>0.95</b>
12	<b>0.934</b>	
46	<b>0.921</b>	
23	<b>0.944</b>	
Eigenvalue	3.459	
% Variance Explained	86.480	

### 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 7.87. The factor accounted for about 87% of the variance in benevolence value.

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

Item	Load	$\alpha$
49	<b>0.949</b>	<b>0.98</b>
45	<b>0.970</b>	
54	<b>0.952</b>	
33	<b>0.966</b>	
52	<b>0.922</b>	
28	<b>0.964</b>	
6	<b>0.866</b>	
19	<b>0.922</b>	
10	<b>0.897</b>	
Eigenvalue	7.865	
% Variance Explained	87.384	

### 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 4.67. The factor accounted for more than 93% of the volunteers' achievement value variance.

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

Item	Load	$\alpha$
55	<b>0.961</b>	<b>0.98</b>
43	<b>0.970</b>	
34	<b>0.970</b>	
48	<b>0.969</b>	
14	<b>0.963</b>	
Eigenvalue	4.673	
% Variance Explained	93.470	

### E. The Security Scale

This item originally had seven items. The item analysis results showed that items 56 and 42 had very low correlations with the other items and with the total score. Accordingly, these items were removed from the scale. Then, a factor analysis was employed to examine the factor structure. Two-factor solutions were found to be obtained, accounting for about 82% 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 the poor and the disadvantaged are members of their own families and deserve to be safe. Three items were loaded on this factor at a value greater than 0.90. More than 55% of the total variance in the security value of volunteers was accounted for by this factor. The other two items loaded at greater than 0.70 on the second factor, labeled "belongingness," contributed about 27% of the variance in security value. The items loaded on this factor assess the need for volunteers to help the needy, the poor, and the destitute to reciprocate something valuable to their community and to avoid feeling guilty. The eigenvalues for these factors were 2.785 and 1.339, respectively. The reliability obtained was 0.77.

**Table 5** Varimax Factor Structure Matrix and Alpha Reliability for Security Items

Item	Factors		$\alpha$
	Safety	Belongingness	
13	<b>0.915</b>	-0.161	<b>0.77</b>
8	<b>0.945</b>	-0.148	
22	<b>0.930</b>	-0.172	
15	0.398	<b>0.739</b>	
7	0.181	<b>0.847</b>	
Eigenvalues	2.785	1.339	
% Variance Explained	55.709	26.788	
Total Variance Explained	82.498		

### F. 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 3.61. The factor contributed about 90% of the variance in the volunteers' conformity. The internal consistency and reliability of the scale were 0.96.

**Table 6** Factor Loadings and Alpha Reliability for Conformity Items

Item	Load	$\alpha$
11	<b>0.963</b>	<b>0.96</b>
40	<b>0.942</b>	
47	<b>0.957</b>	
20	<b>0.935</b>	
Eigenvalue	3.606	
% Variance Explained	90.150	

### G. 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 factor with an eigenvalue of 4.61. The factor accounted for about 77% of the variance in tradition value.

**Table 7** Factor Loadings and Alpha Reliability for Tradition Items

Item	Load	$\alpha$
51	<b>0.920</b>	<b>0.94</b>
44	<b>0.869</b>	
36	<b>0.809</b>	
32	<b>0.902</b>	
18	<b>0.928</b>	
21	<b>0.821</b>	
Eigenvalue	4.605	
% Variance Explained	76.749	

#### H. The Hedonism Scale

This scale had two items, and both were retained. Interestingly, these two items explained about 88% of the total variance in volunteers' hedonism value. As indicated in Table 8, both loaded on one factor significantly, and the factor had an eigenvalue of 1.72. The reliability obtained was 0.87.

**Table 8** Factor Loadings and Alpha Reliability for Hedonism Items

Item	Load	$\alpha$
4	<b>0.940</b>	<b>0.87</b>
50	<b>0.940</b>	
Eigenvalue	1.769	
% Variance Explained	88.448	

#### I. 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. 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 86% of the total variance in volunteers' self-direction value. All of them loaded on one factor, and the factor had an eigenvalue of 3.46.

**Table 9** Factor Loadings and Alpha Reliability for Self-direction Items

Item	Load	$\alpha$
16	<b>0.907</b>	<b>0.95</b>
53	<b>0.931</b>	
5	<b>0.929</b>	
31	<b>0.950</b>	
Eigenvalue	3.458	
% Variance Explained	86.451	

#### J. The Stimulation Scale

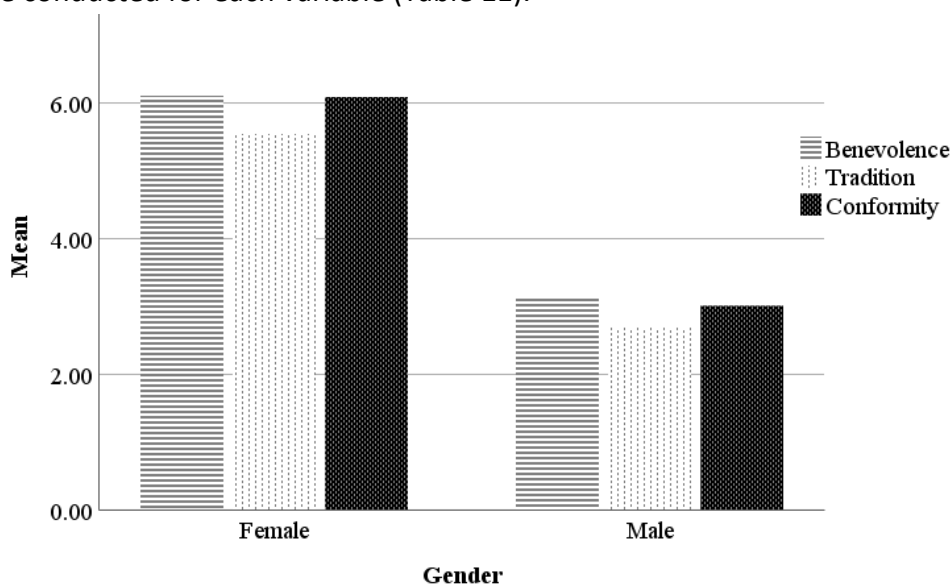
This scale had three items, and all were retained. The factor analysis results revealed that the items loaded very well on one factor with an eigenvalue of 2.51. As indicated in Table 10, the factor contributed about 83% of the variance in the volunteers' stimulation value. The reliability obtained reliability was 0.89.

**Table 1** Factor Loadings and Alpha Reliability for Stimulation Items

Item	Load	$\alpha$
37	<b>0.868</b>	<b>0.89</b>
25	<b>0.928</b>	
9	<b>0.945</b>	
Eigenvalue	2.507	
% Variance Explained	83.575	

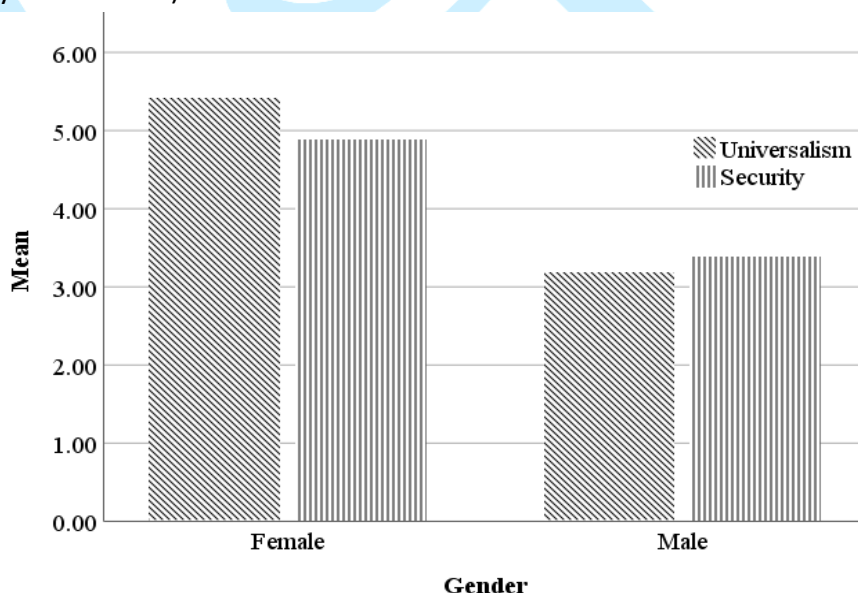
## 4.2 Graphic Representations and Group Differences

Bar graphs have been used to visually represent group differences between male and female volunteers graphically (Fig. 1). To determine the statistical significance of differences between these groups, independent sample t-tests were conducted for each variable (Table 11).



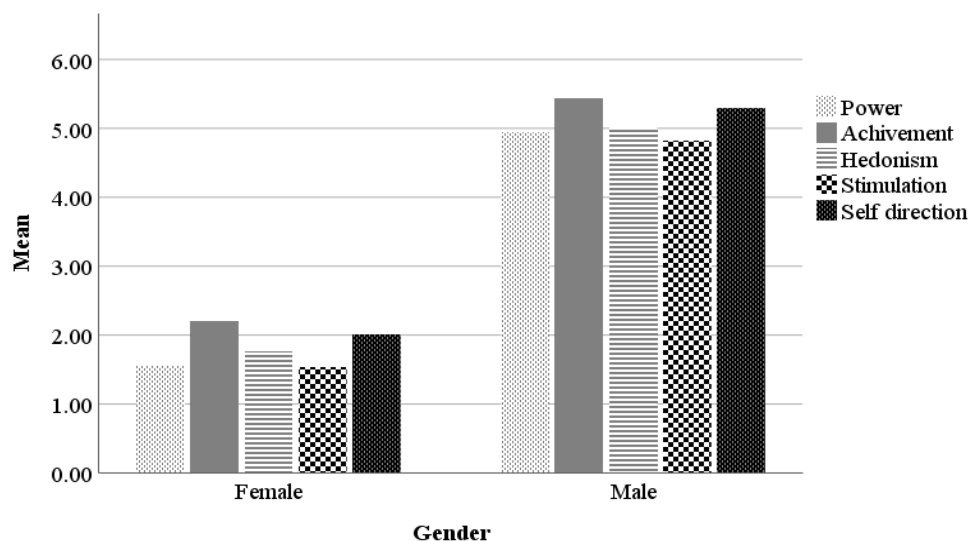
**Fig. 3** Bar Graphs Displaying Differences of Male and Female Volunteers in Benevolence, Tradition, and Conformity Mean Scores

In Fig. 3, 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. As shown in Table 11 all the differences were statistically significant ( $t = -7.525$ ,  $p < 0.01$ , for benevolence;  $t = -7.848$ ,  $p < 0.01$ , for tradition; and  $t = -7.763$ ,  $p < 0.01$ , for conformity mean score).



**Fig. 4** 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 Fig. 4, the priorities of universalism and security values were noticeable. The male volunteers tend to value universalism less and seem to value security less than the female volunteers. Additional analysis of these differences using t-tests indicated that the differences were found to be statistically significant ( $p < 0.01$ ) (Table 11).



**Fig. 5** A Comparison of Male and Female Volunteers' Scores on Power, Achievement, Hedonism, Stimulation, and Self-direction Measures

As indicated in Fig. 5, the two groups also differed for the rest of the variables. It has been revealed that male volunteers reported higher levels of power, achievement, hedonism, stimulation, and self-direction (individual interest values) compared to female volunteers. As presented in Table 11, all these differences were also statistically significant ( $p < 0.01$ ).

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

Variables	Groups						
	Male			Female			t-values
	M	SD	N	M	SD	N	
Universalism	3.19	2.803	85	5.41	1.224	68	-6.549*
Power	4.94	2.230	85	1.56	2.893	68	7.936*
Achievement	5.43	2.323	85	2.21	3.467	68	6.574*
Hedonism	5.02	2.348	85	1.76	3.109	68	7.165*
Stimulation	4.82	2.331	85	1.54	2.871	68	7.621*
Self-direction	5.29	2.207	85	2.01	3.149	68	7.276*
Benevolence	3.16	3.318	85	6.10	1.263	68	-7.525*
Tradition	2.69	2.980	85	5.55	1.400	68	-7.848*
Conformity	3.01	3.381	85	6.10	1.259	68	-7.763*
Security	3.40	2.203	85	4.89	1.009	68	-5.550*

Note. \*  $p < 0.01$  (There is a significant difference b/n the means of the two independent groups at 1% level)

### 4.3. Correlational Analysis

Volunteers who have been reasoned out as self-interested tended to score higher on the power ( $r = -0.654$ ), achievement ( $r = -0.554$ ), hedonism ( $r = -0.572$ ), self-direction ( $r = -0.619$ ), and stimulation ( $r = -0.649$ ) scales than those who were considered altruistic (see Table 12).

The second ones, contrariwise, reported higher levels of conformity ( $r = 0.659$ ), tradition ( $r = 0.659$ ), benevolence ( $r = 0.644$ ), security ( $r = 0.405$ ), and universalism values ( $r = 0.563$ ) than the self-interested volunteers.

Other remarkable results were those between religious service attendance by the volunteer ( $r = 0.464$ ) and motivation to volunteer. The study's results 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 ( $r = -0.657$ ) and motivation to volunteer, age ( $r = 0.394$ ) and motivation to volunteer, marital status ( $r = 0.404$ ) and motivation to volunteer, and employment status ( $r = 0.185$ ) and motivation to volunteer. The results indicated that male, younger, single, and unemployed volunteers placed significantly more vital importance on self-interested motivations than female, older, married, and employed ones. Education level and monthly income had no significant relationship with motivation to volunteer.

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 tended to have higher power, achievement, hedonism, self-direction, and stimulation value patterns than females and older volunteers. Education level did not correlate significantly with all variables apart from stimulation ( $r = -0.125$ ), where more educated volunteers seemed to have weaker support for stimulation value than the less educated ones. Marital status was significantly correlated with all variables apart from hedonism value. It is apparent from the results that single volunteers tended to have higher values 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 power, achievement, self-direction, and stimulation values. As far as monthly income was concerned, its correlation with universalism ( $r = 0.192$ ), benevolence ( $r = 0.169$ ), and conformity ( $r = 0.181$ ) was not high, 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.

**Table 12** Means, Standard Deviations, and Zero-order Correlation Coefficients for all Groups

Variables	M	SD	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1. Sex			1.000																	
2. Age	26.503	6.035	-0.089	1.000																
3. Education level			-0.045	0.245 <sup>b</sup>	1.000															
4. Marital status			-0.138	0.620 <sup>b</sup>	0.145	1.000														
5. Employment status			-0.022	0.498 <sup>b</sup>	0.367 <sup>b</sup>	0.390 <sup>b</sup>	1.000													
6. Monthly income	3661.7	4829.5	0.102	0.603 <sup>b</sup>	0.298 <sup>b</sup>	0.518 <sup>b</sup>	0.522 <sup>b</sup>	1.000												
7. Religious membership			-0.162 <sup>a</sup>	0.042	0.005	-0.032	0.009	-0.031	1.000											
8. Religious attendance			-0.417 <sup>b</sup>	0.282 <sup>a</sup>	0.046	0.201 <sup>a</sup>	0.080	0.090	0.155	1.000										
9. Motivation to volunteer			-0.657 <sup>b</sup>	0.394 <sup>b</sup>	0.128	0.404 <sup>b</sup>	0.185 <sup>a</sup>	0.135	0.108	0.464 <sup>b</sup>	1.000									
10. Universalism	4.18	2.494	-0.443 <sup>b</sup>	0.339 <sup>b</sup>	0.007	0.354 <sup>b</sup>	0.031	0.192 <sup>a</sup>	0.056	0.573 <sup>b</sup>	0.563 <sup>b</sup>	1.000								
11. Power	3.44	3.046	0.553 <sup>b</sup>	-0.371 <sup>b</sup>	-0.116	-0.248 <sup>b</sup>	-0.192 <sup>a</sup>	-0.058	-0.229	-0.556 <sup>b</sup>	-0.654 <sup>b</sup>	-0.416 <sup>b</sup>	1.000							
12. Achievement	4.00	3.295	0.487 <sup>b</sup>	-0.293 <sup>b</sup>	-0.116	-0.160 <sup>a</sup>	-0.191 <sup>a</sup>	0.008	-0.194 <sup>a</sup>	-0.516 <sup>b</sup>	-0.554 <sup>b</sup>	-0.253 <sup>b</sup>	0.937 <sup>b</sup>	1.000						
13. Hedonism	3.57	3.154	0.515 <sup>b</sup>	-0.248 <sup>b</sup>	-0.061	-0.149	-0.099	0.066	-0.196 <sup>a</sup>	-0.604 <sup>b</sup>	-0.572 <sup>b</sup>	-0.410 <sup>b</sup>	0.902 <sup>b</sup>	0.893 <sup>b</sup>	1.000					
14. Stimulation	3.37	3.051	0.536 <sup>b</sup>	-0.364 <sup>b</sup>	-0.125	-0.189 <sup>a</sup>	-0.192 <sup>a</sup>	-0.031	-0.213 <sup>b</sup>	-0.604 <sup>b</sup>	-0.649 <sup>b</sup>	-0.451 <sup>b</sup>	0.950 <sup>b</sup>	0.908 <sup>b</sup>	0.922 <sup>b</sup>	1.000				
15. Self-direction	3.84	3.12	0.524 <sup>b</sup>	-0.324 <sup>b</sup>	-0.118	-0.183 <sup>a</sup>	-0.189 <sup>a</sup>	0.024	-0.196 <sup>a</sup>	-0.546 <sup>b</sup>	-0.619 <sup>b</sup>	-0.318 <sup>b</sup>	0.949 <sup>b</sup>	0.965 <sup>b</sup>	0.904 <sup>b</sup>	0.923 <sup>b</sup>	1.000			
16. Benevolence	4.47	2.99	-0.491 <sup>b</sup>	0.396 <sup>b</sup>	0.058	0.325 <sup>b</sup>	0.104	0.169 <sup>a</sup>	0.070	0.659 <sup>b</sup>	0.644 <sup>b</sup>	0.898 <sup>b</sup>	-0.589 <sup>b</sup>	-0.433 <sup>b</sup>	-0.578 <sup>b</sup>	-0.630 <sup>b</sup>	-0.505 <sup>b</sup>	1.000		
17. Tradition	3.96	2.795	-0.511 <sup>b</sup>	0.414 <sup>b</sup>	0.088	0.345 <sup>b</sup>	0.136	0.145	0.115	0.722 <sup>b</sup>	0.659 <sup>b</sup>	0.842 <sup>b</sup>	-0.696 <sup>b</sup>	-0.589 <sup>b</sup>	-0.670 <sup>b</sup>	-0.700 <sup>b</sup>	-0.640 <sup>b</sup>	0.944 <sup>b</sup>	1.000	
18. Conformity	4.38	3.063	-0.502 <sup>b</sup>	0.428 <sup>b</sup>	0.080	0.357 <sup>b</sup>	0.127	0.181 <sup>a</sup>	0.128	0.662 <sup>b</sup>	0.659 <sup>b</sup>	0.898 <sup>b</sup>	-0.605 <sup>b</sup>	-0.450 <sup>b</sup>	-0.587 <sup>b</sup>	-0.646 <sup>b</sup>	-0.520 <sup>b</sup>	0.978 <sup>b</sup>	0.940 <sup>b</sup>	1.000
19. Security	4.06	1.919	-0.387 <sup>b</sup>	0.250 <sup>b</sup>	-0.001	0.315	0.003	0.164 <sup>a</sup>	0.054	0.570 <sup>b</sup>	0.405 <sup>b</sup>	0.882 <sup>b</sup>	-0.270 <sup>b</sup>	-0.140	-0.264 <sup>b</sup>	-0.294 <sup>b</sup>	-0.194 <sup>a</sup>	0.813 <sup>b</sup>	0.765 <sup>b</sup>	0.802 <sup>b</sup>

**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.

<sup>a</sup>  $p < 0.05$ , <sup>b</sup>  $p < 0.01$ ,  $N = 153$ .

Additional correlational analyses were employed using the components of security value and the other measured variables. The results displayed amazing relationships. The safety component of the security value correlated highly and significantly with all measured variables. Belongingness did not correlate significantly with motivation to volunteer ( $r = -0.143$ ), benevolence ( $r = 0.164$ ), conformity ( $r = 0.149$ ), and tradition ( $r = 0.134$ ). Its correlation with universalism ( $r = 0.210$ ) was not high, even if significant at 0.05. Nonetheless, the relations of belongingness with power ( $r = 0.299$ ,  $p < 0.01$ ), achievement ( $r = 0.288$ ,  $p < 0.01$ ), hedonism ( $r = 0.266$ ,  $p < 0.01$ ), self-direction ( $r = 0.275$ ,  $p < 0.01$ ), and stimulation ( $r = 0.284$ ,  $p < 0.01$ ) were moderately high and in the anticipated directions (Table 13).

**Table 13** Correlation Matrix for Components of Security Value and Other Variables

Variables	1	2	3	4	5	6	7	8	9	10	11
1. Motivation to volunteer	1.000										
2. Universalism	0.563 <sup>b</sup>	1.000									
3. Power	-0.654 <sup>b</sup>	-0.416 <sup>b</sup>	1.000								
4. Achievement	-0.554 <sup>b</sup>	-0.253 <sup>b</sup>	0.937 <sup>b</sup>	1.000							
5. Hedonism	-0.572 <sup>b</sup>	-0.410 <sup>b</sup>	0.902 <sup>b</sup>	0.893 <sup>b</sup>	1.000						
6. Stimulation	-0.649 <sup>b</sup>	-0.451 <sup>b</sup>	0.950 <sup>b</sup>	0.908 <sup>b</sup>	0.922 <sup>b</sup>	1.000					
7. Self-direction	-0.619 <sup>b</sup>	-0.318 <sup>b</sup>	0.949 <sup>b</sup>	0.965 <sup>b</sup>	0.904 <sup>b</sup>	0.923 <sup>b</sup>	1.000				
8. Benevolence	0.644 <sup>b</sup>	0.898 <sup>b</sup>	-0.589 <sup>b</sup>	-0.433 <sup>b</sup>	-0.578 <sup>b</sup>	-0.630 <sup>b</sup>	-0.505 <sup>b</sup>	1.000			
9. Tradition	0.659 <sup>b</sup>	0.842 <sup>b</sup>	-0.696 <sup>b</sup>	-0.589 <sup>b</sup>	-0.670 <sup>b</sup>	-0.700 <sup>b</sup>	-0.640 <sup>b</sup>	0.944 <sup>b</sup>	1.000		
10. Conformity	0.659 <sup>b</sup>	0.898 <sup>b</sup>	-0.605 <sup>b</sup>	-0.450 <sup>b</sup>	-0.587 <sup>b</sup>	-0.646 <sup>b</sup>	-0.520 <sup>b</sup>	0.978 <sup>b</sup>	0.940 <sup>b</sup>	1.000	
11. Safety	0.555 <sup>b</sup>	0.947 <sup>b</sup>	-0.471 <sup>b</sup>	-0.311 <sup>b</sup>	-0.448 <sup>b</sup>	-0.493 <sup>b</sup>	-0.369 <sup>b</sup>	0.888 <sup>b</sup>	0.845 <sup>b</sup>	0.882 <sup>b</sup>	1.000
12. Belongingness	-0.143	0.210 <sup>b</sup>	0.299 <sup>b</sup>	0.288 <sup>b</sup>	0.266 <sup>b</sup>	0.284 <sup>b</sup>	0.275 <sup>b</sup>	0.164 <sup>a</sup>	0.134	0.149	0.173 <sup>a</sup>

Note. <sup>a</sup>  $p < 0.05$ , <sup>b</sup>  $p < 0.01$

## 5. Discussion

### 5.1 Interrelationships among the variables

The correlational analyses showed interesting results. The results displayed in Table 12 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 women 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 directions. 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 upsurses the connectedness of religious people, and as religious institutions are more likely to participate in and vitalize volunteering, religious attendance upsurses the possibility of being asked about and hearing about chances to volunteer.

The strong positive correlation between religious attendance and tradition ( $r = 0.722$ ,  $p < 0.01$ ) indicates that volunteers who attend religious services frequently have more sympathy for the wellbeing 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.

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 ( $r = -0.546$ ,  $p < 0.01$ ). 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 were 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 supported by the strong correlation between the values of benevolence and achievement ( $r = -0.433$ ,  $p < 0.01$ ). Benevolence, which focuses on concern for the wellbeing of others, is in contrast to achievement, which focuses on self-interest (Páez Gallego et al., 2020).

This implies that what is more important in determining whether volunteers should prioritize hedonism, self-direction, or stimulation value is the safety that they get out of volunteering for themselves rather than the sense of belongingness they feel to the needy by engaging in volunteering. As previously described, when volunteers fail to attend religious services and become self-preoccupied, they may develop a focus on their own independent thought and action, or self-direction. This was also validated by the strong correlation between stimulation and self-direction. Having laid eyes on the correlations between self-direction and stimulation, volunteers who reported being self-directed tended to favor change.

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 (control or dominance over people and resources) 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, Hoyer, 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) 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, benevolence, and universalism values were also very strong. It has been reported that volunteers whose benevolence value (preservation and enhancement of the welfare of others) and universalism value (understanding and protection of the welfare of others) were high tended to be more altruistic than their counterparts. Previous research has also revealed that those who value benevolence are more concerned with the enhancement of others (Grönlund, 2013a), and those who hold universalism as a guiding principle in their lives (Caprara et al., 2012) participate themselves in sustained volunteering behaviors and tend to be more altruistic (Stukas, Snyder, et al., 2016). These results were further strengthened 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 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.

### ***5.2 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.

## **6. Conclusions**

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 expectation, being invited, holidays, family tradition, natural disasters, participation, seeking a better professional image, support, being recognized by society, and identification with other volunteers from the group 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.

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 concern for the welfare of others to prevail, 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 are volunteers' other-oriented value orientations 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 that would enable volunteers to sustain their service for the welfare of others in the 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).

## **7. Recommendations**

In order to deal sufficiently with the issue of self-interested motivation to volunteer in organizations, it seems a necessity 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 at 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 helping behaviors—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.

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. Lack of a holistic approach and lifelong volunteers will seriously affect the helping the poor process. Paradoxically, government officials want their society to have 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.

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