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# Self-Oriented and Other-Oriented Motives and Their Influence on Volunteer Engagement in Brazilian Evangelical Religious Organizations

## Motivos Self-oriented e other-oriented e sua influência no engajamento de voluntários nas organizações evangélicas brasileiras

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### RESUMO

Este estudo tem como objetivo analisar a influência de motivos self-oriented e other-oriented no engajamento de voluntários brasileiros que atuam em organizações religiosas evangélicas. Trata-se de um estudo quantitativo-descritivo com amostra de 311 voluntários residentes em 21 estados brasileiros. Os resultados mostram que o engajamento foi positivamente reforçado mais por motivos other-oriented do que por motivos self-oriented, mas ambos são forças impactantes que impulsionam o voluntariado. Os resultados oferecem contribuições teóricas e gerenciais, apontando para questões ainda pouco observadas no contexto do voluntariado brasileiro, ampliando a complexidade do fenômeno e aumentando a necessidade de mais pesquisas sobre o tema. Poucos estudos procuraram identificar se os motivos que um voluntário tem para o voluntariado podem implicar mais ou menos engajamento, principalmente no contexto de organizações religiosas.

**Palavras-chave:** Engajamento no trabalho. Motivos self-oriented. Motivos other-oriented. Voluntariado. Organizações religiosas.

**ABSTRACT**

This study aims to analyze the influence of self-oriented and other-oriented motives in the engagement of Brazilian volunteers who work in evangelical religious organizations. It is a quantitative-descriptive study with a sample of 311 volunteers living in 21 Brazilian states. Based on the results, it can be confidently argued that engagement was positively reinforced more by other-oriented than self-oriented motives, but they are both impactful forces driving volunteering. The results offer theoretical and managerial contributions, pointing to issues that are still hardly observed in the context of Brazilian volunteering, expanding the complexity of the phenomenon and increasing the need for more research on the topic. Few studies have sought to identify whether the reasons that a volunteer has for volunteering may imply more or less engagement, especially in the context of religious organizations.

**Keywords:** Engagement in work. Self-oriented motives. Other-oriented motives. Volunteering. Religious organizations.

**1. INTRODUÇÃO**

Many people all over the world have a social and supportive role in favor of others through volunteer programs. These programs are developed in several social and cultural contexts through people who volunteer their time, knowledge, talents, and skills without requiring monetary rewards (Cavalcante, Souza, Fernandes, & Cortez, 2013; Gonçalves, Grzybovski, Mozzato, & Toebe, 2017; Santos et al., 2015; Wilson, 2000).

Volunteering is not a recent phenomenon, but it has been gaining momentum in the scientific literature, as there are still many gaps that need to be explored (Stukas, Snyder, & Clary, 2015). In addition, Brazilian studies on the subject are still incipient (Beckhauser & Domingues, 2017; Gonçalves et al., 2017; Mascarenhas, Zambaldi, & Varela, 2014).

Research on volunteering covers topics such as volunteer satisfaction (Cornelis, Hiel, & Cremer, 2013), volunteer retention (Dwiggins-Beeler, Spitzberg, & Roesch, 2011), volunteer management (Cornelis et al., 2013) and, especially, the reasons that lead an individual to do volunteer work, and this is one of the most studied

themes in this field (Chacón, Gutiérrez, Sauto, Vecina, & Pérez, 2017; Haski-Leventhal, 2009; Mascarenhas et al, 2014).

This study is based on the two-category model (Oda, 1991), which proposes that the reasons for volunteering are related to one category that represents concern for oneself (self-oriented) and another that represents concern for others (other-oriented) (Garay & Mazzilli, 2003). Other-oriented motives reflect a behaviour valued as an end, which aims to respond to the needs of the community at large and has the goal of improving the well-being of others. The self-oriented motives reflect a behaviour primarily valued to an end, which intends to satisfy personal needs and bring some benefits. The goal is to increase one's own well-being (Sekar & Dyaram, 2017).

This study aimed to analyze the influence of self-oriented and other-oriented motives on volunteer engagement. Although some studies have already been conducted on the motives for volunteering, none were found to present the classification of the present research (Cornelis et al, 2013; Frisch & Gerrard, 1981; Latting, 1990; Oda, 1991; Sekar & Dyaram, 2017; Stukas, Hoye, Nicholson, Brown, & Aisbett, 2014), nor have there been studies relating the motives to the level of volunteer engagement, which could clarify, for example, whether a volunteer with this level of engagement has more self-oriented or other-oriented motives. Frisch and Gerrard (1981) argued that further exploration of these categories can be a significant contribution to studies on volunteering. Furthermore, based on the suggestions of some previous studies (Malinen & Harju, 2017; Moura, Charão-Brito, & Lopes, 2017; Shuck & Wollard, 2010), engagement was used as a construct, and it was related to motives for volunteering.

We consider engagement as an independent construct that can be measured – the school of thought on which this research was based (Schaufeli et al., 2002)®. The first concept of engagement is attributed to Kahn (1990)®, who articulated and defined dimensions on the theory of absence and presence – physical, emotional and cognitive – of the individual at work. After Kahn (1990), other concepts have contributed to the understanding of engagement, such as the concepts of Schaufeli et al. (2002), Bakker et al. (2008)® and, more recently, Siqueira et al. (2014)®, who considered engagement as “a

positive mental state based on beliefs about the intensity with which the individual feels vigorous and absorbed while performing their professional activities” (Siqueira et al., 2014, p. 150); such concept is the basis for this research.

In Brazil, there are still scarcely explored organizational contexts, as in religious organizations. The profile of volunteer work in the country indicates that among the 7.2 million people who do volunteer work, 79.6% of those interviewed developed volunteer work in a religious congregation, union, condominium, political party, school, hospital or asylum (IBGE, 2018), which is indicative of the importance of religious organizations in volunteer work.

Although religions share common assumptions (such as respect, love and equality), the traditional values of the Catholic religion in Brazil made it possible for the evangelical religion to attract more followers. For this reason, the country was recently considered as a secular state, thus an opportune space for research. Although Brazil is still a predominantly Catholic country, the number of evangelicals has increased by 61.45% in just 10 years, accounting for 22.5% of the country’s population (IBGE, 2010). Recent studies have confirmed this growth trend (Bernardelli et al., 2020), projecting that by 2032, the Protestant population will have outnumbered the Catholic population (Alves et al., 2017). As a large part of volunteering is carried out through religious organizations and taking the transition context into consideration, it is relevant to understand the motivations of volunteers affiliated with a religion whose values are significantly different from those of Catholicism.

There is evidence that religious organizations do not operate solely for the good of the organization or religion itself, but that most of their time is devoted to the community at large (Hughes, 2019). Volunteering is a social phenomenon with a relationship to religiosity (Hughes, 2019; Prouteau & Sardinha, 2015; Wilson & Janoski, 1995) and many faith-based organizations operate broadly through voluntary actors and is a valuable field for scientific research (Chaves, 2002).

Religious organizations produce environments and conditions that make it possible to build solid affective and working relationships among individuals of different races and ethnicities

facing social disparities, and who do not interact in other contexts (Kaiser, 2015); these relationships feed back into the intentions of volunteering (Rehberg, 2005; Schwadel, Cheadle, Malone, & Stout, 2016, Wilson & Janoski, 1995). In addition, previous studies have confirmed that religiously committed people are more inclined to engage in volunteer activities (Hughes, 2019; Schwadel et al., 2016; Johnston, 2013; Monsma, 2007; Ruiter & Graaf, 2006).

Studies show that social integration and personal engagement are factors that encourage volunteering (Hughes, 2019; Rehberg, 2005; Wilson & Janoski, 1995). Monsma's study (2007) reported that this relationship is associated with the religious commitment of individuals, since religiously committed people were more likely to participate in volunteering. In turn, Ruiter and Graaf (2006) found that the intention of religious people to participate in volunteering was presumed by arguments coming from the theory of networks. This confirms the idea that social integration, personal engagements, or the number of friends made by the volunteer in the religious organization can be encouraging factors for volunteering (Hughes, 2019; Rehberg, 2005; Schwadel et al., 2016; Wilson & Janoski, 1995). Considering the information above, religious organizations can be understood through the administrative perspective, i.e., going beyond religious issues.

## **2. SELF-ORIENTED AND OTHER-ORIENTED MOTIVES AND THEIR INFLUENCE ON VOLUNTEER ENGAGEMENT**

The concept of volunteering is not simple, nor is it consensual, and there are several definitions for it (Omoto & Snyder, 1995; Rego, Zózimo, & Correia, 2017; Wilson, 2000). This study is based on the concept of Snyder and Omoto (2009) because this definition has a perspective that includes aspects of volunteering which are important and necessary: the spontaneous decision to help others; the active and non-reactive action of the individual; who the beneficiaries of volunteering are; and the idea that volunteering helps to mitigate dilemmas in society.

Volunteer work is associated with the development of societies and the transformation of realities to minimize problems occurring in them (Snyder & Omoto, 2009). Therefore, business organizations

develop volunteer programs to make contributions to society and improve their corporate image (Fonseca, 2002; Gatignon-Turnau & Mignonac, 2015; Fischer & Falconer, 2001).

In addition, volunteering also presupposes donation (Souza & Medeiros, 2012). In this sense, donation involves issues relating to time (Wilson, 2000), labor (Souza & Medeiros, 2012), knowledge (Cavalcante et al., 2013) and resources (Snyder & Omoto, 2009) issues. For this purpose, business organizations see volunteer programs as ways to also develop competencies in their employees (Fischer & Falconer, 2001). Volunteer work experiences can improve communication and commitment in the company, as well as help develop greater levels of creativity (Fonseca, 2002) and, consequently, better products/services.

Studies on volunteering explore several themes, as well as different types of volunteering, including volunteer management (Beckhauser & Domingues, 2017), advisory volunteering (Bruch & Angnes, 2018), temporary volunteering (Pereira & Cavalcante, 2018) and tourism volunteering (Müller & Scheffer, 2019). As volunteering is a context that allows different aspects of personal development to be fostered (Rego et al., 2017), the field of research is vast. However, Omoto and Snyder (1995) mentioned three fundamental types of issues related to the nature of volunteering. Among them are those associated with motives, i.e., the reasons that lead people to get involved in a program and to do voluntary activities.

A motive is the reason that leads or guides a person to have a particular behaviour (Mascarenhas et al., 2014). The reasons for doing voluntary activities are the main points that distinguish volunteers from paid professionals (Cavalcante et al., 2013). In addition, based on the reasons for volunteering, it can be experienced in different ways (Ramos et al., 2016).

Basically, studies on the reasons for volunteering are developed in two lines. The first consists of studies that relate the motives reported by the sample (Pereira & Cavalcante, 2018). They reveal several motives for volunteering, and different motives are reported even by people involved in the same volunteer activity (Finkelstien, 2009).

The second line, which is the one followed by the present study, covers studies that intend to analyze the relationship between

a set of categorized reasons and some behaviour or condition. For example, satisfaction, well-being, engagement, organizational climate or volunteer retention (Allen & Bartle, 2014; Oliveira & Costa, 2016; Ramos et al., 2016; Stukas et al., 2014). The studies of the second line were based on the ideas of authors who established different categories or factors to analyze the reasons for volunteering (Clary et al., 1998; Oda, 1991).

This study is based on the two-category model (Oda, 1991), considered by Okun, Barr and Herzog (1998) as a less complex model. In this model, it is argued that the reasons for volunteering are related to one category that represents concern for oneself (self-oriented) and another that represents concern for others (other-oriented) (Garay & Mazzilli, 2003).

In examining the characteristics of reasons for volunteering, Oda (1991) found a greater tendency toward self-oriented reasons among the volunteers being studied, unlike Frisch and Gerrard (1981), who found other-oriented motives to be more influential. Moreover, Mascarenhas et al. (2014) and Sekar and Dyaram (2017) reported a greater influence of other-oriented motives for engaging employees in corporate volunteering.

Cornelis et al. (2013), Paço and Nave (2013) and Stukas et al. (2014) analyzed the volunteer satisfaction and found slightly different results. Cornelis et al. (2013) realized that other-oriented and self-oriented motives contributed to the satisfaction of the volunteer experience. However, Paço and Nave (2013) and Stukas et al. (2014) concluded that volunteers with other-oriented motives had a higher level of satisfaction in the volunteer experience.

Finally, the findings of Allen and Bartle (2014) and Haivas, Hofmans and Pepermans (2013), who investigated the relationship between motives for volunteering and engagement, showed that the way volunteers were motivated to do their activities influenced their engagement. Therefore, as it is a behaviour related to the intensity with which individuals are dedicated to an activity (Siqueira, Martins, Orengo, & Souza, 2014), it is relevant to evaluate how engaged people are in volunteer programs. After all, in this context, engagement has a singular importance (Alfes, Shantz, & Bailey, 2016).



Engagement is a behaviour with benefits for individuals and, consequently, for the organizations where these individuals operate (Alfes et al., 2016). Examples can be found in the study of Mol, Nijkamp, Bakker, Schaufeli and Kompanje (2018), in which the authors found that engagement balances work-related stress reactions; in the studies of Huynh, Xanthopoulou and Winefield (2014) and Oliveira and Rocha (2017), where it was found that engaged individuals – volunteers or paid professionals – tend to reduce their intention to rotate in organizations; in the study of Magnan, Vazquez, Pacico and Hutz (2016), whose results showed differences in the level of engagement of workers according to professional category; and in the study of Kašpárková, Vaculík, Procházka and Schaufeli (2018), in which the authors realized that people who were engaged had better performance than unengaged ones.

Considered as an important element for the progress and success of organizations (Malinen & Harju, 2017; Santos, Quel, Vieira & Rosini, 2019), engagement at work can also offer the organization a competitive advantage, as it is also associated with the good performance of employees at work (Bakker, Demerouti, & Brummelhuis, 2012). Even so, engaged individuals still show enthusiasm in activities outside of work, e.g., as sports, hobbies, and volunteer work (Bakker et al., 2012), as such the benefits and positive results still reach society in general (Moura et al., 2017; Schaufeli, 2013).

According to Schaufeli, Salanova, González-Romá and Bakker (2002), engagement is not a momentary and specific state, but a more persistent and lasting state, not focused on a particular object, event or individual. Like engagement, the motives for volunteering, as proposed in this study - other-oriented and self-oriented motives - are related to issues inherent in individuals, and not external to them. Thus, this is the first hypothesis formulated in the present study:

H1: The engagement of volunteers in evangelical religious organizations is related to their reasons for volunteering.

In this sense, the results of Allen and Bartle (2014) – in the context of volunteer work – and Renard and Snelgar (2018) – in the context of paid work – revealed that more intrinsic reasons were positively related to engagement. However, the intrinsic motives may be other-oriented or self-oriented. Thus, considering the possi-



bility of hypothesis H1 being confirmed, two other hypotheses were proposed, with the objective of finding what kind of influence the other-oriented and self-oriented motives could exert on volunteer engagement:

H1a: Other-oriented motives influence - in a highly significant and positive way - the volunteer engagement in evangelical religious organizations;

H1b: Self-oriented motives influence - in a moderately significant and positive way - volunteer engagement in evangelical religious organizations.

### **3 METHODOLOGICAL PROCEDURES**

This study is a quantitative-descriptive survey, conducted with Brazilian volunteers who do different volunteer activities in evangelical religious organizations. The research was aimed at obtaining a sample from the population of Brazilian volunteers who volunteer regularly – at least once a week – in evangelical religious organizations or in projects carried out in one of these organizations. The survey questions were about volunteering with their church for some other community cause - e.g., serving through the church on a community upliftment project and also volunteering for the religious group in their church.

The sample was accessed by personal contact, by telephone and, mainly by digital means, using the non-probability convenience sampling technique. Contacts were initiated through the network of relationships of researchers, volunteers known to be currently working in the local religious community. We then contacted volunteers and leaders or managers of volunteers from other locations, who were also known by the researchers. From then on, unknown volunteer leaders and managers from various organizations and localities were contacted. The snowball technique was used in these last two phases, after the initial contact.

Data collection was conducted in January and March 2020 through a structured questionnaire made available on an online platform. The questionnaire was divided into three sections. In the first two, questions were to be answered on a five-point Likert scale, ranging from 'I totally disagree' (1) to 'I totally agree' (5), and the

last section was designed to gather information on the respondents' profile.

The first section aimed at identifying the level of volunteer engagement. For this purpose, the Work Engagement Scale (EEGT), i.e., the Brazilian adaptation validated by Siqueira et al. (2014) of the UWES (Schaufeli et al., 2002), was used. UWES is the most widely used instrument to measure engagement among the previously reviewed studies, and it maintains its validity and reliability. Originally, the EEGT – as well as the UWES – was developed to measure the engagement of paid workers. However, in this research, the items were adjusted to correspond to volunteering, replacing, for instance, the expression 'while I work' with the expression 'while I do my volunteer activities'.

The engagement scale has been widely used to measure voluntary engagement with satisfactory results (Huynh, Metzger & Winefield, 2012; Kossowska & Łaguna, 2018; Allen & Prange, 2020). For this study, the questionnaire was used in its unifactorial structure (Shirom, 2003), and the questions were adapted to the context of volunteer work, with six items remaining.

The second section was designed to identify the reasons that make an individual decide to volunteer. For this section, an adaptation of the Volunteer Functions Inventory (VFI) (Clary et al., 1998) was used. It was reorganized to compose the two categories proposed in this study - other-oriented and self-oriented. These terms were used as Oda (1991) and Stukas et al. (2014) applied them, in the belief that they can capture the perspective of the categories more accurately, which include motives focused on the context of volunteering. In other words, they are not directed to individuals themselves nor do they represent any personal characteristics.

The VFI is a scale originally developed in English, but it has already been adapted and modified for different contexts (Kim, Zhang & Connaughton, 2010; Chacón et al., 2017). The justification for choosing an international scale is that there is no Brazilian scale to measure the self or other motives of volunteers. To get around this problem, translation was performed using the systematic method (Junior, 2016) and collaborative and interactive translation (Douglas & Graig, 2007).

According to Stukas et al. (2014), there is no exact agreement among researchers about the reasons that should be categorized as other-oriented or self-oriented. For this study, the VFI was reorganized based on its six functions (Clary et al., 1998), in the concept of other-oriented or self-oriented categories (Sekar & Dyaram, 2017) and according to the way these and other authors have subdivided the VFI in their studies (Cornelis et al., 2013; Jiranek, Kals, Humm, Strubel, & Wehner, 2013; Ortiz, 2018; Stukas et al., 2014).

Of the 30 items in the original VFI, this study used 18 items that fit the study's organizational context best. The other-oriented category was composed of three items of the values function, three items of the social function, one item of the enhancement function and one item of the understanding function. The self-oriented category was composed of three items of the career function, three items of the protective function, two items of the enhancement function and two items of the understanding function.

Based on the objective of analyzing the relationship between motives for volunteering and engagement, the theoretical framework enabled engagement in volunteer work to be determined as a dependent variable, and two motives (self-oriented and other-oriented), as independent variables.

To build the analysis model, tests were performed to assess the correlation or influence of the sample's sociodemographic groupings on the variables of engagement and VFI. However, no significant differences were found between the groups and between sociodemographic variables and the VD and VI variables. In this way, the model was built with only engagement and VFI variables but without control variables.

The data analysis was performed using several types of statistical software, with reliability tests of the instruments, measured by Cronbach's alpha, exploratory factor analysis (EFA) and confirmatory factor analysis (CFA) to measure the model's factorability and adjustment degree. After that, descriptive and frequency statistics and, finally, linear regression analysis were performed to test the hypotheses. For the analyses, IBM SPSS® and SPSS AMOS® software programs were used.

CFA was performed to analyze the degree of adjustment of the research model. The following tests were performed: chi-square ( $\chi^2$ ) and significance level ( $p$ ); chi-square ratio ( $\chi^2/g.l$ ); Goodness of Fit Index (GFI); GFI Adjusted for Degrees of Freedom (AGFI); Root Mean Square Residual (RMR); Root Mean Square Error of Approximation (RMSEA); Bentler's Comparative Fit Index (CFI) and Bentler and Bonett's Non-normed Fit Index (NNFI). Importantly, based on the previous literature (Hatcher, 1994), the estimation method used was the maximum likelihood, with expected values for  $\chi^2/g.l < 2$ ,  $GFI \geq 0.85$ ;  $AGFI \geq 0.80$ ;  $RMR \leq 0.10$ ;  $RMSEA \leq 0.08$ ;  $CFI \geq 0.90$  and  $NFI \geq 0.90$ . In the proposed model, the statistics showed  $\chi^2 = 796.341$ ;  $DF = 249$ ;  $\chi^2/g.l = 3.198$ ;  $p < 0.000$ , and in the adjustment measures the following indexes were measured:  $GFI = 0.814$ ;  $AGFI = 0.776$ ;  $RMR = 0.086$ ;  $RMSEA = 0.084$ ;  $CFI = 0.761$ ,  $TLI = 0.735$  and  $NFI = 0.690$ ). The criterion to recognize quality followed the suggestion of the literature, which recommends at least three tests with rates of adequacy equal or higher than their reference value (Kline, 1994).

The EFA of the scales used to prepare the hypothesis test was also performed. The critical points of each index were observed, especially the eigenvalues, sedimentation points related to each factor and the communalities. Table 1 shows some important scores to attest the factorability of the sample, considering that the critical point of the Kaiser-Meyer-Olkin (KMO) test is 0.60 and of the Bartlett's test of Sphericity should be significant ( $p < 0.05$ ) (Hutcherson & Sofroniou, 1999; Pestana & Gageiro, 2005).

*Table 1 – EFA result of the scales*

Scale	N Factors	KMO	Extracted Variance	Sig.
VIF	2	0.871	41.216	0.000
Engagement	1	0.786	48.606	0.000

To prepare the linear regression model, the four basic requirements of the model were met: verification of discrepant values (outliers), non-existence of autocorrelation (i.e., the difference between the predicted value and the observed value), normal distribution

of the sample and homoscedasticity. The residual suggested the exclusion of three cases, leaving a sample of 311. For the diagnosis by case for discrepant values, the test presented standardized values within acceptable limits (values between -3 and +3), ranging from -2.939 to +2.229.

To verify the absence of autocorrelation among the residues, the Durbin-Watson test was performed, and it showed the value of 1.950, which was considered as acceptable because it was in the range between 1.5 and 2.5. To confirm homoscedasticity, a graph was designed to evaluate the difference between the adjusted predicted residues (X) and the adjusted residues (Y); in addition, a histogram of the standardized residues was produced to check if the residues presented normal distribution. ANOVA was also performed to evaluate the homogeneity and variance of the model (F-test = 25,434) and reject the null hypothesis ( $h_0$ ), in which the adjustment of the model without the predictor is equal to the adjustment of the model with the predictor. The rejection of  $h_0$  allowed accepting the alternative hypothesis ( $H_1$ ), reinforcing the predictive capacity of the model.

#### 4. RESULTS

Data collection from this research obtained a return of 311 valid questionnaires, forming a sample with respondents living in 21 Brazilian states. To compose the sample, the non-probability sampling technique was used, as it is considered more appropriate when researchers do not have operational access to respondents. In the case of volunteers from Brazilian evangelical churches, there is no register or formal registration system, and many volunteer actions take place informally. For this reason, it is understood that convenience access is the best strategy to access the study audience, while recognizing that the chosen criterion focuses on the imprecision of the results and is not suitable for generalizations (Kinnear & Taylor, 1979). It is also clear that the phenomenon of volunteering in evangelical churches is recent in Brazil; therefore, the results found in this study contribute to the generation of insights for future studies (Kinnear & Taylor, 1979).

The data from the sociographic profile of the sample pointing out the predominance of male volunteers, middle-aged volunteers,

married volunteers, graduate or post-graduate volunteers, volunteers who have another professional activity, volunteers who dedicate 1 to 10 hours per week and volunteers who have been involved in volunteering for up to 5 years. Regarding the areas of activity, the participants answered multiple choice questions, as some of them volunteer in more than one project. The nine fields of volunteer work that were the most frequent were: kindergarten education (57), teaching youth and adults (112), art and culture (71), assistance to the sick (41), projects with the elderly (46), projects with needy or vulnerable children (29), projects with support groups (41), assistance to the homeless (26) and assistance to drug addicts (30).

Then, the reliability of the instruments was verified, i.e., assessed through Cronbach's Alpha. The general average score was 0.744 for the engagement scale (adapted EEGT) and 0.899 for the motif scale (adapted VFI), confirming the statistical validity of the instruments. Through descriptive analysis, the means and standard deviations of each item were identified.

The items in the scale that assessed the reasons for volunteering indicated means with moderate and high values, ranging from 2.37 (SD=1.335) to 4.74 (SD=0.561). In general, the respondents found items with other-oriented motives to be more important; for example, 'I feel that volunteering is important to help others' - and items with self-oriented motives to be less important - for example, 'volunteering is a good escape from my problems'.

In the scale that measured volunteer engagement, the items indicated high means, ranging from 3.96 (SD=1.020) and 4.51 (SD=0.647). These data show that the respondents expressed a high level of engagement when developing their volunteer activities, placing a slightly higher emphasis on issues related to vigor (M=4.49), compared to those related to absorption (M=4.24).

After checking the reliability of the instruments, multiple linear regression was performed to test the influence of self-oriented and other-oriented motives on engagement. The results revealed high-intensity and statistically significant influence of the motives on the volunteer engagement (Table 2).

*Table 2 – Summary of the model used and regression  
 between engagement and motives*

Model	R	R <sup>2</sup>	Adjusted R <sup>2</sup>	Standard estimate error		
1	0.376a	0.142	0.136	0.472		
		Non-standardized coefficients		Standardized coefficients		
		B	Standard Error	Beta	t	Sig.
	(Constant)	3.175	0.186		17.065	0.000
	Self-oriented	0.099	0.045	0.160	2.182	0.034
	Other-oriented	0.212	0.063	0.247	3.359	0.001

a. Predictors: (Constant), Other-oriented, Self-oriented

These results show the significant relationship between the reasons for volunteering and volunteer engagement. The explanatory capacity ( $R^2 = 0.145$ ) can be considered as low or regular, but it was satisfactory for the investigation. In general, it is plausible to say that approximately 38% of the engagement of the study volunteers can be explained by the reasons that lead them to develop their volunteer activity.

The data showed that the relationship between other-oriented motives and engagement is significant with high intensity ( $B=0.247$ ;  $p<0.001$ ); and the relationship between self-oriented motives and engagement is also significant, but with lower intensity than the previous relationship ( $B=0.160$ ;  $p<0.034$ ).

The results of the analysis, in the first place, show that all the hypotheses were statistically confirmed, i.e., there is a statistical relationship between the motives and the volunteer engagement, and both other-oriented and self-oriented motives positively and significantly influence their engagement. Secondly, the results indicated a difference in significance in the data, which confirmed the hypotheses. Hypothesis H1a was confirmed, proving that other-oriented motives have a highly significant influence ( $p=0.001$ ) on volunteer engagement, while for hypothesis H1b, also confirmed, self-oriented motives had a positive and moderately significant influence ( $p=0.034$ ).



## 5. DISCUSSION

The data from the sociographic profile of the sample corroborates the studies of Paço and Nave (2013), Allen and Bartle (2014), Stukas et al. (2015), Malinen and Harju (2017), Jiang et al. (2018) and Pereira and Cavalcante (2018), pointing out the predominance of male volunteers, middle-aged volunteers, married volunteers, graduate or post-graduate volunteers, volunteers who have another professional activity, volunteers who dedicate 1 to 10 hours per week and volunteers who are involved in volunteering up to 5 years.

An aspect to be highlighted in the profile of the participants is that a great part of them are over 45 years old: 36% of the study sample. Although no significant differences were found between the groups regarding the reasons for engagement, the issue of age group should be considered, since previous studies linked volunteering with healthy aging (Silva, 2003) and with reasons for engagement. In this sense, the present study contrasts with the results of the study carried out in St. Louis (USA), in which there was a difference between men and women. While women mentioned both altruistic and social reasons, elderly men named only social reasons for getting involved in volunteering actions (Morrow-Howell & Mui, 1989).

These data show that the respondents expressed a high level of engagement when developing their volunteer activities, a similar result to the one found by Moura et al. (2017). These results also show the significant relationship between reasons for volunteering and volunteer engagement, similarly to the findings of Allen and Bartle (2014) and of Haivas et al. (2013).

Another finding from the linear regression analysis was that the engagement of the study sample volunteers was positively affected by the other-oriented and self-oriented motives. However, the other-oriented motives had greater influence, i.e., the more the motives of the volunteers were oriented to other people, the more engaged they were.

The data showed that the relationship between other-oriented motives and engagement is highly significant while the relationship between self-oriented motives and engagement is also significant, but with lower intensity than the previous relationship. These findings corroborate the previous study by Shantz et al. (2014), who

found evidence that individuals with other-oriented motives would be more inclined to engage in their activities.

These results are in line with some previous studies that theoretically or empirically identified the possibility of a coexistence of self-oriented and other-oriented motives (Cornelis et al., 2013; Mascarenhas et al., 2014). For these authors, the same individual may have motives that fit both categories, which could explain the positive influence found in this study of both types of motives on engagement.

Based on the analyses made, it can be argued that part of the engagement of the volunteers who work in religious organizations is explained by the reasons they have for developing the activity. It can also be inferred that, since volunteer engagement is more influenced by other-oriented motives, the more the motives of volunteers are oriented towards others, the more likely they are to become more engaged in developing their volunteer activities.

It should be noted that this study did not treat these categorizations as if the categories were organized at opposite ends under a hierarchy; it was considered that other-oriented and self-oriented motives can be combined or mixed, according to the findings of Rehberg (2005). That is, individuals may have motives that are not solely other-oriented or self-oriented, but rather a combination of them, with a greater inclination towards one of these categories.

The study used the non-random sampling technique because access to respondents would be more effective. Although this technique does not allow generalizations, the researchers understand that the heterogeneity of the sample was ensured and that the methodological rigor of the analysis contributes to ensuring the validity of the study. The literature points out that studies with non-random sampling can be useful, especially if they are conducted with methodological rigor, as they may shed light on the phenomenon and help other researchers define samples more accurately (Brislin & Baumgardner, 1971). As mentioned above, the phenomenon of volunteering in evangelical churches is recent in Brazil, and more studies are needed for an analysis of the phenomenon from a qualitative and quantitative perspective.

## 6. FINAL CONSIDERATIONS

Every day, people in different parts of the world find reasons to get involved in some cause or volunteer activity. Knowing how to identify these reasons and their relationship with the engagement of these people is helpful to organizations, managers and leaders in the processes of volunteer management. Thus, the objective of this investigation was to analyze the influence of self-oriented and other-oriented motives on the engagement of Brazilian volunteers who work in evangelical religious organizations.

This study showed that volunteer engagement is largely explained by the reasons they have for dedicating themselves to a volunteer activity. Thus, the more other-oriented motives a volunteer has, the more engaged he or she will be in developing his or her volunteer activities. This study contributes to the theory by showing that engagement is reinforced more by other-oriented than self-oriented motives, but they are both impactful forces driving volunteering.

Although there was a high correlation between other-oriented and self-oriented motives, there was also a statistically significant difference. This shows that it is complex to homogenize the level of volunteer engagement, because volunteers are not engaged in their activities in the same way. Finally, the finding that engagement is influenced by the reasons that lead someone to volunteer, is in line with previous reports in the literature, i.e., the reasons and engagement are related to the context of volunteering that occurs in evangelical religious organizations.

The study achieved its objective of analyzing the relationship between the reasons for the engagement of this specific group of volunteers. Its main theoretical contribution was to differentiate these motives into Self and Other to shed light on the differences between them; this way, the concept could be distinguished in two directions of analysis. Thus, it is expected that the study will contribute to the development of management policies and practices capable of enhancing engagement.

In a managerial perspective, the results of this study suggest the importance of considering some additional factors when selecting, allocating/reallocating volunteers, or other planning activities with respect to them in volunteer organizations. Generally, volun-

teers are engaged in their activities, perhaps because of the nature of volunteering. However, the results of this study showed that volunteers do not all engage on the same level. Those with other-oriented motives tend to have greater engagement than those with self-oriented motives.

This study recognizes that, for quantitative empirical research, the sample size of this study (n=311) limits the generalization of conclusions, especially as it is a non-random sample. On the other hand, the profile analysis showed a good stratification of the public, i.e., very similar to the population distribution measured by the official census (IBGE). Another limitation is that we have only focused on evangelical religious organizations. Considering all religions and the size of Brazil, the data represent the perception of only a part of religious entities. Future studies could compare voluntary engagement between religions to analyse the phenomenon of diversification and increase in the non-Catholic religious population.

Conducting further research on volunteering is important for the academy, for organizations, for society at large, because these studies can provide important input for the choice and maintenance of volunteers or other planning activities that involve these people in organizations. Future studies could replicate this study with volunteers working in non-religious organizations; another suggestion is sorting the sample by the type of volunteering, thus allowing a broader comparison and analysis about the relationship of motives and engagement in other contexts or different types of volunteering.

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