

### **Abstract**

Recent literature on prosocial behavior has emphasized on the joint role of traits, values and self-efficacy beliefs in prosocial behavior. Even though some attention has been paid to studying the role of traits and values in volunteering literature, the role of self-efficacy beliefs has not been explored. This study seeks to delineate the joint and individual effects of each of these three variables, by distinguishing between primarily helping and primarily community involvement types of volunteering. While agreeableness and extraversion traits, self-transcendence values and empathic and social self-efficacy beliefs play a crucial role in helping type volunteering, extraversion trait, achievement and stimulation values and social self-efficacy beliefs play a crucial role in involvement type volunteering. These relationships are specified in nine hypotheses. Besides, a model specifying mediating role of values and self-efficacy beliefs on the relationship between traits and volunteering is developed and tested. Empirical results offer partial support (N=228).

**Keywords:** *Volunteering, traits, values, self-efficacy beliefs, India*

## **Volunteering: Role of traits, values and self-efficacy beliefs**

### **Introduction**

What role do traits, values and self-efficacy beliefs play in volunteering? Even though some attention has been paid to address this question in the extant literature volunteering, the question needs be explored in greater detail. Recent literature on prosocial behavior has emphasized on the crucial role of these personality variables in prosociality. Prosociality is the enduring nature of individuals to exhibit prosocial behaviors such as sharing, caring, helping and showing empathic concern (Caprara, Alessadri & Eisenberg, 2011). Studies have found traits, values and self-efficacy beliefs to account for significant variation in prosociality (Caprara et al., 2011; Caprara, Alessandri, Di Giunta, Panerai, & Eisenberg, 2010; Caprara & Steca, 2007). It is thus plausible that traits, values and self-efficacy beliefs play an important role in volunteering too, given that some kinds of volunteering behavior have a prosocial dimension.

Out of these three variables, values have received the most attention in volunteering literature. Dekker and Halman (2003) contend that values play an important role in volunteering. Values, which are deep rooted dispositions that guide behavior can manifest as motivations for volunteering (Dekker and Halman, 2003). Likewise, Wilson (2000) contends that motives play a crucial role in public discourse about volunteering. Substantial attention has been directed towards developing an inventory of volunteering motives (see Clary & Snyder, 1999; Clary, Snyder & Ridge, 1992). In a review on volunteering, Wilson (2000) finds only weak and inconsistent support for the relationship between values and volunteering. However, only religious and civic values like altruism, beneficence, justice, equality and inequality have been considered in studies which have examined the relationship between values and volunteering (Wilson, 2003). Role of other values needs to be explored. In case of traits, a few studies have found agreeableness (Smith & Nelson, 1975) and extraversion (Burke & Hall, 1986; Kosek,

1995; Smith & Nelson, 1975) to be positively related to volunteering. In case of self-efficacy beliefs, literature is mostly silent on their role in volunteering.

Besides, volunteering literature is mostly silent on the interactions between traits, values and self-efficacy beliefs. Study by Carlo, Okun, Knight, and de Guzman (2005) is a rare exception. They examine the role of interplay between traits and motives on volunteering and have found the role of agreeableness and extraversion to be partially mediated by prosocial value motivation. There is a need to further explore such interaction effects. Studies on prosocial behavior have emphasized on the importance of joint role of traits, values and self-efficacy beliefs in predicting tendencies to behave prosocially (Caprara et al., 2011).

This paper seeks to fill the above gap by examining both the individual and joint roles of traits, values and self-efficacy beliefs in volunteering. The first section reviews extant literature and emphasizes on the need to distinguish between different types of volunteering behaviors. We find that distinguishing between primarily helping and primarily involvement types of volunteering leads to a better understanding in terms of delineating the role of specific traits, values and self-efficacy beliefs. We then argue out how different traits (extraversion and agreeableness), values (benevolence, universalism, achievement and stimulation values) and self-efficacy beliefs (empathic and social) influence helping and involvement type of volunteering. First we focus on the independent effects of these three variables. The next part of the paper focuses on joint effects and proposes a model that specifies how traits, values and self-efficacy beliefs interact in influencing volunteering. Nine hypotheses have been developed and empirically tested using a sample of 228 students. Implications for future research and practice are then discussed.

## Literature review

### Volunteering

Broad range of activities is covered under volunteering (Dingle, 2001). Volunteering expresses differently and implies different things in different countries and cultures (Dekker & Halman, 2003). Nonetheless, volunteering broadly implies any activity in which one invests one's own time freely for the benefit of others (Wilson, 2000). Generally, it is unpaid, non-obligatory and takes place in an organized context (Dekker & Halman, 2003). Defined this way, volunteering does not preclude volunteers from gaining benefits from such work. From a behavioral perspective volunteering is defined, simply, as producing goods or services below market prices without any reference to intentions (Wilson, 2000). According to this definition, volunteering does not even entail a desire to help others. The distinction between activities that involve an intention to help others and activities that do not involve such intention is clear in Dingle's (2001) classification. Dingle's classification of volunteering activities includes: Mutual and self-help (jointly managing public goods etc.), philanthropy or service (beneficiaries being deprived sections not belonging to volunteer's group and largely organized by nonprofit), campaigning or advocacy (supporting cause and interest of either own group or other group), and finally, participation and self-governance (working on boards, committees of non-profit organizations etc.).

As can be seen from above, volunteering covers a broad spectrum of activities, which could be influenced differently by different traits, values and self-efficacy beliefs. To fully understand the effect of these variables it is necessary to specify the type of volunteering under consideration. Broadly, literature seems to suggest that volunteering is an unpaid service done in an organized context, with or without the intention to help others. Volunteering thus entails two

aspects; prosocial or helping aspect and community involvement aspect. Accordingly, volunteering can be classified into two categories of behaviors, one which consists of *primarily* helping behaviors and the other consisting of *primarily* community involvement behaviors. We say *primarily* because, the distinction between these two types is not always clear. A volunteering activity, can involve both helping and community involvement aspects. However, depending on which of these two aspects is the dominant one, it is possible to classify the activity as either '*primarily* helping' or '*primarily* community involvement'. For simplicity, in this paper, we will refer to these two types as helping-volunteering and involvement-volunteering respectively. In Dingle's (2001) classification, while philanthropy or service category clearly belongs to the helping type, mutual and self-help groups, participation and self-governance categories belong to the involvement type. Campaigning or advocacy category can belong to either type depending on whether it concerns the interests of other groups or one's own group. This distinction between helping and involvement types is important for delineating the role of different traits, values and self-efficacy beliefs in volunteering.

### **Social interaction and volunteering**

Several studies have emphasized on the importance of social interaction and social networks in influencing volunteering behavior. Wilson and Musick (1998) found that social networks and social interaction are key determinants of volunteering. Similarly, Putnam (2000) showed that formal groups, both religious and secular, play a major role in volunteering. Lee et al. (1999) found that volunteering is much more influenced by socialization and relationships with others than giving, suggesting that social interaction plays a greater role in volunteering than in giving. Wilson (2000) reasons that high-income people volunteer more than low-income people in spite of higher opportunity costs, because, belonging to higher socio economic status

possibly connects them into more social networks. Similarly, Jones (2006) argues that volunteering is facilitated by face-to-face social ties and individuals' relationships with others. Jones found that community ties are the strongest predictors of volunteering behavior. Community integration strongly influenced the number of hours people spent volunteering. In their study, personal resources like income, education and wealth played a less important role in understanding volunteering behavior. Surprisingly, even prosocial values did not play a significant a role after taking into effect the role of community integration.

Strong social networking leads to greater awareness of voluntary organizations and social issues. It also leads to a greater likelihood of being asked, encouraged and influenced to volunteer. Volunteering in turn results in a more active investment in community integration. Social interaction, thus, seems to play a crucial role in both types of volunteering, more so in involvement type of volunteering, for which social network and interaction are prime motivators. Consequently, traits, values and self-efficacy beliefs that influence social interaction are of importance in influencing volunteering behavior.

### **Traits, values and self-efficacy beliefs**

Caprara et al., 2011 examined the role of traits, values and self-efficacy beliefs in prosocial behavior. They found that all three contribute to prosociality and together explain a significant portion of unique variance in prosociality. Besides they also found values and self-efficacy beliefs to mediate the relationship between traits and prosocial behavior. We draw on this framework to examine the independent and joint roles of traits, values and self-efficacy beliefs in volunteering. First we will focus on the independent effects.

### **Role of traits**

Traits refer to individual differences in tendencies to show stable patterns of thoughts, feelings and behavior (Costa & McCrae, 1992). Five Factor theory (Costa & McCrae, 1992) identifies five such traits also referred to as the Big Five; openness to experience, conscientiousness, extraversion, agreeableness and neuroticism. The five factor structure has been shown to have good validity across many countries and cultures (McCrae & Costa, 1999).

Out of these five traits, the trait agreeableness has been found to be strongly linked to prosocial behaviors (See Caprara et al. 2011). Costa and McCrae (1992) associate altruistic, trustworthiness and trusting behavior with agreeableness. Agreeable people value affiliation and tend to be cooperative, trusting, gentle, and kind. They are also compliant and modest. Specific to volunteering, extant literature finds agreeableness to be positively related to volunteering (Carlo et al., 2005; Smith & Nelson, 1975). In fact, Carlo et al., (2005) found agreeableness trait to be the strongest predictor of volunteering. However, this study included only helping type volunteering behaviors. Given the strong association between agreeableness and prosocial behavior (see Caprara & Steca, 2007) it is likely that agreeableness is associated with help-volunteering.

On the other hand, extraversion is likely to influence both types of volunteering. Extraversion is viewed as an aggregate of two components – affiliation and agency (Costa & McCrae, 1992). While affiliation indicates a need to have warm personal relationship, agency stands for the need for being assertive and influential. Extraverts experience and express positive emotions. Extraverts also tend to seek stimulation and find change as stimulating (Costa & McCrae, 1992). Specific to volunteering, extraversion is found to have a positive influence (Burke & Hall, 1986; Carlo et al., 2005; Kosek, 1995; Smith & Nelson, 1975). As discussed

earlier, social networks play a very important role in volunteering, sometimes even more than values and personal resources. The gregarious and active nature of extraverts draws them naturally into many social networks. Extraverts are more involved in social networks and hence are more aware of volunteering organizations. Strong social networks also imply that they are more likely to be requested to volunteer. In fact, Wilson (2000) considers social networks as the main reason why extraverts volunteer. However, the affiliation component of extraversion, with a need to experience warm personal relationships, can motivate helping type behavior also. Thus, we posit that extraversion is likely to influence both types of volunteering.

However, warmth aspect of extraversion forms only a small part of it. Extraversion is mainly defined by agency, activity and energy. Extraversion is more of a self-enhancement trait than a self-transcendent trait (Wilson, 2000). The prosocial or helping component in extraversion is small compared to the gregarious, activity seeking nature, which is important for social interaction and social networking. Hence, we posit that extraversion will have greater influence on involvement-volunteering than help-volunteering. The above discussion can be summarized in the following two hypotheses.

*Hypothesis 1: While agreeableness is positively associated with help-volunteering, extraversion is positively associated with both help-volunteering and involvement-volunteering.*

*Hypothesis 2: Extraversion is associated more strongly with help- volunteering than involvement-volunteering.*

### **Role of values**

Caprara et al. (2011) argue that traits do not result in prosocial behaviors, unless people value others' welfare. According to them, values set such motivational goals and enhance the capacities needed to achieve these goals. Values are cognitive representations of desirable,



abstract goals (Schwartz, 1994). According to Schwartz, they are general principles and beliefs that guide behavior and serve as standards according to which people evaluate self and others. They are trans-situational and transcend specific actions. The hierarchy of values, the order of relative importance people give to different values, is relatively stable. This stability gives values an enduring dispositional nature that guides consistency in behavior. Schwartz's value theory (1994) constitutes ten such basic values, which express distinct motivations. This theory also identifies the dynamics of compatibility and conflict among them. The ten values are conformity, tradition, benevolence, universalism, self-direction, stimulation, hedonism, achievement, power and security. Each of these values is congruent with a set of few other values and conflict with another set of values. Such relations of congruence and compatibility form the value structure, and this value structure is similar across various cultures (Schwartz, 1994). However, relative importance that individuals and groups give to each of these values differs substantially.

These ten values can be grouped into four broad higher order categories and then in to two bipolar dimensions. The group 'openness to change' consists of self-direction and stimulation values. This group competes with the opposite higher order group 'conservation' which consists of security, conformity and tradition values. On the other bipolar dimension, 'self-transcendence' group consisting of universalism and benevolence values opposes and competes with 'self-enhancement' group, which consists of power and achievement values. Hedonism, the remaining tenth value belongs to both openness to change and self-enhancement.

Out of these ten values, self-transcendence (universalism and benevolence) values have been found to influence prosocial behaviors (see Caprara & Steca, 2007). Specific to volunteering, Wilson (2000) finds that studies have so far shown only a weak and inconsistent relation between values and volunteering. However, such studies have only studied moral or

prosocial values like altruism, beneficence, justice, and equality (Wilson, 2000). Other values might as well play a role. Clary and Snyder (1999) find that volunteering is influenced by several motivations. Similarly, Dekker and Halman (2003) argue that different people are attracted to same type of volunteering by different value systems. For instance, achievement values can lead to volunteering behaviors when these behaviors bring social acceptance and accolades (Schwartz, 2010). Besides, according to Wilson (2000), volunteering need not always entail a desire to help others and volunteers may even seek benefits from the activity. Clary and Snyder (1999) contend that volunteering is motivated by both self-transcendence (altruistic) as well as self-enhancement (egoistic).

Clary and Snyder (1999) identified six motivations for volunteering: expressing prosocial values (values), seeking to exercise unused skills or learning about the world (understanding), psychological growth and development (enhancement), gaining career-related experience (career), strengthening social ties (social) and overcoming negative feelings and personal problems (protective). These six motivations can be linked to the set of values as specified by Schwartz (1994). While the prosocial values motive clearly belongs to self-transcendence values, the career motive clearly belongs to the achievement values. Achievement values can motivate people to gain career-related experience. The understanding motive draws mainly from stimulation values and partly from achievement value. Stimulation values endorse the motivation for having a varied and exciting life and seeking stimulating experiences (novelty, change and challenge) (Schwartz, 1994). Understanding motive draws from stimulation values when it concerns with learning about new things, gaining new perspectives and learning to deal with a variety of people. When it refers to gaining experience and exploring strengths, it is likely to draw from achievement value. Social motive draws from achievement and stimulation values.

The values of achievement and stimulation endorse motivational goals that draw people into extensive social networks. Social networks help people in achieving their personal goals and can serve as sources for excitement seeking and stimulation. Besides, achievement values emphasize on striving to excel by demonstrating competence according to social norms (Schwartz, 1994). Enhancement motive, which concerns with the need for being perceived as important and needed, also belongs to achievement value. In summary, apart from self-transcendence values, achievement and stimulation values are also likely to play a role in volunteering.

The distinction between primarily helping type and help-volunteering and involvement-volunteering is of importance in understanding the role of values. It is likely that self-transcendence values, which are crucial in case of prosocial behavior, influence help-volunteering. Involvement-volunteering, on the other hand, might entail achievement and stimulation values. Stimulation values, by motivating to seek varied life experience and achievement values by motivating to strive to excel by demonstrating competence according to social norms serve as motivations for community involvement and extensive social interaction.

*Hypothesis 3: While universalism and benevolence values are associated with help-volunteering, achievement and stimulation values are associated with involvement-volunteering.*

Prosocial literature examines the combined role of benevolence and universal values (self-transcendence) on prosocial behavior (Caprara & Steca, 2007; Caprara et al., 2011). Specific to volunteering it is necessary to distinguish between these two values. While benevolence promotes a concern for the welfare of one's in-group, members who are in frequent personal contact, universalism promotes a concern for the welfare of everyone, including those that do not belong to in-group, sometimes even nature. Accordingly, while benevolence is likely to relate to prosocial behaviors that benefit one's in-group, universalism is likely to promote

prosocial behaviors that benefit people in general. Helping-volunteering largely involves helping out-group than in-group. Help-volunteering mostly involves helping those who are not frequently in personal contact. Therefore, it is likely that universalism has a greater role to play in help-volunteering.

Hypothesis 4: *Universal values play a greater role in help-volunteering than benevolence values.*

### **Role of Self-efficacy beliefs**

Values serve as motivational goals for behavior. However, for such motivation to result in action, people need to have self-efficacy beliefs about their abilities to exhibit such behaviors (Caprara & Steca, 2007). Self-efficacy is the belief in one's competence and capabilities to cope successfully with emergent situations (Bandura, 2001). Self-efficacy is essential for developing competencies and regulating action.

Self-efficacy beliefs play a more direct role than values in prosocial behavior (Caprara et al., 2011). Interpersonal self-efficacy beliefs include empathic and social self-efficacy beliefs. Empathic self-efficacy beliefs are the beliefs of a person about his capacity to understand others' perspectives, feelings and needs (Alessandri et al., 2009). These beliefs have been shown to influence various prosocial behaviors. Like all prosocial behaviors, expressing concern for others and some understanding of other's emotions and perspective are important in case of helping type of volunteering. Therefore, empathic self-efficacy is likely to be associated with this type of volunteering. Similarly, social self-efficacy, which is the belief of a person about his capacity to effectively interact and manage relationships with others, has also been shown to influence prosocial behavior (see Caprara & Steca, 2007). Helping behavior entails significant social interaction. Therefore, social self-efficacy is also important in case of helping-type

volunteering. On the other hand, since involvement type volunteering requires extensive social interactions and social networks, social self-efficacy appears to play an important role in this type of volunteering also. In other words, while social self-efficacy is likely to play an important role in both types of volunteering, empathic self-efficacy is likely to be of significance only in case of primarily helping type volunteering. Further, because social interaction and networks are more important for involvement type of volunteering than helping type of volunteering, we expect social self-efficacy beliefs to play a greater role in involvement type of volunteering than in helping type of volunteering,

*Hypothesis 5: While social self-efficacy beliefs are associated with both types of volunteering, empathic self-efficacy beliefs are associated with only help-volunteering.*

*Hypothesis 6: Social self-efficacy beliefs are associated more strongly with involvement-volunteering than with help-volunteering.*

### **Mediation mechanisms**

This study seeks to explore the influence of traits, values and self-efficacy beliefs in volunteering. So far, we have discussed the independent effects of traits (extraversion and agreeableness), values (achievement, stimulation, benevolence and universalism) and self-efficacy beliefs (empathic and social) on helping and involvement types of volunteering. The next section, discusses the combined effects of traits, values and self-efficacy beliefs and delineates the pathways through which these variables interact to influence volunteering.

#### **Extraversion pathway**

Achievement and stimulation values are likely to mediate the influence of extraversion on primarily involvement type of volunteering. Extraverts cherish values that define activity, pleasure, challenge and excitement (Roccas, Sagiv, Schwartz, & Knafo, 2002). Roccas et al.

reported that extraversion is positively correlated with achievement values (0.31) and stimulation (0.26) values. As detailed earlier, achievement and stimulation values promote involvement type of volunteering.

Regarding self-efficacy beliefs, social self-efficacy beliefs are likely to play an important role in this pathway. Extraverts are high on generalized self-efficacy (Judge, Erez, Bono, & Thoresen, 2002) and social self-efficacy (Di Giunta, Eisenberg, Kupfer et al., 2010). More importantly, Di Giunta et al. contend that strong correlations between extraversion and social self-efficacy point to the mediating role that social self-efficacy plays in channeling and fully actualizing the extraversion disposition.

*Hypothesis 7: Achievement and stimulation values and social self-efficacy beliefs are likely to mediate the relationship between extraversion and involvement-volunteering.*

Social self-efficacy beliefs are also likely to mediate the relationship between extraversion and helping-type volunteering. As discussed earlier, since helping behavior also entails significant social interaction, social self-efficacy beliefs are important even in case of helping-type volunteering. Caprara and Steca (2007) have found a significant relationship between social self-efficacy and prosocial behavior. Extraversion is not significantly associated with universal and benevolence values, which are important in helping type volunteering behavior. Therefore, these values are not likely to mediate the relationship between extraversion and helping type volunteering.

*Hypothesis 8: Social self-efficacy beliefs mediate the relationship between extraversion and involvement-volunteering.*

### **Agreeableness pathway**

Self-transcendence (universalism and benevolence) values are likely to mediate this relationship between agreeableness and primarily helping type volunteering. Roccas et al. (2002) found agreeableness to be compatible with values of benevolence (0.45) and universalism (0.15). On the contrary, agreeableness conflicts strongly with achievement values and moderately with stimulation values (Roccas et al., 2002). Roccas et al. reported negative correlations of agreeableness with achievement (-0.41) and stimulation values (-0.26). Both these values entail self-enhancement and an absence of concern for others. In other words, agreeableness endorses self-transcendence values and conflicts with achievement and stimulation values. Accordingly, it can be argued that in the relationship between agreeableness and volunteering, is mediated by self-transcendence values (benevolence and universalism) and not by stimulation and achievement values. Caprara et al. (2011) reported such a relationship model in case of prosocial behaviors. Specific to volunteering, Carlo et al. (2005) found that ‘prosocial values motive’ mediated the role of agreeableness on volunteering and accounted. As discussed earlier, ‘prosocial values motive’ draws from self-transcendence values.

Regarding self-efficacy beliefs, agreeableness is strongly associated with empathic self-efficacy beliefs (Caprara et al., 2011). There is a strong correlation between agreeableness and empathy, almost as high as 0.5 (Nettle, 2007). In turn, empathy is highly correlated with empathic self-efficacy (Di Giunta et al., 2010). Besides, self-transcendence values contribute more to empathic self-efficacy beliefs (Caprara and Steca, 2007). Relationship between social self-efficacy and agreeableness is not clear. We could not find literature supporting a positive association, and therefore, we do not expect social self-efficacy to play a significant role in the

agreeableness pathway. In brief, among self-efficacy beliefs, only empathic self-efficacy beliefs are likely to mediate the role of agreeableness in helping type volunteering.

*Hypothesis 9: Relationship between agreeableness and help- volunteering is mediated by self-transcendence values and empathic self-efficacy beliefs.*

Figure 1 captures hypotheses 6 to 9 in the form of a model. The model specifies mediation mechanisms.

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### **Measures**

For measuring traits, 44 item version of the Big Five Inventory (BFI-V44; John, Donahue, & Kentle, 1991) has been administrated. This short inventory provides for efficient assessment of the five dimensions without elaborately measuring various facets associated with each dimension (Benet-Martinez & John, 1998). The scale consists of short phrase items for each dimension that describe most typical dispositions of each dimension. The respondents are asked how much they agreed or disagreed with the short phrase as a description of them. The items use a five point scale ranging from “1= disagree strongly” to “5= agree strongly”. Only the items belonging to agreeableness and extroversion dimensions have been used in this study.

Agreeableness is measured on nine items and extraversion is measured on eight items. Sample item for extraversion is “Is talkative” and sample item for agreeableness is “Is unselfish and helpful with others”. Previous studies have attested to the reliability and validity of the scale (Benet-Martinez & John, 1998).

Values are measured using Portrait value questionnaire (PVQ; Schwartz, 2005; Schwartz, Melech, Lehmann et al., 2001). This questionnaire was specifically developed for persons not educated in western schools that place high importance on abstract, context-free thinking. This



questionnaire consists of 40 items that measure ten basic human values. Each item consists of a short verbal portrait describing goals and aspirations of different persons that indirectly point to the importance of values. The respondents are asked to identify how much like them the person described in the item is. Each item is rated on a scale from “6=very much like me” to “1=not like me at all”. Only items corresponding to achievement (4 items), stimulation (3 items), benevolence (4 items) and universalism (six items) values will be used for this study. Sample item for benevolence is “It's very important to him to help the people around him. He wants to care for other people”. The reliability and validity of these items has been established across cultures (Schwartz, 2005).

Self-efficacy beliefs will be measured using Perceived empathic self-efficacy beliefs (PESE) scale and perceived social self-efficacy beliefs (PSSE) scale. A sample item for PESE is “How well can you recognize your friends’ needs?” and a sample item for PSSE is “How well can you work or study with others?” These items use 5 point response scale ranging from “1=not very well” to “5=very well”. There are six items for PESE and five items for PSSB. The scores for each self-efficacy beliefs are the averages of all the items under the scale. These scales were found to have good psychometric properties for both western and non-western populations (Di Giunta et al., 2010).

### **Volunteering**

Our empirical setting involved graduate students in a management program in a leading management school in India. We found extant ways of measuring volunteering not suitable for this empirical setting. Volunteering, as discussed earlier, assumes different forms in different contexts and cultures (Dekker and Halman, 2003). The type of work and activities undertaken under the name of volunteering is different across countries, cultures and contexts. As we found

existing scales not very useful in capturing volunteering behavior in the given context we developed a new scale. We followed the guidelines given by Hall (2001) and Toppe and Galaskiewicz (2006) in developing the new scale.

Broadly, literature seems to suggest that volunteering is an unpaid service done in an organized context and consists of ‘primarily helping type’ behaviors and ‘primarily community involvement’ type behaviors. Based on this understanding, in our empirical setting, we categorized any service offered in an organized context without any compensation in return as volunteering. This excludes any private helping behaviors between students. In other words, for a behavior to be considered as volunteering it has to be done in an organized context and the student should not receive any compensation in return. Further, we distinguished primarily helping behaviors from primarily community involvement behaviors. Using this approach, we consulted around ten students to make a list of various volunteering activities that students in general took part in. All these activities fell into six broad categories; three under primarily helping behaviors and three under involvement behaviors. We developed a six item scale to capture these behaviors.

We circulated the questionnaire among experts (various student committee members and faculty members). This stage resulted in fine-tuning some of the questionnaire items to increase clarity. Either the wording of the questions was changed or activities listed under each category were modified. Involvement voluntary behaviors comprise of three items concerning behaviors such as organizing events, activities etc. Helping voluntary behaviors comprise of three items concerning activities such as mentoring, guiding etc. The scale is given in appendix 1.

### **Results**

Data was collected from graduate students of a management school in India. Overall, we administered around 450 questionnaires among students and received 238 responses. The first

author, who himself is a student, could observe that respondents were mostly his friends. Since the first author is not associated with any activities related to volunteering, we assume no strong response bias. Then we performed missing data (N=32) analysis on the 238 responses, assuming that the missing values were “missing at random”. We used MCAR test (Little & Rubin, 2002) using SPSS. The test resulted in non-significant p value (Chi-square = 1064.21, df =1063, p = 0.484). We excluded responses which had more than 5% missing data and the remaining missing values were imputed using series mean (Newman, 2003). In total we have 228 cases (female=42 and male=186). This sex ratio is representative of the student population. Age of participants ranged between 21 and 30, average age being 24. All students are of Indian origin.

We have used a two-step approach: assessment of the measurement (outer) model followed by the assessment of structural relationships (Hair, Hult, Ringle, & Sarstedt, 2013). This approach emphasizes on the need to assess the reliability and validity of the measurement model, in order to draw conclusions based on results of structural relationships. We used partial least square method structural equation modeling (PLS-SEM) for analyzing data (Hair et al., 2013). This method has few advantages over covariance based structural equation modeling (CB-SEM; Hair et al., 2013). It is more robust to non-normality, multi-collinearity and sample size issues. We used SmartPLS version 2.0. M3 for data analysis (Ringle et al., 2005).

### **Measurement model**

In case of agreeableness and extraversion traits, we had to remove all the negatively worded items whose loadings were poor ( $< 0.4$ ); 4 (out of 9) items in case of agreeableness and 3 items (out of 8) in case of extraversion. Likewise, because of poor loadings ( $< 0.4$ ), we had to remove 2 items (out of 6) in case of universalism and 1 item (out of 5) in case of perceived social self-efficacy. Average variance extracted (AVE) and Composite reliability (CR) (Fornell & Larcker, 1981) indices for all the latent variables are given in Appendix 2. AVE and CR are

greater than recommended values for all variables;  $AVE > 0.5$  and  $CR > 0.708$ ), indicating good convergent validity and reliability respectively.

Discriminant validity: AVE of each construct is greater than all its squared correlations with other construct with all other constructs. Loading of each indicator on its latent variable is greater than all its cross loadings on other constructs. Both these criteria indicate good discriminant validity (Fornell & Larcker, 1981).

### **Structural relationships**

We used three separate PLS-SEM models to validate hypotheses 1 to 5. These hypotheses concern the stand-alone effects of each of the three personality variables; traits, values and self-efficacy beliefs, on volunteering-helping and volunteering-involvement. In each model, volunteering-helping and volunteering-involvement are endogenous variables. In case of hypotheses 1 and 2, agreeableness and extraversion are the exogenous variables. In case of hypothesis 3, universal, benevolence, stimulation and achievement values are the endogenous variables. In case of hypotheses 4 and 5, social and empathic self-efficacy beliefs are the endogenous variables. We used the model as shown in fig. 3, to validate hypotheses 6 to 8.

Hypothesis 1: As hypothesized, agreeableness is associated only with volunteering-helping (standardized coefficient 0.131). The coefficient of agreeableness on volunteering-involvement was not significant at  $p < 0.05$ . Extraversion, as hypothesized, is associated with both volunteering-helping (0.23) and volunteering-involvement (0.38).

Hypothesis 2: As hypothesized, extraversion is more strongly associated with volunteering-involvement than with volunteering-helping. The regression coefficient of extraversion on volunteering-involvement (0.38) is considerably greater than that of volunteering-helping (0.23).

Hypothesis 3: This hypothesis expects universalism and benevolence to be associated with volunteering-helping and stimulation and achievement values to be associated with volunteering-involvement. Universalism and stimulations are associated as expected. Universalism is associated with volunteering-helping (0.222) and stimulation values are associated with volunteering-involvement (0.191). Benevolence, contrary to hypothesis, is associated with volunteering-involvement (0.184), instead of volunteering-helping. Further, achievement values are not significantly associated with either type of volunteering. Hypothesis 3, therefore, only partially supported.

Hypothesis 4: As hypothesized, universal values play greater role than benevolence values in help-volunteering. While benevolence is not significantly associated, universalism has a modest association (0.222).

Hypothesis 5: As hypothesized, social self-efficacy is associated with both types of volunteering. However, contrary to hypothesis, empathic self-efficacy is not significantly associated with either type of volunteering at  $p < 0.05$ . Thus, hypothesis 4 is only partially supported.

Hypothesis 6: As hypothesized, social self-efficacy has greater association with involvement type volunteering (0.338) than with helping type (0.196).

Hypothesis 7: According to this hypothesis, achievement and stimulation values and social self-efficacy beliefs mediate the relationship between extraversion and volunteering-involvement. However, as discussed while examining hypothesis 4, achievement values are not significantly associated with volunteering-involvement. Thus, they are not likely to play any mediation role. Therefore, we now expect only stimulation values and social self-efficacy beliefs, which have significant association with volunteering-involvement to play the mediation

role. However, data analysis reveals that both of these variables do not account for any unique variance once the effect of extraversion is already taken into account. Thus, stimulation values and social self-efficacy beliefs do not play any mediation role in the relationship between extraversion and volunteering-involvement. Extraversion has a direct effect on volunteering-involvement. Thus, hypothesis 7 is not supported.

Hypothesis 8: No support is found for hypothesis 8, which expects social self-efficacy to mediate the relationship between extraversion and help-volunteering. Thus, extraversion has only a direct effect on help-volunteering. In other words, when the effect of extraversion is taken into account, there is no more unique variance to be explained by social self-efficacy.

Hypothesis 9: According to hypothesis 9, benevolence and universal values and empathic self-efficacy beliefs mediate the association between agreeableness and volunteering-helping. However, while examining hypothesis 3 and 4 we found that benevolence values and empathic self-efficacy beliefs are not significantly associated with volunteering-helping. Therefore, they cannot play any mediating role. Significant association is found only in case of universal values. Consequently, we now expect universal values alone to mediate the relationship between agreeableness and volunteering-helping. We find support for this relationship from the data. We find universal values to fully mediate this relationship. The direct effect of agreeableness on help-volunteering is not significant. Once the effect of universal values is taken into account, there is no more unique variance to be accounted for by agreeableness. Thus, agreeableness has only an indirect effect on volunteering-helping through universal values. Overall, there is partial support for hypothesis 9. The results of hypothesis 7 to 9 can be summarized in figure 2.

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Figure 2 about here  
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### **Discussion**

Overall, our results indicate that distinction between helping and involvement types of volunteering helps in delineating the role of different traits, values and self-efficacy beliefs. Out of traits, while extraversion is associated with both helping and involvement volunteering, agreeableness is associated only with helping type volunteering. Likewise, out of self-efficacy beliefs, while social self-efficacy beliefs are associated with both types of volunteering, empathic self-efficacy is associated with neither. Out of values, while universalism is associated with helping volunteering, stimulation is associated with involvement volunteering. Role of universal values and agreeableness only in case of helping type volunteering and role of stimulation values only in case of involvement volunteering suggests different nature of these two volunteering behaviors. Role of stimulation values in involvement volunteering points to egoistic motivation in this type of volunteering. Significance of extraversion and social-self efficacy beliefs points to the importance of social interaction and networks in volunteering. Further, our results also indicate that extraversion and social self-efficacy play a greater role in involvement-volunteering than in helping volunteering.

In addition, our results indicate the importance of considering consider the independent role of universalism and benevolence separately. Prosocial literature so far only examined the combined role of universalism and benevolence values (as self-transcendence) on prosocial behavior. Our results indicate that in case of help-volunteering, universalism and not benevolence values are of significance. Likewise, our results suggest that empathic self-efficacy which is crucial in case of prosocial behavior, is not significant in volunteering, even in case of helping-volunteering. The non-significance of benevolence and empathic self-efficacy beliefs point to how volunteering, even the helping type is different from general prosocial behavior, which is primarily a caring behavior. While caring involves emotional labor in a closed group,

volunteering is more formalized, public and may not involve emotional labor. Accordingly, empathic self-efficacy, which is very important in caring behavior, may not be as important in case of volunteering. Likewise, as volunteering involves helping people in an organized context, not just those who are not in frequent contact, benevolence values are not of significance as in prosocial behavior. However, empathic self-efficacy is likely to be important for very specific volunteering activities, which involve emotional labor, such as volunteers for suicide prevention centers, Red Cross etc. In this empirical setting, we have not been able to explicitly capture such activities under volunteering-helping type. Importance of empathic self-efficacy needs to be explored in such contexts.

Our results suggest that achievement values are not of significance in case of helping-volunteering. Clary and Snyder (1999) report that most typically prosocial motive, understanding and enhancement are more important motivations than career, social and protective motivations. As discussed earlier, career and social motivations draw on achievement values. Therefore, it is plausible that achievement values are less important than universal and stimulation values, which endorse prosocial motive, understanding and enhancement.

Regarding the interaction between traits, values and self-efficacy beliefs, our results add support to previous findings suggest that universalism fully mediates the role of agreeableness on help-volunteering. This adds support to previous findings (Caprara et al., 2011) about the mediating role of values in the relationship between agreeableness and prosocial behavior.

However, contrary to expectations, stimulation values although related to involvement-volunteering, do not mediate the relationship between extraversion and involvement type volunteering. Likewise, social self-efficacy, although associated with both types of volunteering does not mediate the role of extraversion. Once the effect of extraversion on volunteering is



accounted for, stimulation and social-self efficacy do not account for unique variance in volunteering. More research needed to examine this in greater detail.

### **Limitations**

The cross sectional nature of this study does not allow us to draw any inferences regarding causality. However, Caprara et al. (2011) used a longitudinal study and found traits, values and self-efficacy beliefs to influence prosocial behavior. Likewise, it is plausible in this case, for agreeableness, extraversion traits, universal and stimulation values and social self-efficacy beliefs to influence volunteering. Further, our study focused on volunteering behaviors in a specific empirical setting, students in an Indian management school. The volunteering scale was developed specifically to capture volunteering in this context. Besides, our sample size of 228 is also a limitation and has only 15% female population, although, the ratio of 15% female population is the ratio of female students in this college. These issues limit the extent to which these results are generalizable.

However, our study makes important contribution in examining the role of traits, values and self-efficacy beliefs in volunteering. First, it demonstrates the importance of distinguishing between helping and involvement types of volunteering. Different traits, values and self-efficacy beliefs influence the two types of volunteering differently. It contributes to prosocial literature by delineating the role of universal and benevolence values in help-volunteering. Our results also give partial support to previous support that specifies the traits, values and self-efficacy pathway in influencing behavior and contributes to the field of personality studies. The study also contributes to volunteering in a non-western context. As discussed earlier, volunteering manifests differently in different cultures and contexts and there is a need for greater studies in non-western context (Dekker et al).

**Suggestions for future research**

More studies are needed with greater sample size from general population to make stronger claims of generalizability. Longitudinal studies are needed to make a stronger causal claim. Studies also need to explore the mediating role of stimulation values and social self-efficacy beliefs in the extraversion influence on volunteering.

**Practical implications**

Our study also has practical implications for Nonprofit and voluntary organizations and for corporate social responsibility initiatives. For voluntary organizations, the implications are in selection and recruitment of volunteers. While extraversion traits are important for both types of volunteering, organizations that are into primarily helping type activities need to look for agreeableness traits and organizations that are into involvement type activities such as activism, campaigning needs to look for extraversion traits. Besides, voluntary sector needs both volunteers for organizing and managing the organization, apart from volunteers to take part in its voluntary programs. While extraversion is more important in case of organizing the event, agreeableness is likely to be of importance for volunteers taking part in it. Importance of extraversion and social self-efficacy beliefs also point to the need for organizations to make greater use of social networks and social events in recruiting volunteers. The above suggestions apply to CSR activities in various organizations.

**Appendix 1 – Volunteering Scale**

**The following questions pertain to volunteering. By volunteering, we mean performing any service without compensation.**

**Indicate the number of hours you spent in the past 12 months in**

<b>1 None</b>	<b>2 Less than 20 hours</b>	<b>3 20 to 50 hours</b>	<b>4 50 to 100 hours</b>	<b>5 100 to 200 hours</b>	<b>6 200 to 400 hours</b>				<b>7 More than 400 hours</b>		
					1	2	3	4	5	6	7
Taking part in the organization of your institute events (for e.g., professional, cultural, sports etc.) and activities (for e.g., workshops, interactions etc.)											
Taking part in the organization of events and activities outside your institute											
Performing activities of a committee(s) (for e.g., Students committee, Placement committee, Mess committee, Exchange council, CCC, FII, etc.)											
Helping other students in your institute as a part of an organized or formal activity (for e.g., teaching, coaching, mentoring, counseling, giving guidance etc.)											
Helping other people (other than the students of your institute) as a part of an organized or formal activity [Prayaas activities, community service (e.g., distributing food, clothes), teaching, giving guidance etc.]											
Any other volunteering activity outside your institute [for e.g., social service agencies, not-for-profit organizations (e.g., Red Cross), etc.]											

**Appendix 2: Measurement model**

Latent variable	AVE	Composite Reliability
Agreeableness	0.5359	0.8512
Extraversion	0.5799	0.8724
Universal	0.5873	0.8494
Benevolence	0.5234	0.8132
Stimulation	0.6500	0.8476
Achievement	0.6063	0.8601
Perceived empathic self-efficacy	0.5421	0.8744
Perceived social self-efficacy	0.5466	0.8266
Volunteering-helping	0.5204	0.7604
Volunteering-involvement	0.5994	0.8152

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Figure 1

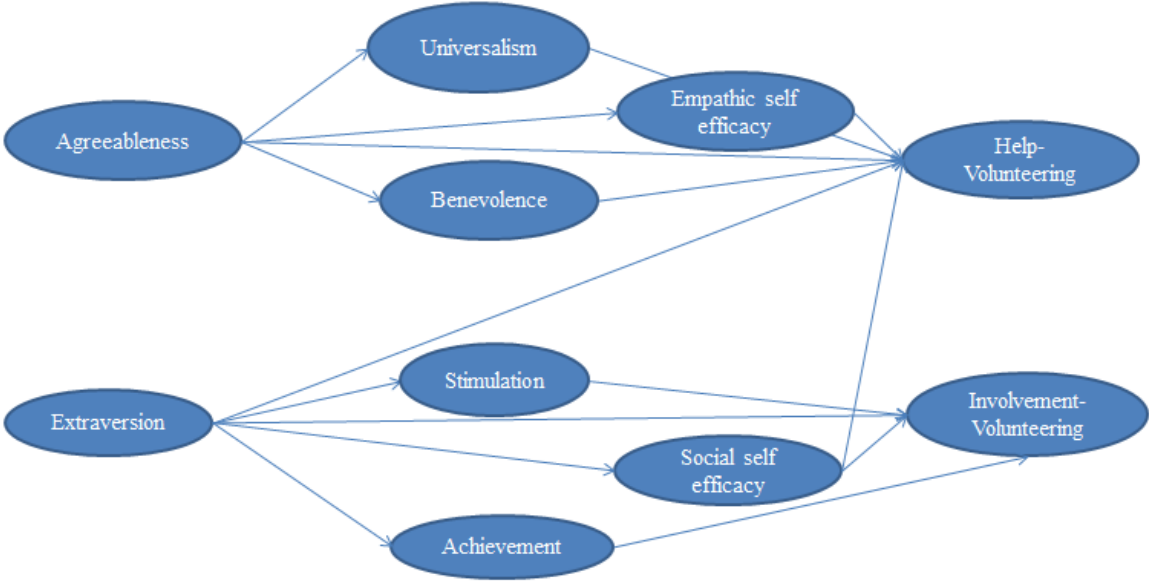


Figure 2

