

Religiosity and National Political Leadership as Essential Conjoined Social
Determinants of Volunteerism: Implications for International Non-Governmental
Organization Leaders

Theresa L. Koepfler Reibold

A dissertation submitted to the Graduate Faculty of

JAMES MADISON UNIVERSITY

In

Partial Fulfillment of the Requirements

for the degree of

Doctor of Philosophy

School of Strategic Leadership Studies

August 2020

ProQuest Number:28089266

All rights reserved

INFORMATION TO ALL USERS

The quality of this reproduction is dependent on the quality of the copy submitted.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if material had to be removed, a note will indicate the deletion.



ProQuest 28089266

Published by ProQuest LLC (2020). Copyright of the Dissertation is held by the Author.

All Rights Reserved.

This work is protected against unauthorized copying under Title 17, United States Code
Microform Edition © ProQuest LLC.

ProQuest LLC
789 East Eisenhower Parkway
P.O. Box 1346
Ann Arbor, MI 48106 - 1346

Dedication

This dissertation is dedicated to the brave and studious nonprofit and leadership scholars who preceded me and to the “ever-curiouser” ones who will undoubtedly follow.

Question everything!

Acknowledgements

A few months into the first year of my doctoral studies (circa 2012), a guest speaker was invited to address the students in my introductory leadership seminar (taught by the amazing and always inspirational, Dr. Susan E. Murphy) about the dissertation process. When presented with numerous questions about how he overcame the major hurdles of researching, writing, and ultimately defending his dissertation in a prescribed time frame, his answers were simple, and his final message was both powerful and unforgettable: “It takes a village to write a dissertation.”

As I conclude my dissertation process, I must wholeheartedly agree with his sentiment. As such, I would like to express my gratitude to the village that assisted me in completing my doctoral studies and (finally) finishing this dissertation.

Firstly, I would like to thank my children, Ashley, Kaitlyn, and Zachary, who encouraged my love of education, supported me emotionally, and celebrated my academic accomplishments along the way with handmade cards, cakes, and sweet words.

I would like to thank my parents, Gene and Barbara Koepfler, who cultivated a childhood environment of ambition and achievement, leading me down a lengthy, but fruitful path of higher education.

I would also like to thank my siblings, Laura J. K. Le Gallo-Reese, Dr. Jessica A. Koepfler, and Dr. James R. Koepfler, who unknowingly propelled me in the direction of scholarly pursuits and terminal degrees through years of friendly competition and congenial sibling teasing.

I have tremendous gratitude for my colleagues in the School of Strategic Leadership Studies (SSLS), who acted as both my academic family and my ever-present

counseling team over the past eight years. A resounding thank you goes to Dr. Natasha DuMerville who is the sister I would have picked given the choice; and to Dr. Laura Hunt Trull who reminded me frequently that "the best dissertation is a done dissertation;" and to Dr. Kimberlee Hartzler-Weakley who knowingly understood my struggle to find balance between the roles of full-time mother, full-time employee, and full-time student.

My sincerest thanks go to the amazing managers and mentors from my professional world, including Hiren Patel, Thomas E. Porter, and Phyllis O. Bresler, who provided ample flexibility during work assignments, facilitated encouraging, often daily, pep talks, and adapted professional environments to enable me to successfully complete my doctoral studies.

Finally, to the unnamed members of my "dissertation village," including numerous professors and advisors who directly or indirectly contributed to my collegiate education experience (spanning 24 years and 5 degrees from 3 different universities)...many thanks and much love!

Table of Contents

Dedication.....	ii
Acknowledgements.....	iii
List of Tables	viii
List of Figures.....	ix
Abstract.....	x
Chapter 1: Introduction.....	1
Purpose.....	1
Introduction to Key Concepts.....	3
Civil Society as an Umbrella Concept.....	4
Definition of Key Constructs.....	7
Theoretical Framework.....	11
Research Questions.....	13
Overview of Methodology.....	14
Organization of the Study.....	15
Summary.....	16
Chapter 2: Review of Relevant Literature and Theory.....	18
Introduction to Literature Review and Theory.....	18
Religiosity.....	19
National Political Leadership.....	32
Moral Foundations Theory and Volunteerism.....	44
Summary of Literature Review and Theory.....	52
Chapter 3: Methodology.....	56
Introduction to Methodology.....	56

Research Design.....	57
Instrumentation and Measures	59
Population and Sample	65
Data Analysis	70
Summary of Methodology	81
Chapter 4: Results	82
Introduction to Results.....	82
Confirmatory Factor Analysis.....	83
Descriptive Statistics.....	97
Correlational Analysis	99
Logistic Regression Analysis.....	101
Summary of Results.....	112
Chapter 5: Discussion	114
Introduction to Discussion	114
Implications.....	114
Limitations	121
Future Research	122
Conclusion	126
Appendix A : Center for Systemic Peace’s Polity IV Project	127
Appendix B: World Values Survey, Wave 6 Questionnaire.....	128
Appendix C: Cleaning and Recoding WVS, Wave 6 and Polity IV Project Data.....	129
Overview.....	129
Data Cleaning Steps.....	129
Appendix D: Consolidated List of Study Variables	137

References..... 141

List of Tables

Table 1. Summary of Literature Review and Theory	53
Table 2. Multi-Phased, Sequential Quantitative Research Design	58
Table 3. Items from WVS, Wave 6, Respondent Demographic Characteristics	67
Table 4. Demographic Characteristics of Survey Respondents.....	69
Table 5. Items from WVS, Wave 6 Instrument Related to Religiosity	72
Table 6. Descriptive Statistics for Religiosity Items	85
Table 7. Pearson's Correlations and Cronbach's Alphas of Religiosity Items.....	87
Table 8. Factor Loading from PCA of Religiosity Items.....	90
Table 9. Standardized Path Coefficient and R ² for the Derived CFA Model.....	95
Table 10. Descriptive Statistics for All Study Variables	98
Table 11. Correlation Coefficients of Predictor, Mediator and Outcome Variables	99
Table 12. Logistic Regression Analysis to Examine Mediating Effect of Compassion. 104	
Table 13. Intercorrelations between Control and Key Study Variables	106
Table 14. Logistic Regression Analysis Predicting Volunteerism (Full)	107
Table 15. Logistic Regression Analysis Predicting Volunteerism (Reduced).....	111
Table 16. Comparison of Nested Models	111
Table 17. Results of Hypothesis Testing	113

List of Figures

Figure 1. Civil Society as an Umbrella Concept to Encompass Volunteerism.	6
Figure 2. Global Civil Society	17
Figure 3. The Golden Rule across Major World Religions	27
Figure 4. Compassion as a Mediating Variable	31
Figure 5. Relationship between National Political Leadership and Volunteerism	43
Figure 6. The Social Intuitionist Model.....	47
Figure 7. Durkheim’s Model of Religious Psychology	50
Figure 8. Conceptual Model for Predicting Volunteerism.....	51
Figure 9. Relationship between Sociodemographic Variables and Volunteerism.....	70
Figure 10. Country Regimes by Type.....	80
Figure 11. Scree Plot Depicting a Single-Factor Model of Religiosity	88
Figure 12. Hypothesized Model for the Latent Construct of Religiosity	91
Figure 13. Standardized Path Coefficients and Model Fitness Measures.....	94
Figure 14. Statistical (Reduced) Model for Predicting Volunteerism	110

Abstract

Lack of an integrated and commonly accepted theory to explain volunteerism is a function of the multi-dimensional nature of the construct, which is positively correlated to multiple behavioral, cultural, and political attributes in myriad studies. Likely, there is a combination of social determinants that best predict levels of volunteerism better than others. The issue of overarching theory development to explain volunteerism becomes further convoluted when approaching the construct from a global perspective as commonly held definitions become eroded due to language barriers and cultural nuances. Despite these challenges, the importance of studying volunteerism and its determinants is essential for the further proliferation of the third sector, especially in underserved countries in critical need of humanitarian services.

This paper posits that cross-cultural volunteerism studies are best viewed through the lens of Moral Foundations Theory. Utilizing data derived from the World Values Survey, Wave 6 questionnaire, and the Polity IV Project Regime Spectrum, the relationships between conjoined social determinants of volunteerism, namely religiosity and national political leadership, are evaluated through the use of logistic regression techniques. An index for religiosity is derived based on results of confirmatory factor analysis. Data analyses indicate the existence of significant, positive relationships between the key study variables. Results reaffirm support for the use of a multi-level model of volunteerism grounded in the framework of Moral Foundations Theory. Implications for nonprofit and INGO leaders are provided for practicality.

Keywords: civil society, nonprofit organizations, nonprofit leadership, political leadership, political regime, volunteering, volunteerism, voluntary behavior, religiosity, religiousness, spirituality, religion, compassion, moral foundations theory

Chapter 1: Introduction

Purpose

The nonprofit sector is bombarded by volunteerism research, specifically in the area of volunteer motivation (Handy & Hustinx, 2014; Hustinx, 2014; von Essen, Hustinx, Haers & Mels, 2013; Wilson, 2000). E-volunteerism researchers, Ellis and Jackson (2016, p. 5) recently quipped, "We are over-saturated with studies on volunteer motivation. It's interesting but non-essential. Every single research study we've ever seen concludes with a variation of 'people have many different motivations to volunteer.'" While many scholars share this sentiment, it may sound appalling to nonprofit leaders competing for scarce human resources to help effectively and efficiently execute their organization's mission. To these nonprofit leaders, a foundational understanding of the demographic characteristics, behavior attributes, and general motivations of volunteers is an essential component in their recruitment, selection, engagement, and retention processes. For global nonprofit organizations, especially international non-governmental organizations (INGOs) providing humanitarian services to war-torn, impoverished, and economically depressed countries, this information is vital.

Leaders of humanitarian service INGOs face a unique challenge in building and sustaining a productive volunteer base. Often organizations of this nature face tremendous financial constraints and complex cultural impediments that create an environment that is unappealing to the average volunteer. Understanding what motivates volunteers around the world becomes critical to the livelihood of INGOs of this nature, and thus studies that move beyond general demographic characteristics and holistically

study volunteer traits and motivations are important to INGO leaders (Hustinx et al., 2014).

Given this real-world predicament plaguing INGOs and their leaders, this dissertation endeavors to fill a noticeable gap in volunteer motivation research through the discussion of the unique characteristics of civil society and the exploration of the powerful relationships between both cultural and political factors that influence volunteerism cross-nationally. This study does not intend to replace, nor debunk previous scholarly research and quantitative studies that have explored the many relationships between volunteerism and various micro and macro-level variables. Instead, data analysis results are intended to provide additional confirmation of these relationships and deepen understanding of their interplay. Although this research does not examine all of the potential facets of individual volunteerism, the study's intentional focus on the outcome of volunteerism and the social determinants of religiosity and national political leadership as predictors, while utilizing a robust international sample that controls for known demographic variables, offers a fresh perspective on these unique relationships.

Additionally, this study aims to add to volunteerism research through the development of a valid and reliable scale of religiosity utilizing a global population, which remedies the issues of earlier studies that focused predominantly on Western-centric measures (Hill & Pargament, 2003). The mediating variable, compassion, is included to account for some of the explanatory power in the relationship between religiosity and volunteerism, and an emphasis is placed on its necessary inclusion in all future relevant studies.

Of additional interest to nonprofit scholars and INGO leaders is the study's focus on Moral Foundations Theory as a framework for understanding and modeling the relationships between the variables of interest. Predominantly applied to studies in the psychological sciences, scientists have used Moral Foundations Theory to assess multiple relationships between micro-level behaviors and macro-level structures, lending to its credibility for a wide variety of sociologically based experiments. Though limited scholarship exists in the application of this theory to nonprofit and volunteerism research, recent and relevant scholarship in charitable giving has proved its potential worth for framing and understanding the relationships of interest explored in this study. INGO leaders will benefit from a deeper understanding of the determinants that positively influence a person's voluntary behavior and its application to recruitment and retention efforts.

Introduction to Key Concepts

To better understand the context and purpose of this research and set the stage for forthcoming chapters, the introductory chapter is comprised of the following subsections: civil society as an umbrella concept to understand the relationship between the variables, definition of the constructs of volunteerism, religiosity, and national political leadership, a summary of the problem and research statement, discussion of the conceptual framework and the theory and model that undergird the dissertation, an overview of the methodology and description of the procedures employed, and a conclusive summary.

Civil Society as an Umbrella Concept

Though many individuals finding this dissertation a valuable read likely have an advanced understanding of volunteerism (or volunteering) and comprehend how this term fits into the umbrella concept of “civil society” it is nonetheless vital to bound this study through a clear definition and offer a brief discussion of its history, characteristics, and components as they relate to this study.

The historical evolution of civil society as a concept originated as informal discourse by Greek and Roman philosophers. The early dialogue centered around the “geometry of human relations,” and attempts were made to define civility and rationalize this behavior as a tendency toward the common good (Ehrenberg, 2011, p. 15). Plato categorized civil society as a community’s moral life with a unified set of ideals, whereas his protégé Aristotle used the phrase “*koinonia politike*” (or translated into Latin, *societas civilis*) to describe this concept (Forst, 2017). Aristotle furthered expanded on Plato’s original notions and characterized this new “community” as a place where free citizens lived under an accepted rule of law and shared a common set of morals. In this “good society,” citizens remained unified on a desire to advance the common interest while protecting individual liberties. Cicero’s contributions to civil society occurred during the Age of Enlightenment. He insisted that individual differences could be protected by a common good and that civil society was built on “intimate associations and particular interests” (Ehrenberg, 2011 p. 17).

The concept of civil society has evolved from its ancient roots, but it remains true to its natural origin and guiding principles. Current civil society research is grounded in three definitive camps: civil society is a kind of society, civil society is a part of society,

and civil society encompasses voluntary associations (Edwards, 2009). Modern-day research is rooted primarily in the third of these camps, and a multitude of more refined definitions have been penned to further explain civil society as a “rich mixture of voluntary groups.” (Smith, 2011, p. 30). Payton and Moody (2008) described civil society in terms of philanthropy and summarized the concept succinctly as “voluntary action for the public good” (p. 27). In consideration of both its historical context and the unifying themes found in modern nonprofit scholarship, the following all-encompassing definition will be applied to this study: Civil society is “a universal expression of the collective lives of individuals, at work in all countries and stages of development, but expressed in different ways according to history, culture, and context” (Edwards, 2009, p. 3).

This definition of civil society suggests that the nonprofit sector is embedded in broader social, political, and economic processes (Seibel, 1990). It also allows for the consideration of the nonprofit sector as an integral part of a social system whose role and scale are a “by-product of a complex set of historical forces” (Salamon & Anheier, 1996, p. 34). Finally, it provides a rationale for the exploration of numerous facets of civil society in research, likening it to an umbrella concept (see Figure 1).



Figure 1. Civil Society as an Umbrella Concept

To further clarify, this study's primary focus is on the volunteerism component of civil society and its relationship to critical social determinants of individual religiosity and national political leadership. It should be noted that charity through financial contributions and other means of monetary donations to nonprofit organizations are an essential part of the vitality and continued existence of civil society but are excluded from this study's analysis.

Definition of Key Constructs

We are all citizens of a global civil society, which constitutes “a network of values and institutions the defines us as actors in the civil sphere” (Sievers, 2009, p. 1). Given this notion, it is appropriate to use civil society as the umbrella concept for this study to allow for the exploration of the key construct of interest, volunteerism, and the subsequent predictor variables of religiosity and national political leadership. Precise definitions of these variables are provided and explicated within the context of recent and relevant literature and theory in Chapter 2: Review of Relevant Literature and Theory. These definitions also aid in the clarification of the research objectives and allow for variable operationalization for data analysis, as described in Chapter 3: Methodology.

Volunteerism

Volunteers are a critical component of a nonprofit’s resource base and are a positive outcome of a well-developed civil society (Cardinali, 2018). In 2014, volunteers recorded nearly 8.7 billion hours working for nonprofit organizations in the United States, approximating 179.2 billion dollars in full-time equivalent (FTE) employee contributions (McKeever, Dietz, & Fyffe, 2016, p. 86). Some nonprofit organizations are wholly dependent on an unpaid workforce to achieve mission goals. In most cases, the contribution of time by compassionate volunteers is vital to an organization’s continued existence, especially in the case of humanitarian service nonprofits and INGOs that are often battling crisis-level issues or providing relief efforts during natural disasters. Johns Hopkins University recently estimated that the global volunteer workforce is approximately 970 million people, the equivalent of 125 million FTEs, accounting for 1.34 trillion dollars in free labor (Diez de Medina, 2017).

It is difficult to fully grasp the depth and breadth of the global volunteer workforce due to its sheer size and lack of standard reporting and recording mechanisms. However, the apparent disagreement between scholars on what constitutes volunteerism and voluntary behavior exponentially increases this difficulty. Social scientists have been engaged in a vibrant decades-long battle over the definition of volunteerism and have only recently come to a consensus on superficial characteristics that barely scratch the surface of its complexity. Whether to include or exclude informal volunteering, whether or not voluntary behavior can potentially include an element of coercion (as in the case of mandated community service), or whether an individual is genuinely a volunteer if he achieves financial gain (through tax incentives) or public fame (through formal recognition) are just a few of the heated debates involving this construct (Whittaker, McLennan, & Handmer, 2015).

Despite these discernable differences, it is generally accepted that volunteerism is a helping behavior (Wilson, 2000) and a “central element of civic engagement” (Bennett, 2015, p. 77). To best account for this study’s population of interest (generally speaking, individuals who have voluntarily supported global humanitarian service organizations through informal or formal means), the following broad definition of volunteerism is applied: “any monetarily uncompensated, willful action, be it spontaneous or organized, oriented toward the protection and/or restoration of symbols, interests, people, or other high priority values of a personal or group nature” (Wolensky, 1979, p. 35).

Religiosity

Commonly linked to volunteerism, religion plays an important, yet complicated role in civil society, generally acting as a positive influence that frames our moral debate,

but also as a tool wielded by the state or market to inflict harm (Miller, 2011). In its negative connotation, religion has been used as a weapon to commit genocide, start wars, or to protect clergy who have committed criminal acts. In its positive form, religion has been a positive social change agent. The religious have been the core of the volunteer base for many nonprofit subsectors, especially humanitarian service-oriented and faith-based nonprofit organizations (Hustinx, van Rossem, Handy & Cnaan, 2014; McKeever et al., 2016). Owing to innate compassion that is exponentially increased by religious teachings, the religious are quick to come to the aid of the less fortunate through charity and volunteerism. As an example, the prevalence of voluntary behavior in the United States has been proven to be dramatically influenced by “religiously motivated humanitarianism” (Scharffs, 2009, p. 1).

Religiosity is more than mere religiousness, which is commonly associated with regular attendance at worship centers or the frequency of prayer or other meditative and prescribed actions. Those that have shown higher levels of spirituality are also more likely to volunteer (Putnam & Campbell, 2012; Leete 2006; Wilson & Janoski, 1995; Okun, O'Rourke, Keller, Johnson & Enders, 2015). Religion and spirituality appear to interrelate when religion serves as the vehicle by which people experience transcendence (Miller, 2011). This relationship becomes increasingly important when studying religion (and religiosity) as a component of civil society, as recent statistics show a decline in religiousness, especially in modern western and economically-advanced countries but an increased preference toward spirituality (Susumu, 2014).

In consideration of this trend of declining religiousness and increased spirituality levels, the definition of religiosity adapted from Putnam and Campbell (2010) is used to define

this multi-dimensional construct because it accounts for both aspects of religiosity: religiousness and spirituality. Religiosity is best described as a type of “religious intensity” that includes both elements of religiousness and spirituality, and which reflects an individual’s “religious behaving” and “religious believing” (p. 18). Religiousness is commonly defined in literature as the "extension to which an individual believes, follows, and practices religion" (Vitorino et al., 20120, p. 7).

National Political Leadership

National political leadership as an operationalized construct is not often referenced in sociologically-based, empirical studies. The terminology is heavily borrowed from the political science arena and is not a commonly-understood concept by most nonprofit scholars without an in-depth education in government studies. More often the term, “political regime” is seen as a variable in political science scholarship and more limitedly applied to sociological and nonprofit research. While its use is infrequent, its dramatic impact on the creation and vitality on global civil society deems it necessary for inclusion in volunteerism models. In numerous studies, democracy has been shown to be positively correlated with volunteerism, owing to the nature of this political philosophy’s embrace and reward of the creation of charitable organizations and individual volunteering behaviors through tax benefits and public recognition. For this study’s purpose, national political leadership is used as a proxy for political regime to describe the spectrum of democracy. This spectrum is defined by its attributes, namely:

the procedural rules, whether formal or informal that determine the number and type of actors who are allowed to gain access to the principal governmental positions, the methods of access to such positions, and the rules that are followed

in the making of publicly binding decisions, and, on the other hand, by the strategic acceptance of these rules by all major political actors and the lack of normative rejection of these rules by any major political actor (Munck, 1996, p. 7).

Theoretical Framework

Similar to other nonprofit scholarship areas of interest and importance, researchers have frequently found it extremely difficult, to arrive at, and even casually agree on a common theoretical framework that explains the myriad nuances and complexities of volunteerism primarily when assessed from a global perspective (Einolf & Chambré, 2011; Wilson, 2000). When accounting for its determinants and the necessary construction of testable models, this effort becomes increasingly more challenging. However, the evolution of social psychology and modern data analysis techniques have generated an abundance of theories to explain and models to assess this outcome variable and its key predictors (Rafferty, 2001). Perhaps the most relevant and explanatory of these frameworks encompassing the variables of interest are Moral Foundations Theory.

Moral Foundations Theory and the Social Intuitionist Model

Borrowing from philosophical perspectives offered by David Hume (1739) the sociological teachings of Emile Durkheim (1912), psychological studies presented by Piaget (1965), Kohlberg (1969) and Turiel (1983) and derived from principles of cultural psychology initially proposed by acclaimed cultural anthropologists, Richard Shweder (1990) and Alan Fiske (1991), Moral Foundations Theory seeks to explain the noticeable

variations of moral judgments across cultural perspectives. Champions of this theory suggest that humans are intrinsically moral beings born with an innate desire to be compassionate, virtuous, and righteous (Graham, Haidt & Nosek, 2009; Haidt & Graham, 2007; Haidt, 2013). This distinctiveness toward morality is a base intuition that spans generations and cultures. Johnathan Haidt (2013) further suggests that “morality is the extraordinary human capacity that made civilization possible (p. xviii). In that same vein, Haidt asserts that politics and religion are “both expressions of an underlying moral psychology” and that they have a persuasion on an individual’s natural intuition and resultant action (ibid). As such, influential leaders of groups that an individual either associates or identifies with from a social, religious, or political perspective can influence both a moral reasoning and a resultant action if embracing the behavior elevates the individual socially and if it is aligned to the desired group’s core values.

This theoretical framework (described in greater detail in Chapter 2: Review of Relevant Literature and Theory) has exciting promise for its application to the social sciences and advancement of nonprofit leadership and volunteerism scholarship. As previously mentioned, volunteerism has proven to be a complex construct that is deeply influenced by demographic, attitudinal, behavioral, cultural, and political elements. At its roots is the mediating variable, compassion, which links all major religions, political structures, and cultures together. As such, using Moral Foundations Theory as the framework underpinning this research and exploiting Haidt’s Social Intuitionist Model (SIM) to derive a testable model assessing the relationships between variables proves logical for model construction inclusive of the variables of interest.

Research Questions

A decades-long academic analysis of volunteering behaviors and a curiosity about religious motivations and political leadership influences was catalytic in the formation of this study's research questions. An analysis of seminal works in the field has produced the following research questions which are examined and tested in subsequent chapters, including:

- 1) How do religiousness and spirituality relate to volunteerism?
 - a. Can a valid and reliable religiosity index inclusive of items of religiousness and spirituality based on a cross-national sample be created?
 - b. Do higher degrees of religiosity predict increased levels of volunteerism?
 - c. Is the relationship between religiosity and volunteerism mediated by an intuitive level of compassion?
- 2) How does national political leadership relate to volunteerism?
 - a. Do higher levels of democracy predict increased levels of volunteerism?
- 3) Does a statistical model accounting for known demographic variables positively correlated with volunteerism and inclusive of both religiosity and national political leadership explain a more significant variance than a model that excludes one or both key variables?

This study, which includes a comprehensive assessment of relevant literature and theory, and utilizes robust statistical analysis techniques to assess variable relationships, offers definitive answers to these exploratory questions.

Overview of Methodology

As a construct, volunteerism has been studied from varying perspectives for abundant purposes (Hustinx et al., 2014). The scholarship has defined, operationalized, and analyzed this concept in numerous ways since its origin. However, the advent of more rigorous statistical analysis techniques since the 1960s that move beyond unit-level data and cross-tabulation counts have enabled researchers to explore more complex hypotheses and produce meaningful work in the sociological sciences (Rafferty, 2001).

Volunteerism scholars have excitedly embraced contemporary data analysis techniques and have conceptualized complex models that account for both micro-level, socio-psychological, individual variables, and macro-level structural variables to explain volunteer motivations and predict volunteering behaviors. These same techniques, predominantly logistic regression, are replicated in this study to explore the delicate interplay of the key constructs: volunteerism, religiosity, and national political leadership.

Logistic regression has proven to be an especially useful technique in hypothesis testing that examines the influence of multiple independent (predictor) variables on a single, dichotomous (outcome) variable (Ranganathan et al., 2017). Given the nature of this research study and the variable typology included, logistic regression techniques are employed to test the primary model accounting for all variables of interest. The data analysis methods used, including an overview of the confirmatory factor analysis (CFA) employed to generate the religiosity construct, a brief discussion about correlational

analysis to assess simple relationships, and a more in-depth treatment of logistic regression to study the interaction of the mediating variable of compassion, and the full model accounting for all variables of interest is provided in Chapter 3: Methodology.

Organization of the Study

This dissertation is organized logically into five distinct chapters. Chapter 1: Introduction provided a general overview and clarified the purpose of this study. Chapter 2: Review of Relevant Literature and Theory, presents an in-depth synthesis of seminal works and recent studies involving volunteerism, religiosity, and national political leadership and asserts that these relationships can be best understood through the lens of both sociological theories of religion and social origins theory as it pertains to political structures. Also included in this chapter is an overview of Moral Foundations Theory and the Social Intuitionist Model (SIM) developed by Haidt (2013) and its application to this research. Embedded within the discussion are the related hypotheses and a depiction of the testable research model. Chapter 3: Methodology describes the methods employed for this empirically-based study, including a summary of data collection techniques, population and sampling procedures, instrumentation, and the selection of data analysis techniques used to assess the variable relationships. In Chapter 4: Results, outputs from the data analyses used are presented in both tabular and narrative form for observational ease. Chapter 5: Discussion concludes the dissertation with a summary of the findings, implications for the field, especially as it relates to INGO and nonprofit leadership, limitations, and recommendations for future scholarship.

Summary

Historically, civil society has generated many positive outcomes on a global scale. The most powerful and transformative of these positive outcomes are fueled by volunteerism, the core of the “good society,” and the behavior most reflective of the nonprofit sector (Edwards, 2009). Neighbors helping neighbors, charity, and random acts of kindness are all concepts that exist within global civil society. With the advent of the internet, globalization is truly upon us. What globalization has done for civil society is dramatically expanded our “community” (Ehrenberg, 2011). Where civil society once originated in organized local communities, globalization has enabled the accessibility to help our neighbors across the vast ocean divide through donations, missions, and volunteerism. These acts are not coercive but are rooted in brotherly love and concern for those who need charity so everyone can enjoy the fulfillment of basic human needs. Volunteerism is also essential for the continued survival of the human species. A closer look into what attributes most influence volunteering behavior from a macro-level, structural component (national political leadership) and a micro-level, cultural component (religiosity) will assist INGO leaders with the difficult task of recruiting and retaining a volunteer base necessary for the achievement of humanitarian mission goals (Hager & Brudney, 2011).

Chapter 2: Review of Relevant Literature and Theory

Embracing civil society as an umbrella concept encompassing the complex construct of volunteerism and its relationship with the micro and macro-level social determinants of religiosity and national political leadership is critical to understanding these multi-faceted associations. In turn, this understanding generates a keen awareness of how political structures and individual religiousness and levels of spirituality influence volunteering behaviors. In recent years, drastic changes to global government policies have placed increased burdens on nonprofit organizations and INGO leaders to provide “social safety nets” and solve humanitarian crises (Hager & Brudney, 2011; Leete, 2006). As INGO leaders scramble for scarce resources, relying heavily on an unpaid workforce to meet mission goals, now, more than ever, scholarship that moves beyond general descriptive data and focuses on more substantial determinants of volunteerism is needed to inform recruitment and retention strategies (Hustinx et al. 2014).

Introduction to Literature Review and Theory

This literature review examines both qualitative and quantitative studies that indicate the existence of a strong, positive correlation between religiosity and volunteerism and national political leadership and volunteerism and suggests that both predictor variables are essential and conjoined social determinants of volunteerism, especially when viewed from a holistic, global perspective. Both theory and empirical literature examined point to the necessity of exploring the multi-dimensional construct of volunteering behavior from a theoretical lens that is inclusive of both political and cultural factors. As such, an overview of Moral Foundations Theory (Haidt, 2013)

allowing for the inclusion of the variables of interest is also provided to frame the research design and create a testable model. Recent and relevant empirically-based studies that apply this framework are also included to justify the use of this conceptual framework to study the variable relationships.

Religiosity

“Whether one believes in religion or not, and whether one believes in rebirth or not, there isn’t anyone who doesn’t appreciate kindness and compassion.”

-14th Dalai Lama

Historical Overview of Religion in Civil Society

Though it pre-dates civil society, religion has long been thought to be the cornerstone of a vibrant civil society (Miller, 2011; Banner, 2002). St. Augustine provided the earliest religious consideration of civil society in 5th Century A.D. In “The City of God,” a treatise on Christian social thought, he describes a division of society and the existence of two cities: an earthly city and the City of God. He writes: “Although there are many great peoples throughout the world, living under different customs in religion and morality and distinguished by a complex variety of languages, arms, and dress, it is still true that there have come into being only two main divisions, as we may call them, in human society: and we are justified in following the lead of our Scriptures and calling them two cities” (Augustine & Hitchcock, 1922, p. 72). St. Augustine used this platform to describe the then conflicted relationship with the Roman state and his reflections on religion (and specifically Christianity) as necessary for social order within

civil society. He asserted that the only true civil society existed within the Kingdom of God and on earth through the church (Banner, 2002).

St. Thomas Aquinas, who reflected on the Aristotelian philosophy of civil society, attempted to rationalize these principles with his own Christian beliefs and offered an opposing perspective on civil society (Edwards, 2009). He suggested that civil society existed outside of the church and saw the common good as the unifying factor. Though their perceptions of civil society in terms of its location differed widely, both Augustine and Aquinas believed that civil society was at least somewhat dependent on Christian principles for harmony (Banner, 2002).

Modern-day nonprofit researchers have viewed religion in civil society from multiple perspectives including its relationship and predictive nature of participation in various associations, as a motivator for volunteerism, and an explanation for morality and compassion (Cnaan, Kasternakis, & Wineburg, 1993; Graham & Haidt, 2010; Perks & Haan, 2011; Wilson & Janoski, 1993).

Religiosity as a Complex Construct

The recent resurgence of religiosity research has attempted to study the complex construct of religiosity from a different lens, namely the distinction between religion (extrinsic religiosity) and spirituality (intrinsic religiosity). Miller (2011) describes these concepts in light of the social role of religion, referring to religion as an “institution that evolves over time and involves specific beliefs, rituals, and organizational forms” where spirituality is concerned with “ways in which individuals experience a transcendent in their lives or experience transcendence” (p. 258).

Some literature reflects the distinct separation of religion and spirituality, offering multiple quantitative studies to support their independent and differing effects on outcome variables. In their empirically-based article, Saslow, John, Piff, Willer, Wong, Impett, and Saturn (2013) analyze the connections between the predictor variables of spirituality and religion with the outcome variables of compassion and altruism. Drawing on the conclusions of five distinct studies utilizing data collected from independent samples, the authors find that spirituality and not religion predicts greater compassion resulting in higher levels of altruism toward strangers, but also finds that both are predictors of compassion-based altruism.

Hill and Pargament (2008) offer supportive qualitative evidence of the delineation of the two constructs to be used explicitly for mental health research purposes. Studying the constructs individually through the analysis of recent and relevant research, the authors find that spirituality and religiousness as distinct constructs both have positive relationships with increased well-being and good mental health. However, the authors point to the need for more contextually sensitive measures that are reliable and applicable to a global sample due to the current lack of indices that support cross-cultural religious studies. They assert that the modern world has a diverse religious landscape, and values between religions are interwoven.

Graham and Haidt (2010) provide a similar viewpoint in their analysis of studies on religiosity, insisting that the concepts of spirituality and religion cannot be studied individually due to the interweaving of values between religions. The authors describe “religiosity,” including variables of religion and spirituality as a multi-dimensional and

complex construct with many facets that requires a socio-psychological lens for proper understanding and application.

Sociological Theories of Religion and its Influence on Volunteerism

Given the historical significance of religion and its role within civil society, it is unsurprising that an abundance of theories has been generated in the past few centuries to explain its influential role in humanity. The dominant theoretical perspective that underpins the bulk of modern-day research is grounded in Sociological Theory with special treatment given to the normative evaluations of religion in civil society.

Miller (2011) brilliantly synthesizes the key normative evaluations of religion in civil society, referencing the field's three dominant philosophers and theorists: Karl Marx, Max Weber, and Emile Durkheim in his summative chapter in The Oxford Handbook of Civil Society. In his article, Miller asserts that religion plays an important, yet complicated role in a "healthy civil society" that frames our moral debate (p. 257).

Karl Marx's (1843, p. 1) well-known and frequently misquoted statement, "religion is the opium of the masses," is an influential component of sociological theory in this area and was gleaned from his unpublished work in the field. In the first half of the 19th century, Marx began penning his influential ideas and described religion as a kind of drug that serves to "dull the pain of poverty and inequality" and called it both "socially regressive" and something that "inhibits change (Miller, 2011). However, Marx also thought of religion as "capable of uniting human beings together" (Benson, 2014). This statement supports the notion that religion has a vital role in the unification of members of a larger civil society.

Weber (1905) also contributed his own thoughtful individual philosophy to the normative sociological theories of religion. Viewing religion in a brighter light than his counterpart, Marx, Weber believed that religion had the potential to be a positive social change agent (Miller, 2001). In further promotion of this idea, he also argued that the religious ideas of some sects (speaking mainly of Calvinism) played a remarkably influential and positive role in the creation of then modern-day capitalistic societies (Weber, 1905).

The notion of religion as a potential social change agent through the expression of caring and compassion can be understood through the lens of Troeltsch's Church-Sect Theory. Borrowing from the normative evaluation of religion offered by Max Weber, German theologian, Ernst Troeltsch (1912) was concerned with identifying typologies of religion in civil society to differentiate between sectarian pacifism and Church-related compassionate activism. In his distinction between the typologies of religion, he noted that sectarian groups emphasize personal purity, oppose political participation, and shun hierarchical forms of authority (Miller, 2011). In contrast, Church forms recognize human depravity and understand that political participation is a powerful and necessary tool to accomplish the goal of alleviating human suffering (Troeltsch, 1912). Additionally, he asserted that the Church's priority is to assure all equal access to the sacraments, which are the means of grace. As such, the institution of the Church is necessary for compassion-based volunteerism (Miller, 2011).

Emile Durkheim's compelling influence on sociological theories of religion is readily apparent in the rebirth and refocus of scholarly research in the field of religion and civil society, which builds on his fundamental ideas. In his influential essays,

Durkheim (1912) asserted that religion played a critical and integrative role in society and asserted that historical objects of religious worship represented the “collective values of society” (p. 56). Durkheim describes religion as having both pagan and sacred values that cross-cut religious affiliation and unites us in a “single moral community” (p. 62). In this way, religion is merely a framework, which includes the distinct beliefs, values, and ideas held by the citizens of a society, and those who worship God, are in fact, worshipping society (Graham & Haidt, 2010).

Sociological theories of religion provide an important theoretical lens for understanding the importance of religiosity as a determinant for positive social outcomes. Modern-day nonprofit researchers have studied religiosity from multiple perspectives including its relationship and predictive nature of participation in various associations, as an explanation for morality, and as a motivator for volunteerism indicating that there may be positive “spillover effects” associated with religious participation (Lam, 2006, p. 178).

The contemporary resurgence of Durkheim’s sociological theories of religion began cropping up again in recent decades. Scholarly research produced by cultural psychologists, philosophers, and professors began to offer some fresh perspectives on the use of this theoretical framework to understand religion’s influence on human beings and as an essential component in a healthy civil society.

Though Dr. Richard A. Shweder (1991), a respected cultural anthropologist and professor at the University of Chicago, can be credited with this new perspective on a century-old theory, his former students and proteges extended his views by generating credible quantitative research that provided the necessary support for the movement.

Some early work by former students, Jesse Graham and Jonathan Haidt (2010), supported

both Durkheim and Shweder's views. In one such study, the researchers utilized a social-functional approach to evaluate the benefits of religion by reviewing three essential questions of religious studies: 1) Why are religious people happier than non-religious people? 2) Why do religious people give more to charity? 3) Why are most people religious? Through their analysis, the authors determined that studying religiosity through a theoretical framework that marries theories of religious cognition and moral foundations best explains how religion binds people into moral communities.

Religion and the Unifying Value of Compassion

Durkheim's assertions of unifying values as the foundation of religion are evident in the review of the guiding doctrines of the dominant world religions. Christianity, Judaism, Islam, and Hinduism exhibit a unifying and resonant theme of compassion in both historical manuscripts and contemporary teachings. A basis of the oft-referenced Golden Rule and what many philosophers consider a shared value in global civil society, compassion means to "endure something with another person; to put ourselves in somebody else's shoes, to feel her pain as though it were our own, and to enter generously into this point of view" (Saslow et al., 2013, p. 1). Compassion-based altruism as a fundamental value in dominant modern-day world religions is referenced frequently in the doctrine that guides each religious sect (Hustinx et al., 2014).

In the Holy Bible, the guiding doctrine of Christianity, compassion is a key tenet in the "Parable of the Good Samaritan" (NIV: Luke 10:25-37). In this story, Christians are instructed to help their neighbors in times of need, where the term "neighbors" refers to all of God's living creatures. In a phrase that is repeated numerous times in both the Old and New Testaments of the Holy Bible, Christians are commanded to "love thy

neighbors as thyself” (NIV: Leviticus 19:18). This imperative, an essential component of the Christian faith, may explain the acts of goodwill that are performed by members of a Christian congregation.

Muslims look to the Qur’an for instructional guidance on behavior. In several key passages, the Qur’an commands followers to be kind to “orphans, to the needy, to neighbors near and far, to travelers in need” (4:36, Haleem, 2004). Judaism has a similar commandment that speaks to the importance of compassion. The Torah instructs, “Love of all creatures is also love of God, for whoever loves the One (God) loves all the works that He has made. When one loves God, it is impossible not to love His creatures. The opposite is also true. If one hates the creatures, it is impossible to love God who created them” (Torah: Amhara of Prague, Nesivos Olam, Ahavas haRe'i, 1).

Other prevalent religions from the East dictate that their followers extend a similar compassionate hand to neighbors in need. In the Hindu faith, guiding doctrine explains, “This is the sum of duty, do not do to others what would cause pain to you (Mahabharata 5:1517). Taoism makes a similar command in T’ai Shang Kan Yin Pien (213-218), “Regard your neighbor’s gain as your own gain, and your neighbor’s loss as your own loss.”

Bellah (2000) speaks to this religious-based compassion in his explanation of the good society. In his essay, he links religion to notions of cultivation and generativity; offering the 1986 Catholic Bishop’s letter to its global following as proof of the caring and compassionate nature of the Catholic people; specifically referencing the following passage: “all persons have rights, but they arise from a mutual bond to care for one another” (p. 86).

In consideration of the cross-cultural value of compassion that transcends religious affiliation (See Figure 4) and its varying degrees of religiousness and spirituality, the definition of religiosity adapted from Putnam and Campbell (2010) is used to define this multi-dimensional construct: Religiosity is best described as a type of “religious intensity” that includes both elements of religiousness and spirituality, and which reflects an individual’s “religious behaving” and “religious believing” (p. 18). The following hypothesis is generated:

H_{1a}: A reliable and valid Global Religiosity Index (GRI) can be generated, which combines items of religiousness and spirituality from a cross-national sample.



Figure 3. The Golden Rule across Major World Religion (Source: Unknown).

Religiosity as a Social Determinant of Volunteerism

As previously discussed, Miller (2011) asserts that religion is an essential component of civil society, generally acting as a positive influence. As an institution, it has the potential to: provide a place where members can debate what is right and wrong; inspire members to act out their convictions through political participation that is aligned with their moral beliefs; provide necessary community services like schools, hospitals,

and social service agencies; provide traditional rites of passage; and provide a place to experience community through arts, music, and caring for each other (Miller, 2011).

Cnaan, Kasternakis, and Wineburg's (1993) quantitative study provided one of the earliest empirically-based proofs that religiosity positively relates to the individual decision for a person to engage in volunteer activities that affect the community. Wilson and Janoski's (1995) panel study of young adults who volunteer to help solve community problems provides additional evidence of the connection between religiosity and volunteerism. Though in their study, a more substantial link was observed in those who affiliate with the Catholic denomination. Similar findings are reported by Lam (2006) who assessed religious affiliation as a predictor of volunteerism on a global scale and by Guo, Webb, Abzug, and Peck (2013) who studied both religious affiliation and religiousness as predictors of the outcome variable of social change volunteering and reported a positive and significant relationship. Bennett (2015) also reaffirmed the positive influence of religiosity and religious affiliations on levels of formal volunteering.

In a study of 800 Indiana residents, Jackson, Bachmeier, Wood, and Craft (1995) also found participation in church groups increased secular volunteering and charitable giving. Putnam and Campbell (2010) provide additional evidence to support the positive correlation between religiosity and volunteerism, even within secular organizations. Based on their comprehensive 2006 Faith Matters Survey, which combines six questions on religiousness and spirituality to form a religiosity index, they found that religiosity has a significant positive effect on secular giving and secular volunteerism for Americans. Ruiter and De Graaf (2006) published similar results, indicating the existence of significant spillover effects generated by those who indicate

their affiliation to a specific religion, where the religious volunteer (controlling for affiliation) is 3.6 times more likely than a non-religious volunteer to engage in secular volunteering.

The power and influential nature of religiosity and religiousness on volunteering have also been reaffirmed in studies involving youth. To show how the involvement in a religious organization as a child can predict adult community participation, Perks and Haan (2011) analyzed a robust sample of 14,000 Canadian citizens, aged 15 and above and assessed four dimensions of adult community participation: 1) informal volunteering, 2) formal volunteering, 3) participation in voluntary organizations, and 4) community association membership. The results of their study concluded that youth involvement in a religious organization positively predicted all four dimensions of volunteering in adult years and additionally, was a stronger predictor of volunteerism and community association membership than any sociodemographic variable also assessed in the study (including gender, age, employment status, education level, and income).

Numerous other research studies have assessed the powerful influence of individual religiosity on volunteerism. Brooks (2006) analyzed ten large data sets to draw his primary conclusion that the four forces in American life responsible for making people charitable are “religion, skepticism about the government and economic life, strong families, and personal entrepreneurship” (p. 11). Scharffs (2009) cited an Independent Sector study that reported that approximately 74% of persons reporting occasional attendance of worship services give monetary donations to charity, compared to 50% of those who do not attend religious services and concludes that charitable giving

(and additionally, volunteerism) is impacted by “religiously-motivated humanitarianism” (p. 67).

Religion is an important historical component of civil society and has been proven to be a predictor of positive outcomes of altruism, morality, and volunteerism in an abundance of scholarly research (Bennett, 2015; Leete, 2006; Perks & Haan, 2011; Ruiter & de Graaf, 2006). A review of the doctrines that govern the dominant global religions indicates that there are inherent values that cross-cut religious affiliation and transcend geographical boundaries, namely compassion. In consideration of relevant literature on religion and spirituality and the unifying values of compassion in the dominant world religions, the following are hypothesized and summarized in Figure 5:

H_{1b}: There is a positive, statistically significant relationship between levels of religiosity and rate of volunteerism, which is mediated by the degree of self-reported compassion.

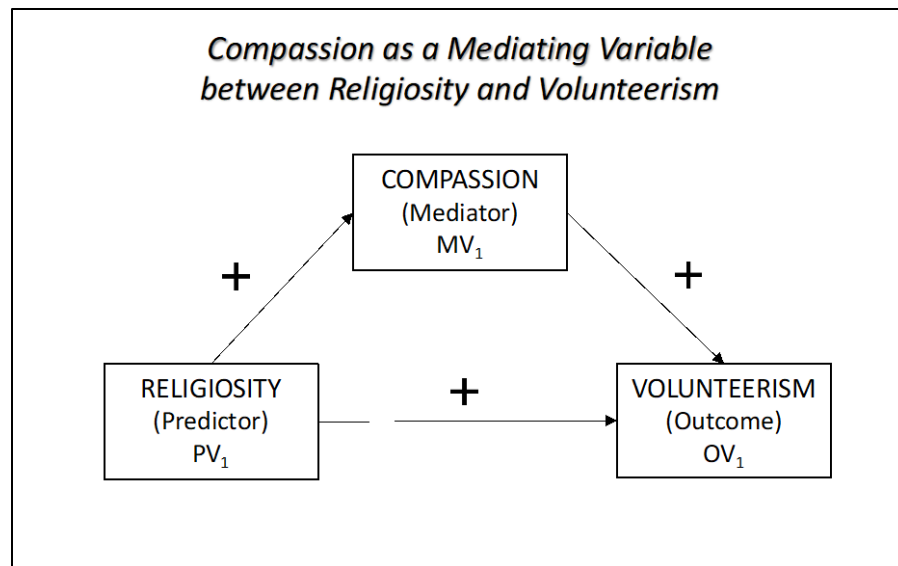


Figure 4. Compassion as a Mediating Variable between Religiosity and Volunteerism.

National Political Leadership

“Volunteering is the ultimate exercise in democracy. You vote in elections once a year, but when you volunteer, you vote every day about the kind of community you want to live in.”

~Author Unknown

Government and Civil Society

The relationship between government and civil society is complex and convoluted owing to transformative moments in history that have altered their interpretations, boundaries, and unique interplay (Rosenblum & Lesch, 2011). Sharp lines of demarcation between these institutions have either blurred, or wholly eroded over the years with distinct periods when government existed outside the sphere of civil society to its current state in modernized societies where a partnership (sometimes tenuous, and often delicate, in nature) exists (Edwards, 2009; Rosenblum & Lesch, 2011; Sievers, 2009).

Owing to this constantly-changing relationship, multiple theories have been proffered to explain the unique symbiosis between government and civil society and to offer a conceptual framework for analyzing the nuances of this relationship. While researchers tend to disagree vehemently about the necessary lens for analysis, there is a definitive agreement on the existence of a significant relationship with important interactions (Rosenblum & Lesch, 2011; Ehrenberg, 2011). Scholars have generally accepted that modern democracy and its proliferation are intrinsically linked to the generation of civil society, seeing this concept as a necessary enabling framework (Cardinali, 2018; Putnam, Leonardi & Nanetti, 1994; Seivers, 2009). Notably, the “synergy” created by the state (government) and society (civil) has shown to increase the

development or bridging of social capital in communities (Evans, 1996; Putnam, 1993/1995; Varda, 2010). Post and Rosenblum (2002) assert that “civil society is alternately viewed as a source of legitimacy and stability for government and as a source of resistance against arbitrary, oppressive and overweening government” (p. 1) reinforcing this relationship.

Though the boundaries between civil society and government appear blurry and indistinguishable in some countries and in specific historical eras, early assessments from famed political philosopher Alexis de Tocqueville re-enforces our modern-day understanding of the key differences, namely that civil society is a place for “free association” where citizens can realize their own social freedoms (Woldring, 1998, p. 2). Government, on the other hand, is a place where the state is given regulating power through official institutions and is representative of the collective identity (Post & Rosenblum, 2002). Within the complexities of the government sector lies a dramatic force that seems to intensify the relationship between the government and civil society: political regime.

Defining Political Regime

Political regime, much like religiosity, is thought to be a complex, multi-dimensional construct, and from a procedural perspective is best defined as:

the procedural rules, whether formal or informal, that determine the number and type of actors who are allowed to gain access to the principal governmental positions, the methods of access to such positions, and the rules that are followed in the making of publicly binding decisions, and, on the other hand, by the

strategic acceptance of these rules by all major political actors and the lack of normative rejection of these rules by any major political actor (Munck, 1996, p.7).

At first blush, this definition may seem verbose, but its comprehensiveness is necessary to account for the key elements of national political regime as a macro-level structure that influences individual micro-level behaviors. The definition implies the existence of a nation-state and points to the unavoidable connection between where leadership power is located within the government and over whom it is exercised allowing the researcher to use national political regime as a natural proxy for national political leadership (or, political actor), whereby the regime type is represented and enacted by the country's political leaders through the creation of laws and policies that govern citizens' daily lives (Munck, 1996). Additionally, this definition enables the logical use of regime typologies as a way to operationalize political regimes.

Guiding Theory on Political Regime

Numerous theories have been generated to explain the nature and influence of governmental structure and national political regime accounting for both positive and negative outcomes. One such theory, social origins theory, has been touted for its explanatory power for the continued propagation of civil society globally.

Originally formulated by Barrington Moore, Jr. (1966), social origins theory emphasizes the embeddedness of the nonprofit sector in the religious, cultural, and economic identities in a country. This theory reflects both historical and current political developments that influence a variety of outcomes, including the proliferation of a country's civil society (Salamon & Sokolowski, 2002).

As an extension of Moore's key themes, Esping-Andersen (1990) reviewed the dynamics of the welfare state and coined the term "welfare-state regime" as representative of a country's social structure and social welfare policies that are embedded in the "relation between state and economy" with a complexity of "legal and organizational features that are systematically interwoven" (p. 2). Esping-Andersen clustered welfare states into three key regime types as a way to label the composite of the differences in a country's organization, stratification, and societal integration owing to historical forces that have shaped their development and unique characteristics. These diverse regime labels are "conservative, liberal and social democratic" (p. 3).

Owing to the original theory proposed by Moore and the extension of regime theory themes offered by Esping-Andersen, social origins theory as utilized today by Salamon and Anheier (1998), categorizes regimes based on their level of social-welfare spending and the size of the nonprofit sector suggesting the existence of four regime types: liberal, social democratic, corporatist, or statist. A liberal regime includes countries that have a relatively low level of government social welfare spending and a large nonprofit sector. These countries are also categorized as having notable social heterogeneity. Examples of countries identified by this regime typology include the United States, the United Kingdom, and Australia. A social democratic regime is characteristic of extensive state-sponsored programs and a limited nonprofit sector. Key examples of this typology include Norway, Sweden, and Finland. A corporatist regime is characteristic of both a sizeable nonprofit sector and extensive government social welfare spending. Western European countries such as Germany and Belgium are representative of this regime typology. The final regime typology, statist, represents limited government

spending on social welfare concerns and has a small nonprofit sector. Examples of this type include Japan and Brazil.

The extensive scholarly research produced by Salamon and Anheier on social origins theory and the use of regime labeling to better understand global civil society has led to the creation of the Johns Hopkins Global Civil Society Index. This index is comprised of “multiple dimensions of the civil society sector” and has representative data of 36 countries (Johns Hopkins Center for Civil Society Studies, 2016). Since 1995, many nonprofit researchers have used this index as a way to study regime as a construct and test its effects against a variety of outcomes in civil society, including volunteerism. To date, over 300 known studies have been produced utilizing this regime labeling typology.

Participative (Democratic) vs. Authoritarian (Autocratic) Leadership Theories.

Other notable leadership theorists explored similar thematic leadership styles reminiscent of social origins theory. These theorists predominantly focused on the core differences between participative (democratic) and authoritarian (autocratic) and their meso-level influences.

Lewin's (1939) leadership studies were based principally on the attributes of three styles of leadership: autocratic, democratic, and laissez-faire. In the autocratic style, the leader takes decisions without consulting with others. In Lewin's experiments, this style caused the most level of discontent. In the democratic style, the leader involves the people in the decision-making process, although the decision-making process may vary from the leader having final authority to one where he/she is facilitating group consensus

Democratic decision-making was found to be generally appreciated by the people, especially if they had previously experienced an autocratic environment.

Likert (1967) offered a systems of management leadership that similarly was based on a spectrum from exploitative authoritarian to autocratic leadership to participative leadership. In the authoritarian style, the leader lacks concern for their subordinates and employs threats and fear-inducing methods to achieve goals. Subordinates must immediately abide by the rules dictated by the leader and are not engaged in the decision-making process. Study results indicated that followers were highly demotivated when this style was employed.

On the opposite end of the spectrum lies participative leadership. Likert (1967) argued that the participative system was the most effective form of management because it promoted genuine consensus-building and participation in goal-setting and decision-making process. Communication is horizontal and free-flowing and leaders taps into the creativity and skills of their subordinates to achieve goals generating positive outcomes.

Path-Goal Leadership Theory is attributed to a number of scholars including Vroom (1964), Evans (1970), and Northhouse (2013), but House (1996) is credited with its current labeling and concept definitions. Path-Goal Leadership Theory explored the nuances between directive, supportive, participative and achievement-oriented styles. With roots in the expectancy theory of motivation, path-goal leadership theory is based on the premise that an employee's perception of expectancies between his effort and performance is greatly affected by a leader's behavior. The leaders help group members in attaining rewards by clarifying the paths to goals and removing obstacles to

performance. They do so by providing the information, support, and resources which are required by employees to complete the task.

A review of these relevant meso-level leadership theories shows the positive influence democratic and participative leadership styles may have on individual behavior at multiple levels.

Political Regime as a Proxy for National Political Leadership

While previous use of social origins theory and the adoption of national political leadership labels presented by Salamon and Anheier (1998) account for the multi-faceted nature of government regime through the inclusion of elements of political structure, social welfare-spending policies, and national culture, scholars concerned with studying a truly global population and specifically assessing the relationship between a country's overarching governing authority and its resultant effects would be ill-advised to use this index for analysis due to its tendency to rely predominantly on economic indicators for regime typology (Anheier & Toepler, 2009).

Munck (1996) points to the need for regime analysts to disaggregate components of regime suggesting that when concepts are unclear, and methods of case selection are not fully explained, issues of "conceptual stretching" abound making theory-building and theory-testing difficult, and analysis confusing (p. 1). In light of this notion, a procedural definition of national political regime offered previously is utilized, and in its unidimensional nature, describes a country's national political leadership.

National Political Leadership and Volunteerism

The increased scholarly civil society scholarship and the deliberate development of rich global data sets assessing regime typology have given rise to myriad studies exploring the effects of regime on both civil society and its core component, volunteerism. In fact, Warren (2011) has even suggested that a reciprocal relationship may exist, asserting that “the correlation between robust civil societies and functioning democracies has been so striking that we have come to understand them as reinforcing one another” (p. 377).

As a proxy for national political leadership, noticeable effects of regime types (primarily autocratic and democratic) on the stability and health of civil society are evident. Works by early classical leadership scholars and modern-day psychology researchers have discovered specific relevant effects of regime type on both individuals and communities owing to the persuasiveness of political leaders that “identify, affirm, and renew the values of the group that the leader represent (Iqbal, Anwar & Haider, 2015, p. 2). These effects are best understood when they are represented by dimensions of authoritative (autocratic) and participative (democratic) leadership styles as presented in leadership scholarship (Cherry, 2019/2020; Choi, 2007; Hartzell, 2020; Iqbal et al., 2015; White & Lippitt, 1960; Wilson, 2020; Wright & Bak, 2016).

To better comprehend the stark differences between these two divergent leadership styles, definitions of autocratic/authoritative leadership and democratic/participative leadership are offered, and a brief synopsis of key attributes of each style follows.

Autocratic/Authoritative Leaders. Adapted from Fromm's (1941) review of authoritarian leadership styles commingled with attributes described in the theory of authoritarian personality (Adorno, Frenkel-Brunswik, Levinson, & Sanford, 1950), an autocratic/authoritative leader is defined as a leader who desires to control the thoughts and behaviors of followers using superior and authoritative control mechanisms. This style is characterized by an "I tell" philosophy (Iqbal et al., 2015, p. 3) and the leader's focus is to elicit obedience with the intention of maintaining a preferred world order. The typical authoritative leader presiding over extremely autocratic nations (for example, hereditary monarchies) isolates the decision-making authority rejecting advisement from others and institutes stringent policies and structures with special emphasis on discipline and punishment (Cherry, 2019). This leader type asserts absolute dictatorship-like control and prefers a rigid, hierarchical command environment with a focus on rules and adherence to discipline (White & Lippitt, 1960) .

Democratic/Participative Leaders. In obvious contrast to autocratic/authoritative leaders are those who strongly oppose authoritarian values and instead emphasize group participation and involvement (Choi, 2007), support shared decision-making processes, and value principles of equity and creativity (Cherry, 2020). The democratic/participative leadership style is based on an "I share" philosophy (Iqbal et al., 2015, p. 3) and is best defined as a leader who performs three key functions: distributes "responsibility among the membership," empowers "group members," and enables "the group's decision-making process"(Gastil, 1994). Participative leaders of consolidated democracies are widely communicative (Cherry, 2020), inclusive and collaborative, (Carlin, 2019) encourage active involvement and engagement in

policymaking (Luenendock, 2016), and are externally-focused enacting institutions for the shared common good (Cherry, 2019; Choi, 2007).

To date, little is known about how macro-level national political leadership may impact micro-level behaviors like volunteerism, but leadership scholarship provides some clues about how these styles may either promote or inhibit altruistic activity (Choi, 2007).

The Effects of Autocratic/Authoritative Leadership. When viewed in light of autocratic/authoritative leadership, studies have shown a broad range of negative outcomes were generated by this leadership style. Lewin et al. (1939) found that autocratic leadership causes aggression and hostility to others. More recent studies have shown that this leadership style is unsuccessful in producing employee motivation (Heneman, Ledford, & Gresham, 2000), decreases long-term productivity of workers (Dawson, 2002), threatens group stability (Vugt, Jepson, Winkel, Pontari & Payne, 2004) and creates general discord, which in turn, negatively impacts the development and cohesion of social networks (Ittner & Larcker, 2002). Evans (1996) additionally asserts that inflexible regimes and government institutions that exhibit autocratic traits spur inequality and obstruct social capital.

The Effects of Democratic/Participative Leadership. In stark contrast democratic/participative leadership has been proven to generate many positive effects including the creation of social capital through increased trust (Golmoradi & Ardabili, 2016; Putnam, 1993). This leadership style has also been shown to bolster employee morale and increase overall levels of productivity in companies (Brinn, 2014). Additionally, democratic and participative leadership have shown to be strongly correlated with higher employee performance levels and enhanced employee

commitment to achieving company and task goals (Heneman et. al., 2000) and enhance overall feelings of satisfaction and increase follower motivation (Northouse, 2001). Further, Iqbal et al. (2015) found that a democratic leadership style has marked positive influences on followers and organizations manifested through an individual's feeling of belonging for an organization and the realization of their potential. Additionally, the democratic/participative leadership style leads to cooperation, free movement, decreased tension, and a noticeably more relaxed social culture (Lewin et al., 1939).

Democracy as a political structure has been proven to be catalytic for society improvements throughout history. Persuasive democratic leaders have inspired change and progress (Choi, 2007), increased participative behaviors and helped develop civic mindedness (Putnam 1993; Salamon & Sokolowski, 2001). Civil society has flourished in societies that embrace democratic principles that promote interpersonal cooperation and shed self-interest (Putnam et. al., 1994; Putnam, 2002; Wuthnow, 2002). Conversely, the strongest autocratic, military-like regimes led by oppressive, authoritative leaders exhibit a dulled associational presence (Kienle, 2011) and an anemic, fragile, or incomplete civil society with decreased levels of volunteering (Howard, 2003).

National political leadership as a representation of democratic and autocratic regimes and as viewed through the corresponding participative (democratic) and authoritative leadership styles (autocratic) has been shown to dramatically influence a host of individual behaviors and promote or inhibit a vibrant civil society characteristic of associational activity, cooperation, and volunteering. Using social origins theory as a lens in which to better understand the relationships between national political leadership and

volunteerism, and in consideration of the myriad empirical studies asserting their relationships, the following hypothesis is offered and depicted in Figure 6.

H₂: There is a positive, statistically significant relationship between national political leadership and volunteerism, whereby democratic/participative leadership increases individual levels of volunteering behavior.

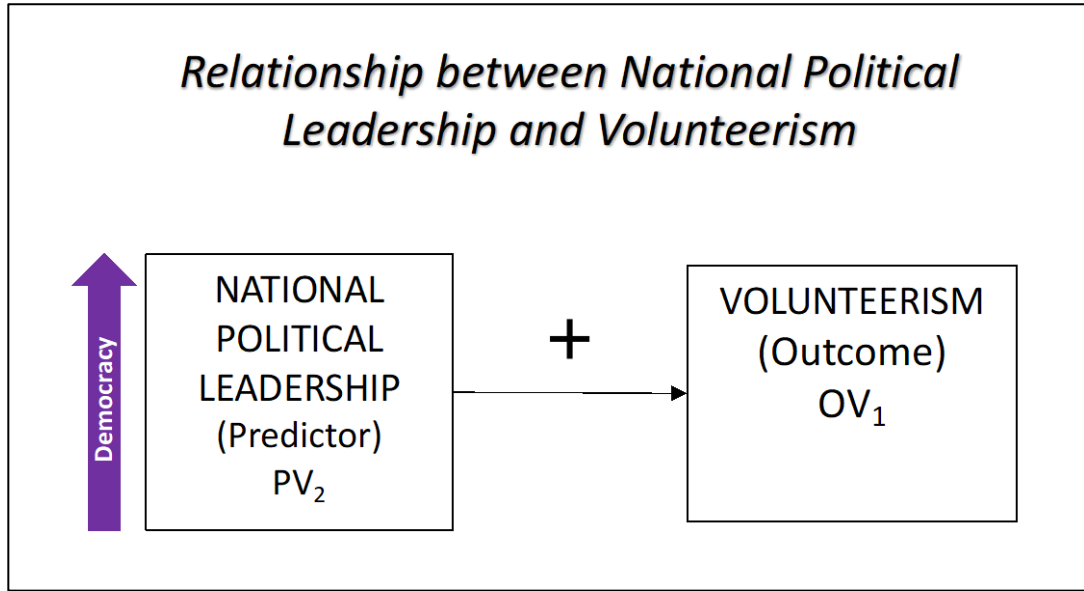


Figure 5. Relationship between National Political Leadership and Volunteerism.

Moral Foundations Theory and Volunteerism

“Morals excite passions, and produce or prevent actions. Reasons of itself is utterly impotent in this particular. The rules of morality, therefore, are not conclusions of our reasons.”

~David Hume, 1739, A Treatise of Human Nature

Religiosity and national political leadership have both been proven, through a growing body of sociological and nonprofit scholarship, to generate positive outcomes for civil society with a profound emphasis on influencing individual volunteering behavior. As such, it appears logical, even necessary, for a researcher to naturally include both constructs in a volunteerism model while arbitrarily excluding either would call into immediate question both the validity of the data and generalizability to any population. However, conceptual frameworks and testable models that move beyond an isolated social determinant of volunteerism, or merely reassert the relationship of demographic characteristics of volunteers are few and far between, especially when accounting for a cross-national sample (Einolf & Chambre, 2011; Hustinx et al., 2014; Wilson, 2000).

The reasons for this noticeable void of a comprehensive theoretical framework in which to assess the numerous dimensions of volunteerism may be due in part to lack of consensus for how to define and operationalize constructs (Whittaker et al., 2015), perceived cultural sensitivities inherent in the discussion of political and religious themes (Haidt, 2013; Interfaith, 2020), or perhaps a limited understanding of the advanced statistical analysis techniques that are required to produce meaningful data to support theory and model generation (Rafferty, 2001). Despite these challenges, some scholars and social scientists have embraced the difficult task of constructing meaningful

quantitative studies to test the applicability and soundness of these conceptual frameworks for assessing complex variable relationships inherent in nonprofit research. Of particular interest to volunteer motivation studies and nonprofit researchers is a burgeoning branch of psychological science that has proffered theories of moral reasoning as foundational to our understanding of this complex concept and many other similar altruistic behaviors. A new enthusiasm for a specific sect of moral reasoning, Moral Foundations Theory and its related principles of social-intuitionism (Haidt, 2013), has propagated a smattering of scholarship in nonprofit studies demonstrating the framework's capability to account for multiple macro-level structures and micro-level attributes and generate valid and credible results.

An Overview of Moral Foundations Theory

As previously noted in Chapter 1: Introduction, Moral Foundations Theory provides a unique and fresh perspective to consider the dynamic interplay of the research variables of interest. Borrowing from popular concepts in cultural and evolutionary psychology and derived from principles of moral psychology and moral reasoning, Moral Foundations Theory is based on the notion that all human beings are born with a base intuition of morality and preference for compassion-based altruism (Bucciarelli, Khemlani & Laird, 2008) that is only noticeably void in a clinical finding of psychopathy (Haidt, 2013). This moral intuitiveness and preference toward compassion have been scientifically proven to be apparent during infancy independent of cultural structures or social norms (Kohlberg, 1969; Piaget, 1965), and it binds us naturally into a global civil society.

Applying a social-intuitionist slant to this theory, Haidt (2013) further offers that this base morality is later adapted to the communities in which an individual is an active member and that moral intuitiveness is influenced and molded by an individual's community leaders when a triggering event is present (See Figure 6). In this way, cultural structures and norms, like religious-based customs and political frameworks, have a dramatic effect on an individual's passions and resultant behaviors. Community membership has the capacity to influence our moral evaluations and immediate intuitions in a way in which we adjust our preference for what we consider to be morally right or wrong and act in accordance with these beliefs. Consequently, our strategic reasoning ability only comes into play after our intuitions have crafted our moral judgments about the rightness or wrongness of a particular situation (Bucciarelli et al., 2008). Additionally, our intuitions vary according to group influences on five important foundational spectrums: care/harm, fairness/cheating, loyalty/betrayal, authority/subversion, and purity/degradation (Graham et al., 2011). In application, Moral Foundations Theory posits that "politics and religion are both expressions of our underlying moral psychology," and these structures influence our beliefs, motivations, and behaviors (p. xviii).

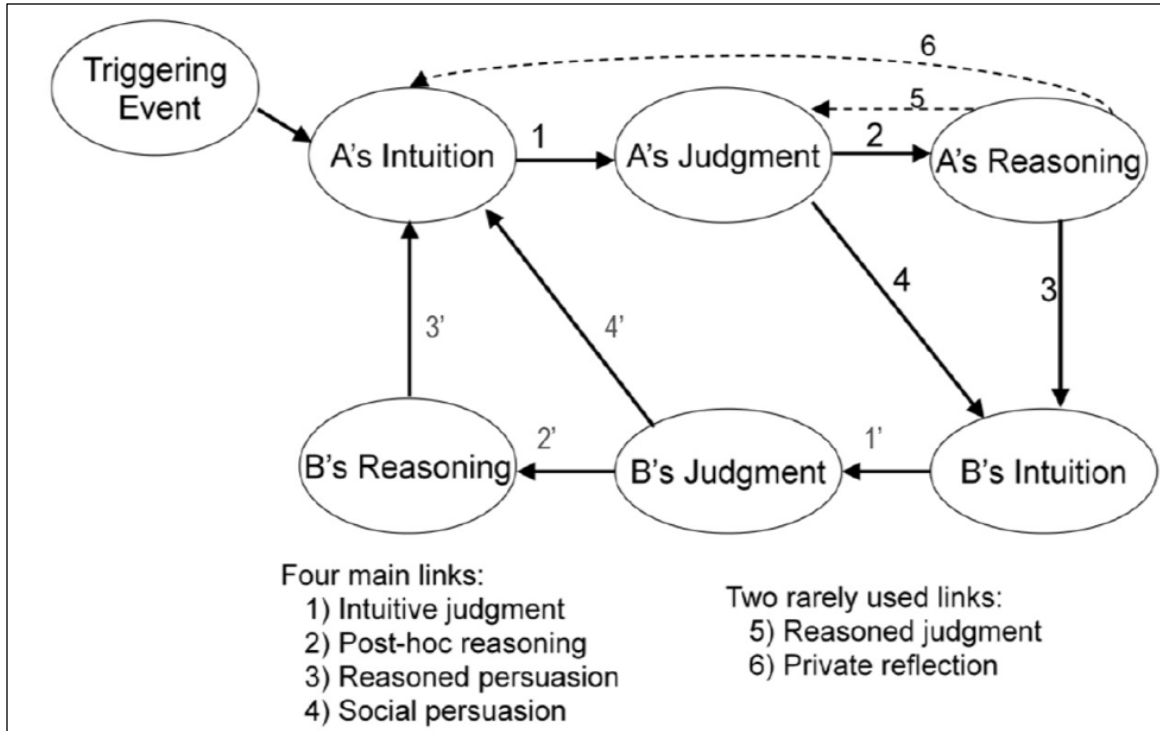


Figure 6. The Social Intuitionist Model (Haidt, 2013).

In summary, our base morality, something Haidt refers to as our “higher nature” provides us the capacity to be incredibly compassionate and altruistic, but Haidt argues that this altruistic behavior is mostly directed towards the groups in which we are active and productive members. Religious communities are considered to be one of these “groups” and Haidt (2013) argues that religion can be viewed as an “evolutionary adaptation for binding groups to together and helping them create communities with a shared morality.”(p. xxii). In a similar way, a nation’s political structure, influenced by regime characteristics that are executed by a political leader forms a new type of political community, in which members behave in accordance with the country’s laws and values and adapt their behaviors to align with democratic and autocratic principles in order to ensure survival as a group member.

Application of Moral Foundations Theory to the Study

While not always deliberately addressing Moral Foundations Theory by name, many scholars have asserted, applied, or tested the key principles of this theoretical framework offering additional support for its potential inclusion in volunteerism studies. As an example, Moral Foundations Theory suggests that human beings all have a base altruistic and compassionate morality that transcends geographical boundaries, religious affiliation, and cultural norms (Haidt, 2013). This explains the existence of helping behaviors (either through informal or formal volunteering) that are visible in every tribe, religious community, or nation. Meneghetti (1995) agrees with this sentiment and further affirmed through his quantitative study, that most volunteers have overarching altruistic motivations. This principle is further supported in volunteerism research linking volunteering behavior to base psychological motivations. Hustinx et al.'s (2014) empirically-based study that “all reasons for volunteering can be traced back to the universal psychological functions volunteering generally serves.” (p. 1).

However, Moral Foundations Theory also suggests that this base, innate morality, and natural intuition to do no harm can be influenced by community leaders. Haidt (2013) states that “the main way that we change our minds is by interacting with other people” (p. 79). Einolf (2011) endorses this notion stating that morality should be defined in religious terms and that people learn religious ideas and values from others, and internalize them into their own sense of identity” (p. 436) suggesting that religious leaders have dramatic influence over an individual's moral reasoning and resultant behaviors. Similarly, these principles have been applied to studies showing differences in base intuitions in members of different political ideologies (conservative versus liberal)

confirming that individuals and their moral intuitions are also greatly influenced by political leaders and the values of political communities (Day, Fiske, Downing, Trail, 2014; Graham, Haidt, & Nosek, 2009).

Nonprofit researchers have just begun to apply Moral Foundations Theory as a conceptual framework to model unique relationships between determinants and resultant behaviors. Nilsson, Erlandson, and Vastfjall (2018) applied Haidt's social-intuitionist principles in a quantitative study that examined if moral foundations could meaningfully predict charitable contributions. Drawing on the key five universal foundations offered by Haidt (care, fairness, loyalty, authority, and sanctity) the authors successfully modeled group differences between individualizing and binding intuitions, concluding that moral intuitions (that vary according to group membership) influenced how and how much an individual contributed to charitable causes. Their findings, building on their previous study (2016) has provided additional support for the application of moral psychology and Moral Foundations Theory to other philanthropic studies, especially volunteerism (the giving of time).

Summary. Though Moral Foundations Theory as a framework has been used sparingly in nonprofit research, substantial empirical proof showing the delicate interplay of an individual's level of religiosity (believing) and a country's national political leadership (belonging) on the outcome of volunteerism (doing) indicates the necessity to use a theoretical lens to explore the reciprocal nature of these relationships is warranted.

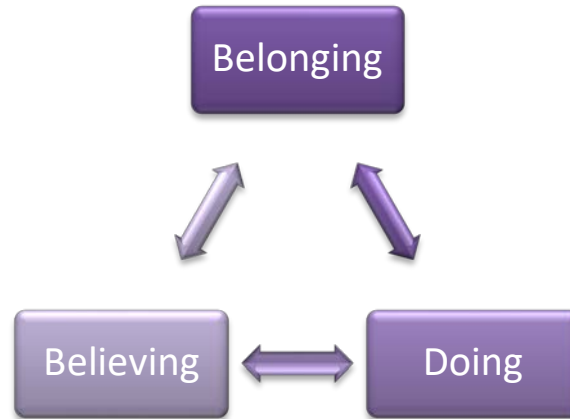


Figure 7. Durkheim's (1912) Model of Religious Psychology adapted to Moral Foundations Theory (Haidt, 2013).

As such, a quantitative study that explores these relationships through a Moral Foundations Theory framework offers a fresh perspective on the multi-dimensional nature of volunteerism that is inherently embedded in political structures (national political leadership) and informed by individual values (religiosity). As such, the following is hypothesized, and a testable model for logistic regression is depicted in Figure 8:

H₃: A model inclusive of both predictor variables of religiosity and national political leadership explains more variance in volunteerism levels than a model excluding these variables.

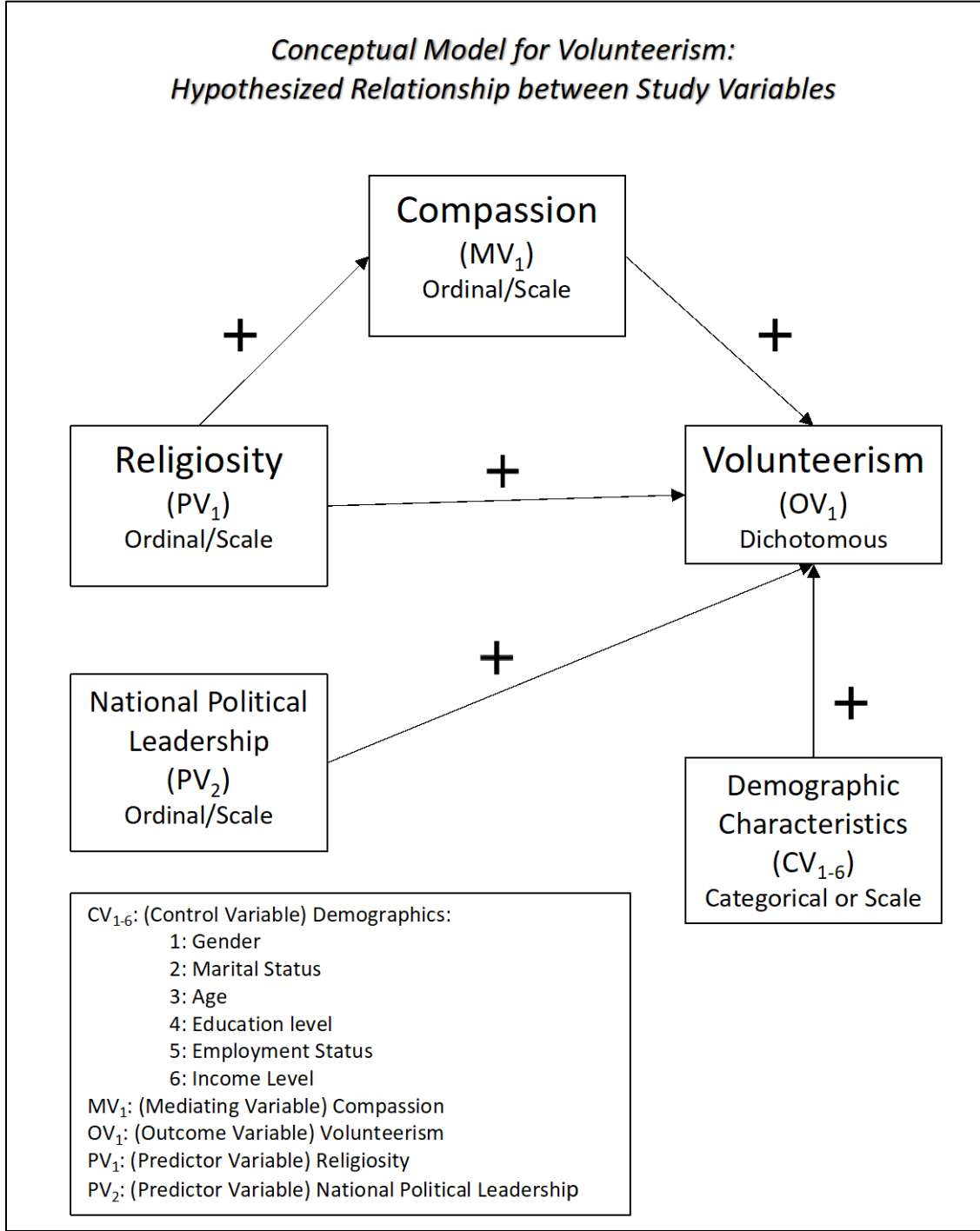


Figure 8. Conceptual Model for Predicting Volunteerism.

Summary of Literature Review and Theory

While volunteer motivation research is a frequently researched topic in nonprofit scholarship covering a robust library of subtopics, few studies have successfully compared and explained volunteer motivation cross-nationally (Handy & Hustinx, 2009; Hustinx et al., 2014) or moved beyond basic sociodemographic relationships. Additionally, little is known about how the geographical and political context of a country and may influence volunteerism outside the Western, industrialized world (Bennett, 2015; Wilson, 2000). Finally, there is an apparent lack of consensus for volunteerism theory development (Musick & Wilson, 2008) owing to the construct's complexities and numerous attributes.

Despite these challenges, this study aims to fill a noticeable gap in the research in volunteerism scholarship by proffering the use of an integrated theoretical framework and model (moral foundations theory and the social intuitionist model) to assess multiple micro and macro-level components of volunteerism (namely religiosity and national political leadership). Additionally, the use of a global sample increases the ability to generalize results across geographical boundaries, which is of further use to INGO leaders who often recruit their volunteer base from many countries with varying political structures and diverse religious compositions.

Due to the multi-faceted nature of this study which draws on numerous components that influence volunteerism, key findings from the relevant literature and theory are summarized in Table 1 below.

Table 1.

Summary of Literature Review and Theory on Civil Society, Religiosity, National Political Leadership, Volunteerism, and the Moral Foundations Theory

Topics	Key Themes	Citations
Civil Society	Civil Society encompasses voluntary organizations and volunteerism.	Bennett, 2015; Edwards, 2009; Ehrenberg, 2011; Payton & Moody, 2008; Smith, 2011
	Civil Society is embedded in broader social, political, and economic processes.	Edwards, 2009; Moore, 1966; Salamon & Anheier, 1996; Seibel, 1990
	Civil Society is value-oriented with a focus on the community and promoting the public good.	Cardinali, 2018; Forst, 2017; Payton & Moody, 2008; Seivers, 2009; World Economic Forum, 2013
Religiosity	Religion plays an important, integrative, but complicated role in civil society-generally acting as a positive influence.	Augustine & Hitchcock, 1922; Banner, 2002; Benson, 2014; Bloom & Arkian, 2013; Durkheim, 1912; Lam, 2006; Leete, 2006; Marx, 1843; Miller, 2011; Troeltsch, 1912; Weber, 1905
	Religiously active/spiritual people are more charitable and at the core of a volunteer base in nonprofit organizations and INGOs.	Bennett, 2015; Brooks, 2006; Cnaan et al., 1993; Einolf, 2011; Graham & Haidt, 2010; Guo et al., 2013; Jackson et al., 1995; Lam, 2006; Leete, 2006; McKeever et al., 2016; Okun et al., 2015; Perks & Haan, 2011; Putnam & Campbell, 2010/2012; Ruiter & de Graaf, 2006; Scharffs, 2009; Wilson & Janoski, 1995
	World religions are linked by the guiding principle of the Golden Rule: compassion-based altruism.	Bellah, 2000; Durkheim, 1912; Einolf, 2011; Graham & Haidt, 2010; Haidt, 2013; Hustinx et al., 2014; Putnam, & Campbell, 2010; Ranganathan et al., 2017; Saslow et al., 2013; Wilson & Janoski, 1995

National Political Leadership	Government has a complicated relationship with civil society.	Edwards, 2009; Ehrenberg, 2011; Putnam et al., 1994; Rosenblum & Lesch, 2011, Salamon & Sokolowski, 20002; Sievers, 2009; Warren, 2011
	The existence, development, creation, and vitality of civil society is dependent on political regime and political leadership.	Cardinali, 2018; Evans, 1996; Post & Ronsenblum, 2002; Putnam, 1993; Putnam et al., 2014; Salamon & Anheier, 1998; Varda, 2010
	Political Regime is a natural proxy for national political leadership whereby a country's regime structure is represented and enacted by a country's political leader(s).	Hartzell, 2020; Iqbal et al., 2015; Munck, 1996; Salamon & Sokolowski, 2002; White & Lippitt, 1960; Wright and Bak, 2016
	The nonprofit sector is embedded in political identities of a country.	Esping-Andersen, 1990; Moore, 1966; Kienle, 2011; Salamon & Sokolowski, 2002
	National political leadership (democratic/participative) has a positive relationship with positive individual attitudes and behaviors.	Cherry, 2020; Evans, 1996; Iqbal et al., 2015; Ittner & Larckner, 2002; Putnam et al., 1994; Vazquez Garcia, 2012; Warren, 2003/2011
Volunteerism	Volunteers are a critical component of an INGO's human capital	Cardinali, 2018; Diez de Medina, 2017; Handy & Hunstinx, 2014; Hustinx et al., 2014; Leete, 2006; McKeever et al, 2016; von Essen et al., 2013; Wilson, 2000
	Volunteerism is a difficult concept to define due its complexities and dimensions.	Einolf & Chambre, 2011; Whittaker et al., 2015; Wilson, 2000
	Volunteerism is a voluntary helping behavior.	Wilson, 2000; Wolensky, 1979

Moral Foundations Theory	Morals/Morality are the foundation of civil society.	Fiske, 1991; Haidt & Graham, 2007; Haidt, 2012; Shweder, 1991;
	Politics and Religion are natural expressions of moral psychology	Day et al, 2014; Einolf, 2011; Graham et al., 2009; Haidt, 2013; Haidt & Graham, 2007
	Individual moral intuitions, attitudes, and resultant behaviors are influenced by group norms, cultural values, and leadership persuasion in communities.	Day et. al, 2014; Graham et al. 2009; Haidt, 2013; Nilsson, et al. 2016/2018); Shweder, 1991; Turiel, 1983

Note: This table is not inclusive of all the scholarship and theory reviewed to generate the study themes. References represent the exhaustive list.

Chapter 3: Methodology

Introduction to Methodology

Overview

Civil society scholarship is unique in that it includes equal parts of political, psychological, and sociological attributes that influence its nature, scope, and meaning. The breadth and depth of this complex umbrella concept allow for the ability to assess numerous relationships of characteristics, demographics, behaviors, and structures. However, the magnanimous nature of civil society (and volunteerism) scholarship can make empirical research and methodology convoluted and confusing to laypeople. Early statistical analysis in the area of volunteerism relied on general correlational studies that proved less than meaningful as conclusions centered around the existence of a relationship between singular characteristics and volunteerism or built on a homogeneous or individual country sample (Hustinx et al., 2014) creating generalizability issues.

This research study advances that volunteerism is best rooted in sociologically-based data analysis methods that allow for the inclusion of both macro-level structures and micro-level behaviors in model testing. This quantitative study's primary purpose is to examine these multi-level social determinants of volunteerism, namely religiosity and national political leadership. This chapter details the methods employed to assess these unique relationships.

Organization

This chapter is comprised of four major sections: (1) research design, (2) instrumentation and measures, (3) population and sample, and (4) data analysis. The first

section, research design, serves to describe the overall design of this three-phased, sequential quantitative study. The details of this phased approach are embedded in their respective subsections. The second section, instrumentation and measures, includes a brief description of the World Values Survey (WVS), Wave 6 instrument, and the measures utilized to generate the variables of volunteerism, compassion, and religiosity. It also describes the measures reflecting items of democracy, anocracy, and autocracy as used by the Polity IV Project that were used for the coding of political regime (a proxy for the variable: national political leadership). Information regarding the merging of these disparate datasets is also provided. The third section, population and sample, includes information about the WVS social scientists' sampling methodology to derive a global population sample. The demographic composition of the study's sample is also included. The final section, data analysis, provides a comprehensive overview of quantitative methods employed to analyze the concepts of interest and test the hypotheses, including confirmatory factor analysis, correlational analysis, and logistic regression techniques.

Research Design

The nature and complexity of this research study owing to both the robust scholarship of volunteerism research and the inclusion of multi-level predictor variables demanded a systematic approach to crafting a research design. As such, a multi-phased, sequential quantitative approach was used to mine survey data from various sources, build a data set inclusive all variables of interest, generate a composite index for religiosity through factor analysis procedures, assess relationships between compassion, religiosity, volunteerism, and national political leadership and volunteerism, and compute and

interpret a full model of volunteerism. These steps are summarized in Table 2 and detailed in the remaining sections of this chapter.

Table 2

Multi-Phased, Sequential Quantitative Research Design for Analyzing Social Determinants of Volunteerism

Phase	Methodology	Purpose	Source/Results
1	Data Mining & Data Set Development	Extract values of interest from comprehensive values-based and polity survey data sets; generate a data set that merges data from disparate datasets.	World Values Survey (WVS) (Wave 6) merged with CSP Polity IV Project Data on Country Code (WVS) /Country Name (Polity IV Project)
2	Factor Analysis: Confirmatory Factor Analysis	Build a Global Religiosity Index inclusive of religiousness & spirituality items (H _{1a}).	WVS, Wave 6 Extracted Factor: Religiosity (GRI) based on items assessing religiousness and spirituality from CFA
3	Statistical Analysis: Logistic Regression Testing & Correlational Analysis	Assess the relationships between compassion, religiosity, and volunteerism (H _{1b}). Analyze the relationship between the national political leadership and volunteerism (H ₂). Test a full model of volunteerism accounting for all predictor variables and controlling for demographic variables (H ₃).	Logistic regression results assessing the interaction between compassion, religiosity, and volunteerism Correlation analysis results assessing the relationship between national political leadership and volunteerism Logistic regression results analyzing the relationship between compassion, religiosity, national political religiosity, and volunteerism while controlling for demographic information

Instrumentation and Measures

This research's intent necessitated the use of a heterogeneous global sample reflective of the world's diverse religious affiliations and representative of the various political regime types. Value-based variables were also required to test the multiple hypotheses. There are many valid and reliable instruments available and corresponding databases accessible to researchers; however, none of these are inclusive of all of the variables of interest. It became necessary to use multiple instruments and merge disparate data sets to acquire the requisite variables. This section describes the instruments used for the study purposes, namely the Center for Systemic Peace (CSP) 's Polity IV Project, and the World Values Survey (WVS), Wave 6 questionnaire. Appendix A: Center for Systemic Peace's Polity IV Project, and Appendix B: World Values Survey, Wave 6 Questionnaire describe how to access the instruments and their corresponding full data sets in multiple formats. The details of the data mining techniques performed to merge the data sets are also provided and detailed in Appendix C: Cleaning and Recoding WVS, Wave 6, and Polity IV Project Data. A consolidated list of resultant measures and corresponding hypotheses are provided in Appendix D: Consolidated List of Study Variables.

Phase 1: Data Mining and Merging of Disparate Data Sets

Using and analyzing cross-national data sets for empirical research requires more than just rudimentary knowledge of world geography. Longitudinal data sets encompassing data that span more than a year's worth of geopolitical information demands that a research scientist be willing and able to expend the additional time and

effort to understand the nature and reason for country name changes, causes for political regime shifts, and other structural and environmental nuances that influence data collection and coding procedures. Disregarding this vital information can have a pronounced influence on data analyses and reported results.

Due to the nature of the data used in this study (namely country name and political regime) the derivation of data from multiple cross-national data sets (Polity IV Project and WVS, Wave 6), and the merging of these disparate data sets based on country coding, it became increasingly important to document the deliberate steps taken for data cleaning and recoding. A comprehensive list of the actions taken to derive the final data set for analysis appears within Appendix C: Cleaning and Recoding WVS, Wave 6, and Polity IV Project for study replication purposes.

On December 31, 2014, the world's geographical landscape was dramatically different from it appears today, or it will appear next year, or in the next decade. This specific date in time is not arbitrary and is essential to understanding the results produced herein and their accompanying interpretation. At the end of 2014, there were 198 documented countries and sovereign nations worldwide. This information was used to begin the creation of the consolidated database, an aggregate of polity scores from the Polity IV Project, and demographic and value variables from WVS, Wave 6.

Polity IV Project Instrument. In the late 1960s, American political scientist, acclaimed author, and avid democracy researcher, Ted Gurr, created the “Polity Project” to track the stability of contemporary regimes and assess the progress (and process) of democratization globally (Marshall, Gurr, Davenport & Jaggers, 2002). Today the project has commenced its fifth iteration of analysis. It is managed by over a dozen social

scientists at the Center for Systemic Peace and the Political Instability Task Force (PITF). The Polity Project is fully funded by the United States of America's Central Intelligence Agency (CIA). Nearly 50 years of peer-reviewed political science scholarship has been published utilizing the scale's measures of regime. Recently, numerous studies have assessed the scale's validity and reliability as a measure of regime typology, reporting high correlations between items assessing democracy and autocracy levels (Marshall et al., 2002; Schmidt, 2015; Skanning, 2018). A recent correction for pseudo-exactness often inherent in measures of democracy and autocracy was made via the development of the Polity 2 score available in the Polity IV Project instrument and data set (Schmidt, 2015). The Polity IV Project data set includes polity scores, regime characteristics, and regime typology for 167 countries through the year 2018, accounting for more than 85% of the world's countries and sovereign nations recorded in 2014.

There are innumerable benefits to utilizing the Polity IV Projects' regime typology and polity score measures over those provided in similar readily available instruments. First, as previously described in Chapter 2: Review of Relevant Literature and Theory, the disaggregation of political regime into a procedural construct that points to the existence of a nation-state reflecting a national culture that is embodied by the governing leadership (Munck, 1996) points to the necessity to use a data set that incorporates these specific attributes in a study of this nature. Secondly, as noted by the Center for Systemic Peace, the Polity IV Project represents an evolutionary data set that is continuously monitored and updated as regime authority characteristics evolve or devolve and provides longitudinal data dating back to the 19th century allowing for time-series studies (2016). Finally, as this data set includes polity scores for 167 countries, it

remedies the weaknesses of other popular regime indices (namely the Global Civil Society Index) with limited populations. This enables a genuinely cross-national, comparative study (Marshall et al., 2018).

Due to the breadth of information available from the Polity IV Project (including political leadership transitions and regime characteristics), this data set was chosen as the primary source of country measures for data set matching and to derive a polity score to represent the variable of national political leadership (See Appendices C and D for further information on how this variable was developed). Polity scores capture regime authority on a 21-point spectrum that ranks a country's level of democracy (Center for Systemic Peace, 2016). In this scale, democracy is characterized by the composite score on three key measures:

1. Processes and institutional structures that allow citizens to express their political preferences
2. Constraints on the chief executive embedded in institutions
3. Freedom and civil liberties guaranteed for citizens (Schmidt, 2015).

A three-step process that utilizes six indicators of democracy and autocracy including limits on executive power, degree of competition in executive recruitment, degree of openness in the recruitment of office-holders, and “competitiveness of political participation” and regulation of political participation, a composite score, named “polity” is produced (Schmidt, 2015, p. 5).

At the extreme autocratic end of the spectrum, a hereditary monarchy can be found (score of -10). Countries with polity scores ranging from -10 to -6 are generically labeled as autocracies. In the middle of the spectrum are “anocracies.” Anocracies are

categorized as a hybrid regime where elements of democracy and dictatorship co-mingle in a loose structure. Countries scoring between -5 to +5 on the spectrum fall into this category. The remaining scores, +6 to +10, represent democracies, where +10 is considered a consolidated democracy (Center for Systemic Peace, 2016; Marshall et al., 2018).

The Polity2 score used to generate the national political leadership variable represents a correction to the original polity score variable. Previous study iterations included “standardized authority scores (-88, -77, -66),” making the previous scaled data meaningless in some studies. These previous polity scores were realigned to conventional polity scores on the spectrum described above. Polity scores and country labeling were then joined to data derived from the World Values Survey, Wave 6 data set. A new national political leadership score was then computed based on the autocracy/democracy spectrum ranging from -10 to +10 (Marshall et al., 2018).

World Values Survey (WVS), Wave 6 Instrument. The World Values Survey has been used to study the values and beliefs of global civil society since 1981 and is the most extensive cross-national database of its kind. With nearly 40 years of data available spanning as many as 75 countries, it represents one of the most commonly used data sets for civil society research with thousands of studies already published (Morrone, Tontoranelli, & Ranuzzi, 2009). The WVS provides a comprehensive instrument and robust data set exploring respondents’ values via a set of survey items that have undergone rigorous statistical testing for reliability and validity (Inglehart, Basanez & Moreno, 1998).

Value constructs included in the questionnaire are based on substantial research amassed over decades of quantitative analysis. As an example, the construct of compassion (or benevolence as it is sometimes labeled) is derived from the Schwartz Value Survey on benevolence analysis, which emphasizes voluntary concern others' well-being. The reliability of the Schwartz Value Survey, the origin of the value of compassion used for the WVS, Wave 6 questionnaire, has been heavily scrutinized for reliability since its literary debut in 1992 (Schwartz, 2012).

For each “wave,” social scientists spend five years interviewing a random sample of a selected list of countries. Trained interviewers in each sampled country collect the data, and the questionnaire is translated into the native language of the respondent; however, a single standardized survey is produced for each wave enabling better comparability between citizens of different nations (Karan, 2018). WVS, Wave 6, is the most current data set available to researchers and accounts for nearly 90,000 records of respondent data and represents 60 countries (Inglehart et al., 2014). Wave 6 information represents the collective interview data spanning the time frame, 2010-2014.

Selection of the WVS, Wave 6 questionnaire was predominantly based on its inclusion of key constructs and values essential to this study: religiosity, compassion, and country coding (used for merging of data with the Polity IV Project), and volunteerism. Additionally, the data is representative of a global population that allows for the generation of a Global Religiosity Index (GRI) based on items of religiousness and spirituality that can be applied to other studies of religiosity inclusive of a diverse religious sample. Socio-demographic information on each respondent is also collected (including age, gender, income, education level, and employment levels) and enable the

researcher to assess individual traits with values, or control for these traits as is done in this study. Finally, the accessibility of both the instrument and collected data was considered to aid in the replication of this research design in future studies.

Given the vast amount of information provided in the WVS, Wave 6 data set, special care was taken to extract variables of interest, recode and transpose data according to the expected direction of relationships between variables, and create additional variables by segregating items (for example, religious belonging and religious affiliation). The meticulous steps taken to generate the study variables and the properties of each are described in Appendix C: Cleaning and Recoding WVS, Wave 6, and Polity IV Project Data and Appendix D: Consolidated List of Study Variables.

Population and Sample

The bulk of the data used for the study sample was generated from the respondent information provided in the WVS, Wave 6 data set. As such, the sampling methodology employed by CSP social scientists to capture the information is described below.

Sampling Methodology

Sampling methodology employed by WVS social scientists varied between geographical location, however for each country included in the study, a multi-stage, systematic random selection methodology was used to assure internal and external validity (WVS, 2014). For example, data for Mexico's country was collected by first arranging electoral sections proportionally to the size of the population. Second, 155 electoral divisions were then selected, utilizing a systematic random process. Next, households in each electoral section were chosen via a random process of walking around

household districts. Finally, adults (aged 16 and older) in each home were randomly selected in consideration of their gender as representative of the population of Mexico (WVS, 2009).

Study Sample

A thorough analysis of the demographic composition of the WVS, Wave 6 population utilized for this research study ensured that the sample was representative of gender, marital status, age, employment status, and income-level diversity. These demographic variables and their corresponding questionnaire description are provided in Table 3.

This joined, cleaned dataset is comprised of 57,616 respondents spanning 48 countries, where the interviewer reported 52.5 % of the respondents were recorded as female, and 47.5% were identified as male. The respondents' average age was 41 years old, and only respondents aged 18-99 were included in the final sample. The socio-demographic characteristics of the survey respondents are detailed in Table 4.

Table 3

Items from World Values Survey, Wave 6 Questionnaire, Respondent Demographic Characteristics

Variable Measure	Scale Item	Possible Responses
Gender	V240: Gender	[Male (1)/ Female (2)]
Marital Status	V57: Marital Status	[Married (1); Living together as married (2); Divorced (3); Separated (4); Widowed (5); Single (6)]
Age	V242: Age	[Years old represented by a 2-digit number (##)]
Employment	V229: Employment	[Paid Employment represented as 1-3 (Yes), or No Paid Employment represented at 4-8 (No)]
Education	V248: Education Level, highest educational level attained	[No formal education (1); Incomplete primary school (2); Complete primary school (3); Incomplete secondary school, technical/vocational type (4); Complete secondary school, technical/vocational type (5); Incomplete secondary, university-preparatory type (6); Complete secondary school, university-preparatory type (7); Some university-level education, without a degree (8), University-level education, with a degree (9).
Income	V239. Income Level	[Self-reported income level by country grouped: 1 (lowest)-10 (highest)]

Ensuring the normal distribution of the sample dataset based on demographic characteristics was especially critical as these variables were used as control variables in model testing (See Table 4). Empirical studies have indicated that the generally the following populations are more likely to volunteer than their counterparts:

- Females (Diez de Medina, 2017; Einolf, 2010; Kopf, 2020; Leete, 2006; Volunteer Hub, 2020),
- Married people or those in marriage-like relationships (BLS, 2015; Mesch et al., 2006; Volunteer Hub, 2020)
- Middle-aged populations or those in the range of 35-54 years old (BLS, 2015; Poon, 2019; Reingold & Nesbit, 2006; Volunteer Hub, 2020)
- The employed workforce, whether full-time or part-time (BLS, 2015; Volunteer, 2020)
- Those with higher education levels, especially those who have completed secondary school or college (Parbooteah, Cullen & Lim, 2004; Volunteer Hub, 2020)
- Higher-income populations (BLS, 2015; Detellenaere, Willems & Baert, 2017; Parbooteah et al., 2004; Volunteer, 2020)

Table 4

Demographic Characteristics of Survey Respondents (WVS, Wave 6)

Characteristic	Frequency (n)	Percent (%)
Age		
<i>(M=41.2/SD=16.36)</i>		
16-34 years old	23,831	41.4
35-54 years old	20,765	36.0
55-99 years old	13,020	22.6
Gender		
Male	27,394	47.5
Female	30,222	52.5
Marital Status		
Married/Living Together	36,165	62.8
Not Married	21,451	37.2
Employment		
Paid Employment	30,469	52.9
No Paid Employment	27,417	47.1
Education		
Less than High School	33,361	57.9
High School or Greater	24,255	42.1
Income Level		
1 (Low)	4,550	7.9
2	4,261	7.4
3	6,678	11.6
4	7,914	13.7
5	12,239	21.2
6	8,941	15.5
7	7,079	12.3
8	4,006	7.0
9	1,083	1.9
10 (High)	865	1.5

Note: N=57,616

Figure 9 depicts the predicted relationships between the socio-demographic control variables on the outcome of volunteerism.

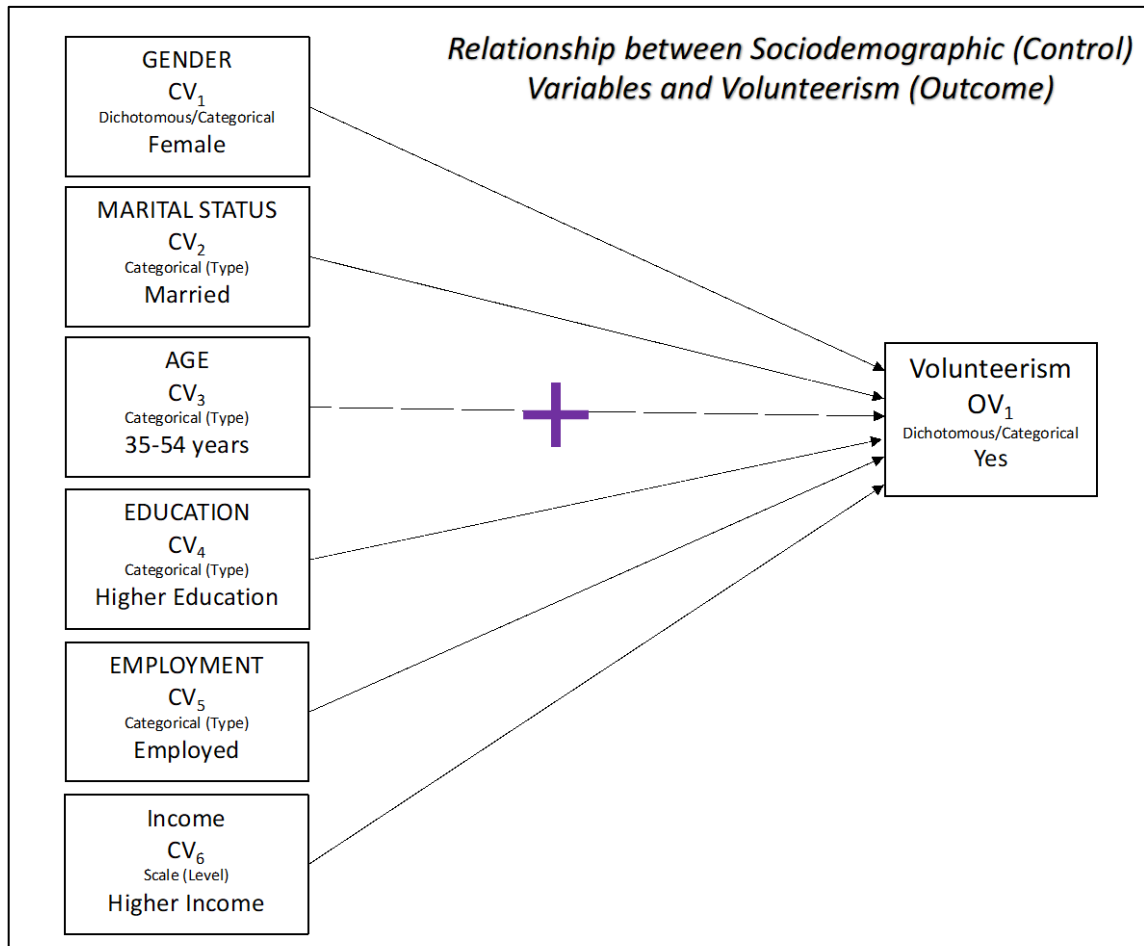


Figure 9. Relationship between Sociodemographic Variables and Volunteerism.

Data Analysis

Data analyses described in this section were conducted utilizing IBM's Statistical Package for the Social Sciences (SPSS) Version 26.0 (V26). This robust software package was used to develop descriptive statistics, assess normality and variance of data, and perform correlational analysis and logistic regression analysis techniques.

Additionally, IBM's Analysis of a Moment of Structures (AMOS) Version 26.0 (V26) was explicitly used for confirmatory factor analysis to generate a composite index of

religiosity for variable testing. The rationale for using the statistical analysis techniques employed to test the study's hypotheses is included in the forthcoming narrative.

Phase 2: Build a Global Religiosity Index with Confirmatory Factor Analysis

Applying a quantitative approach, this research study first sought to develop a valid and reliable Global Religiosity Index (GRI) inclusive of the diverse landscape of contemporary religious sects and accounting for factors of spirituality and religiousness that cross-cut geographical boundaries and transcend religious cultures. Utilizing this index as a significant predictor variable, this research also sought to explore the outcome of volunteerism as predicted by religiosity levels. Though religiosity indices have been developed in a handful of studies, they have been generated using single-country geographical samples (Hustinx et al., 2014; Putnam & Campbell, 2010; Saslow et al., 2013), or have been proven to be unreliable when applied to global religious populations, especially those inclusive of Eastern religion (Hill & Pargament, 2008). This was remarkably true when established indices were applied to samples that were predominantly associated with the religious affiliations of Hinduism and Buddhism since religiosity items were not reflective of common religious terminology (Koenig & Bussing, 2010).

Confirmatory Factor Analysis to Generate the Religiosity Variable. The independent predictor variable, religiosity, is based on WVS, Wave 6 items representing factors of spirituality and religiousness. These initial eight items, their variable components, and possible responses are listed in Table 5. Recoding and data cleaning techniques used to standardize these variables for further testing are described in Appendix C: Cleaning and Recoding WVS, Wave 6, and Polity IV Project Data.

Table 5

Items from World Values Survey, Wave 6 Instrument Related to Religiosity

Variable Measure	Scale Item	Possible Responses
Religiousness	V9: "How important is religion in your life?"	Very Important (1); Rather important (2), Not Very important (3); Not at all important (4)
Religiousness	V144: "Do you belong to a religion or religious denomination?"	No, do not belong to a denomination (0); Yes, (1)
Religiousness	V145: "Apart from weddings and funerals, how often do you attend religious services these days?"	More than once a week (7); Once a week (6); Once a month (5); Only on special holy days (4); Once a year (3); Less often (2); Never, practically never (1)
Religiousness	V146: "Apart from weddings and funerals, about how often do you pray?"	Several times a day (8); Once a day (7); Several times each week (6); Only when attending religious services (5); Only on special holy days (4); Once a year (3); Less often (2); Never/ Practically Never (1)
Spirituality	V147: "Independently of whether you attend religious services or not, would you say you are..."	A religious person (2); Not a religious person (1) or an atheist (0)
Spirituality	V148: "Do you believe in God?"	Yes (2); No (1)
Spirituality	V149: "Do you believe in hell?"	Yes (2); No (1)
Spirituality	V152: "How important is God in your life? Please use this scale to indicate."	Please use this scale to indicate." (10 means very important and 1 means not at all important).

The creation of a composite index representing a multi-dimensional construct like religiosity requires the employment of multivariate statistical analysis techniques (Salamon & Sokolowski, 2014). Due to the nature of the initial hypothesis, confirmatory factor analysis (CFA) was used to minimize a large number of religiousness and spirituality into a latent factor that represents a Global Religiosity Index (GRI) simplifying the logistic regression techniques required to test the full model with all variables (Tabachnick & Fidell, 2014).

In this instance, CFA was chosen to build the composite index of religiosity as opposed to other more straightforward component analysis techniques, like principal component analysis (PCA) as additional error is introduced using these simpler techniques due to the background calculation methodology employed by data analysis programs to assess variable relationship (Field, 2009). Cliff (1987) has issued a warning to researchers interchanging simpler PCA testing and misapplying the techniques as a stand-in for factor analysis can create “an unrecognizable hodgepodge of things from which nothing can be determined” (p. 349). Additionally, a CFA is preferred over an exploratory factor analysis (EFA) technique when the researcher has used prior empirical studies to generate a hypothesis which “tests one very specific model of how variables related to underlying construct (conceptual or latent variables)” (Gliner, Morgan & Leech, 2009, p. 220) In other terms, CFA requires that a researcher uses “knowledge of the theory, empirical research, or both” to postulate the relationship pattern a priori” (Suhr, 2006, p. 1) as was the case to generate the first hypothesis:

H_{1a}: A reliable and valid Global Religiosity Index (GRI) can be generated, which combines items of religiousness and spirituality from a cross-national sample.

Items selected for inclusion in the CFA to generate a composite index of religiosity were assessed for face validity (ensuring that all measures were measuring the intended factor). Response data were examined for normality and variance. A PCA using EFA techniques was initially run via SPSS to assess intercorrelations between the items and assess communality. Additionally, as a precursor to modeling the items for CFA testing using AMOS V26, responses with missing data in any of the religiousness or spirituality variables were removed.

A potential limitation of using CFA to build the religiosity index is based on a fundamental assumption of CFA and the use of maximum likelihood (ML) to assess model fit: The items being examined must follow a continuous and multivariate distribution to achieve appropriate robustness (Satorra, 1990). This assumption is difficult to achieve when utilizing most of the social science databases readily accessible to researchers as items are typically measured on a Likert-type scale or are generally categorical and, as such, not normally distributed. Li (2015) offers that categorical and ordinal data can be appropriately assessed with structural equation modeling (SEM) and with CFA when diagonally weighted least squares (WLSMV) are used to substitute for ML. However, WLSMV's application to the social sciences is still in its infancy, and ML estimation techniques have shown to be generally accepted when dichotomous or categorical variables are exogenous, or sample sizes are larger than 1,000 (Potthast, 1993). Additionally, bootstrapping techniques sufficiently adjust for normality assumption violations.

Phase 3: Logistic Regression and Correlational Analysis for Variable Relationships

Relying heavily on scholarship and theory (specifically Moral Foundations Theory) that dictates that the unifying value of compassion transcends religious affiliations and geographical boundaries, the following hypothesis was proposed and tested through the application of mediation analysis techniques described below:

H_{1b}: There is a positive, statistically significant relationship between levels of religiosity and rate of volunteerism, which is mediated by the degree of self-reported compassion.

Owing to this hypothesis's nature, regression analysis was used to assess the relationship between religiosity and volunteerism, as mediated by compassion.

Volunteerism. The dependent (outcome) variable, volunteerism, is based on WVS, Wave 6 questions V25-V32: “Tell me whether you are an active member of one of the following voluntary organizations?” Voluntary organizations included in these items are:

- V25: Church or religious organizations
- V26: Sport or recreational organizations
- V27: Art, music, or education organizations
- V28: Professional associations
- V29: Humanitarian or charitable organizations
- V30: Consumer organizations
- V31: Self-help/mutual aid groups
- V32: Other organizations.

Possible answers to these questions are: Active Member (2), Inactive Member (1), and Don't Belong (0). Recoding inactive member and active member to "Yes, (1)" to reflect the dynamic nature of volunteerism in a time-dependent study and "don't belong" to "No, (0)" resulted in a dichotomous, categorical outcome variable to use for data analyses. Recoding procedures and rationale are provided in Appendix D: Consolidated List of Study Variables.

Compassion. In consideration of the variable that may mediate the relationship between religiosity and volunteerism as postulated in the review of seminal literature and theory provided in Chapter 2, the measure of compassion is derived from a WVS, Wave 6 item. The variable of compassion is represented by WVS, Wave 6 question V74B: "It is important for a person to help people nearby; to care for their well-being." Potential answers include: Not at all like me (1); Not like me (2); A little like me (3); Somewhat like me (4); Like me (5); Very much like me (6). Though compassion is generally considered to be a multi-faceted construct, resulting ordinal data representative of a Likert-type scale allows for meaningful analysis of relationships of religiosity and volunteerism and the proposed mediating effect of compassion.

Baron and Kenny (1986) state that a mediator variable is confirmed if the following criteria are established through careful data analysis:

1. A significant relationship exists between the dependent variable and the independent variable.
2. A significant relationship exists between the independent variable and the mediating variable.

3. The relationship between the independent variable and the dependent variable is reduced when the mediating variable is included in the equation.

As such, correlational analysis techniques were employed to examine the relationship between the variables before additional multivariate statistical analysis techniques were performed. Following confirmation of the relationships, logistic regression was used to assess the interaction between the variables.

Logistic Regression to Assess the Mediating Effect of Compassion. Field (2009) proposed a simple decision-tree flow chart for determining the appropriate statistical analysis technique to be used in a quantitative study based on the number of variables (both predictor and outcome) and types of variables (categorical and continuous). Applying this decision analysis technique to the hypothesis (H1b) results in the one potential method to pursue to assess the mediating effect of compassion, logistic regression.

Logistic regression is a variant of multiple regression and is used to evaluate the relationship between one criterion (dependent) and multiple predictor variables (Nicol & Pexman, 2010). In logistic regression, the criterion variable is typically dichotomous, as is the case with the construct of volunteerism being used (yes/volunteers or no/does not volunteer). Logistic regression analysis allows the predictor variables to be categorical or continuous (Tabachnick & Fidell, 2007). This type of statistical analysis method enables researchers to estimate the odds of an event (one level of the criterion variable) occurring based on the values for the predictor variables (Nicol & Pexman, 2010). Logistic regression answers the same question as its familiar multivariate cousin, multiple regression analysis. It is more flexible than other related statistical techniques because it

does not assume predictor variables are linearly related or normally distributed (Tabachnick & Fidell, 2007). To circumvent potential Type 1 errors that may occur due to lack of normality of the sampling distribution inherent in the WVS data, and to better assure the validity of the results, bootstrapping methods were utilized (Tabachnick & Fidell, 2014).

Correlational Analysis to Examine National Political Leadership. Numerous studies have been published assessing the relationship between democracy and volunteerism. However, few, if any, have included the influence of a macro-level variable, national political leadership, on an individual micro-level behavior like volunteerism. An exhaustive search of available scholarship also generates many a paper that successfully merged the Polity2 score information from the Polity IV Project to test its relationship (as national political leadership) with the variable of volunteerism retrieved from World Values Survey instrument. A less complicated statistical analysis technique is initially required for variable relationship exploration before applying more rigorous regression analysis techniques. Utilizing social origins theory as a theoretical lens for understanding the potential effects of national political leadership on volunteerism the following was hypothesized and assessed through correlational analysis:

H2: There is a positive, statistically significant relationship between national political leadership and volunteerism, whereby democratic/participative leadership increases individual levels of volunteering behavior.

By its very nature, correlational research attempts to assess whether a statistically significant relationship exists between two or more variables (Field, 2009). This study did not attempt to define a cause-effect relationship between national political leadership and volunteerism. Based on a cursory review of relevant literature assessing democracy and

volunteerism, there may be a reciprocal, recursive relationship between these variables. This notion is explored more in-depth in Chapter 5: Discussion as a note of research interest for future studies.

The techniques used to generate the national political leadership variable were detailed in the “Instrumentation and Measures” section appearing earlier in this chapter. Justification and rationale for its use for this study are provided in Appendix D: Consolidated List of Study Variables. As a brief refresher, the national political leadership variable was generated using the Polity2 score that appears in the Polity IV Project instrument and assesses multiple characteristics of regime types. The Polity2 score is scaled on a spectrum of democracy ranging from -10 (extreme autocracy) to +10 (consolidated democracy). In the middle of the spectrum are anocracies scoring -5 to +5. Due to the mixed authority traits inherent in anocracy scores, these regime types are removed from the analysis (Marshall et al., 2018). A graphical depiction of the global diversity of regimes based on Polity IV Project data is provided in Figure 10.

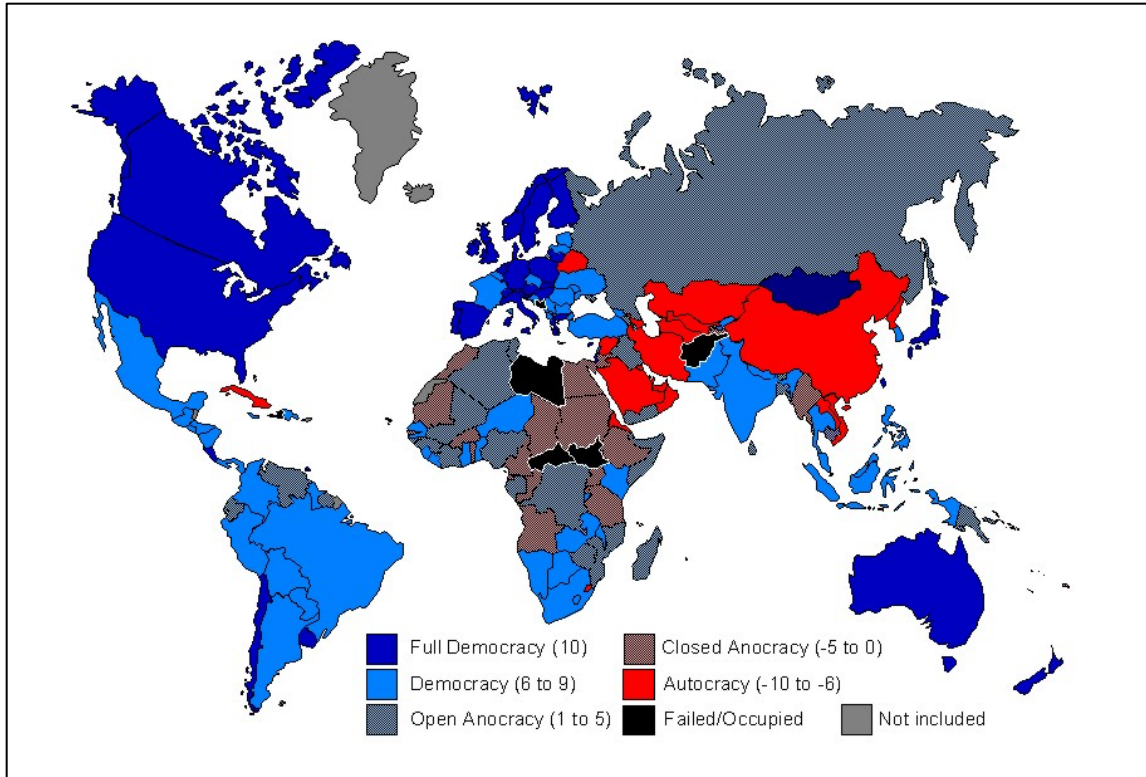


Figure 10. Country Regimes by Type derived from the Polity IV Project (2014).

Logistic Regression for Full (Conceptual) Model Testing. Finally, using Moral Foundations Theory as a guiding framework to understand the delicate interplay between the essential constructs of religiosity and national political leadership on an outcome of volunteerism, and after consideration of the qualitative and quantitative literature detailing indicating a potential triadic relationship between the constructs, robust multivariate statistical techniques allowing for full model testing using logistic regression analysis was employed to test the final hypothesis:

H₃: A model inclusive of both predictor variables of religiosity and national political leadership explains more variance in volunteerism levels than a model excluding these variables.

In this analysis, a full model inclusive of all predictor variables (religiosity, compassion, national political leadership) and socio-demographic control variables was assessed on the outcome variable of volunteerism to show that a full model inclusive of both macro-level, structural components (national political leadership) and micro-level, socio-psychological attributes (compassion and religiosity) explains a statistically significant amount of variance in the behavioral outcome variable, volunteerism.

Summary of Methodology

The purpose of this multi-phased quantitative study was to examine the relationship between the variables of religiosity, compassion, national political leadership, and volunteerism using a cross-national sample inclusive of all regime types and representative of the world's diverse religious landscape. Chapter 4: Results, provides the findings of the data analyses.

Chapter 4: Results

Introduction to Results

Chapter 3: Methodology, overviewed the multi-phased, quantitative research design developed for this study and introduced the data analyses employed to test the postulated relationships between the variables of interest, namely, religiosity, compassion, national political leadership, and volunteerism. This chapter presents the results of those statistical tests accompanied by brief statements regarding their support for the proffered hypotheses. A full discussion of the results, their implications, limitations for the study, and potential areas for future research are provided in Chapter 5: Discussion.

Chapter 4: Results, is logically structured, mirroring the sequence of the study's research design. The chapter begins with the confirmatory factor analysis results used to derive the Global Religiosity Index (religiosity variable) for further hypothesis testing. Next, descriptive statistics of the test variables are included in tabular format to summarize participant characteristics of the robust, diverse cross-national sample. Bivariate correlational analysis results are also included to substantiate lower-level hypotheses of existent statistically significant, positive relationships between religiosity and volunteerism and national political leadership and volunteerism. Additionally, the mediation analysis test results used to evaluate the interceding variable of compassion and its indirect effects on the relationship between religiosity and volunteerism are provided. Finally, results from the logistic regression test of the full research model, including the predictors, mediator, controls, and outcome variables, are reported.

Confirmatory Factor Analysis to Build the Global Religiosity Index

As described in Chapter 3: Methodology, IBM's Analysis of a Moment of Structures (AMOS) Version 26.0 (V26) was used to perform a confirmatory factor analysis (CFA) to test a one-factor model of items measuring religiosity, using data derived from the World Values Survey (WVS), Wave 6 instrument. After accounting for missing values via case deletion, the initial cleaned dataset used for the CFA included various items related to religiousness and spirituality captured during the survey of 68,205 respondents in 50 countries between 2010-2014. For purposes of deriving the Global Religiosity Index (the predictor variable of religiosity further assessed in later analyses), all other variables and associated values present in the WVS, Wave 6 questionnaire were ignored. All cases were treated as one group without regard for the country of residence or religious affiliation.

Data Screening and Cleaning of Religiosity Items

Preceding the employment of factor analysis techniques, the joined data set was screened for univariate and multivariate outliers, missing data, and normality as these issues can generate biased parameter estimates, reduce generalizability, or prevent the proper computation of estimates when using factor analysis techniques (Dong & Peng, 2013). IBM's Statistical Package for the Social Sciences (SPSS) Version 26.0 (V26) was used to create boxplots and scatterplots (to assesses univariate outliers), generate descriptive statistics (to examine the normality of the data) and produce tabulated patterns via the frequency and crosstabs function (to explore potential patterns of missing data between the variables). Upon close examination, it was determined that items being utilized to build the Global Religiosity Index (GRI) had cases where values were not

missing at random (MNAR), however, for all variables being analyzed, missing values accounted for 10.9% or less of the responses, and in most cases, less than 3%. Given the large sample size, it was determined that deleting missing cases would be appropriate and not introduce potential bias or reduce the generalizability of the results (Bennett, 2009; Tabachnick & Fidell, 2014). Additionally, removing these cases did not dramatically impact the sample demographics of the originally joined dataset.

Descriptive Statistics for Religiosity Items

The descriptive statistics of the eight separate variables measuring individual religiousness and spirituality levels used for initial analysis appear in Table 6 below. Variables were either nominal and categorical or scored on a meaningful scale and assessed as a continuous variable, as described in Chapter 3: Methodology. Initial exploratory data analysis techniques (with particular attention paid to skewness and kurtosis values) revealed some moderate to high deviations in normality in distributions, owing to the nature of the categorical, dichotomous type measures.

Perfectly symmetrical data is said to have both skewness and kurtosis values of 0, with values higher than 1 or less than -1 being considered highly skewed (Field, 2009). Several variables displayed high negative skewness (most notably religious belonging (RELBEL), with a skewness statistic of -1.72, belief in God (RELGOD) with a skewness statistic of -2.12, and importance of God (RELGIMP) with a skewness statistic of -1.18) indicating a more considerable clustering of values at the higher ends of the distributions. These results are not especially surprising due to the nature of the questions, but this information is still noteworthy given that CFA has an assumption of normality.

Table 6

Descriptive Statistics for the Items from WVS, Wave 6 Instrument, Related to Religiosity

Variables	Min	Max	Mean	SE	SD	Skew	SE	Kurtosis	
								S	SE
V9:Importance of Religion (RELIMP)	1	4	3.11	.004	1.045	-0.82	.009	-0.65	.019
V144:Religious Belonging (RELBEL)	0	1	0.83	.001	.379	-1.72	.009	0.95	.019
V145:Church Attendance (RELATT)	1	7	4.03	.008	2.17	-0.15	.009	-1.42	.019
V146:Prayer Frequency (RELPRAY)	1	8	5.45	.010	2.63	-0.67	.009	-1.11	.019
V147:Religious Person (RELPER)	0	1	0.70	.002	0.46	-0.88	.009	-1.21	.019
V148:Belief in God (RELGOD)	0	1	0.86	.001	0.34	-2.12	.009	2.49	.019
V149:Belief in Hell (RELHEL)	0	1	0.63	.002	0.48	-0.55	.009	-1.70	.019
V152:Importance of God (RELGIMP)	1	10	7.79	0.01	2.97	-1.18	.009	0.07	.019

Note: N=68,205. Missing values removed prior to EFA and CFA as required.

Exploratory Factor Analysis using PCA Techniques

Before generating a CFA model, an exploratory factor analysis (EFA) utilizing a principal component analysis (PCA) was conducted using SPSS V26 on the original eight items to examine intercorrelations and communalities. A PCA is a logical first step in the derivation of a composite index as it has been proven to be a “psychometrically-sound procedure” and is a significantly less complicated statistical technique to determine the presence of linear components within the data, determine the contribution of each variable to these components, and enable efficient dimension reduction (Field, 2009, 638). Recently this two-phased approach (EFA followed by a CFA) has been touted as the recommended methodology for building composites, scales, and new variables in numerous psychological science journals (Cabrerria-Nguyen, 2010; Teddlie & Tashakkori, 2009; Yong & Pearce, 2013).

Initially, the factorability of the items was examined. First, all variables were correlated .30 with at least one other variable, suggesting factorability; however, RELHEL (belief in Hell) was shown to have noticeably weaker relationships with some other items with correlation coefficients of $r=.30$ (all $ps<.001$) for both religious RELATT (religious service attendance) and RELPER (religious person). Additionally, multicollinearity was assessed using Pearson’s product-moment correlations, and it was determined that no items were related too strongly (all correlations were less than or equal to .71). Because no correlation measures were remarkably high (e.g., greater than .90, the standard cutoff point), multicollinearity is unlikely to be an influential factor (Tabachnick & Fidell, 2014). Intercorrelations between the original eight items are displayed in Table 7.

Table 7

Pearson's Correlations and Cronbach's Alphas of Religiosity Items from WVS, Wave 6 Instrument

	RELIMP	RELBEL	RELATT	RELPRAY	RELPER	RELGOD	RELHEL	RELGIMP
RELIMP	(.73)	.52	.51	.60	.50	.51	.43	.62
RELBEL			.45	.49	.46	.54	.36	.51
RELATT			(.72)	.64	.44	.38	.30	.43
RELPRAY				(.69)	.54	.52	.38	.60
RELPER						.52	.30	.52
RELGOD							.44	.71
RELHEL								.44
RELGIMP								(.73)

Notes: All correlations are significant at the $p < .01$ level (2-tailed). Cronbach's alphas are listed on diagonals and shown in parentheses for all scaled variables. RELIMP=Importance of Religion, RELBEL=Religious Belonging, RELATT=Frequency of Religious Service Attendance, RELPRAY=Prayer Frequency, RELPER=Religious Person, RELGOD=Belief in God, RELHELL=Belief in Hell, RELGIMP=Importance of God in Life.

Next, the Kaiser-Meyer-Olkin (KMO) sampling adequacy was reviewed and found to be .897, above the recommended value of .6. Additionally, Bartlett's test of sphericity was significant ($\chi^2(68,205)=253,640.12$), $p < .001$), indicating that the correlations between the items were sufficiently large enough for the reliability of the PCA results (Gliner, Morgan & Leech, 2009). An initial analysis was run to obtain the eigenvalues for each component in the data showing only one component being extracted.

A review of the scree plot (depicted in Figure 11) indicated a sharp decline after the first factor, further suggesting a single-factor model. Based on eigenvalues below 1.00 (Kaiser's criterion) and a scree plot showing a sharp decline after one factor, a single factor model was obtained indicating no need for additional rotation (Field, 2009).

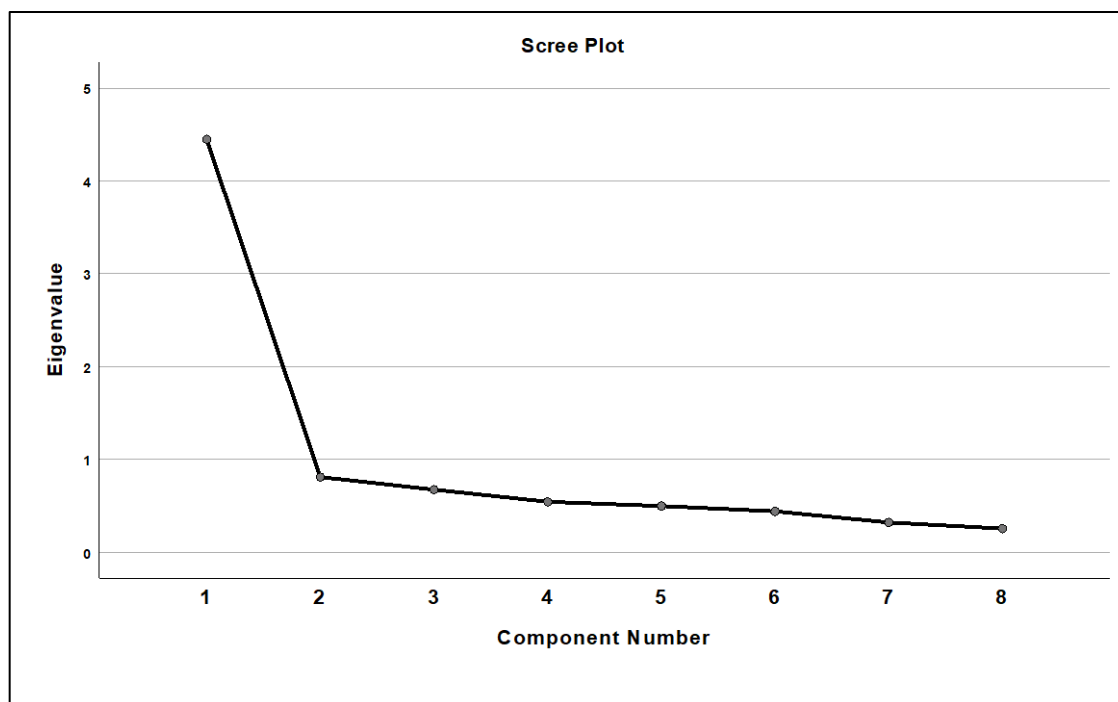


Figure 11. Scree Plot Depicting a Single-Factor Model of Religiosity

Since all items loaded on a single factor and given the large sample size used for the analysis (N=68,205), it was determined that a model for religiosity, accounting for both items of religiousness and spirituality, could be generated and tested utilizing a CFA. Table 8 displays the factor loading matrix, indicating how each item in the scale loads on a single factor of religiosity. Additionally, Cronbach's alpha is included to assess further the internal consistency of the variables in the scale. The closer the coefficient is to 1.0, the higher the items' internal consistency (Field, 2009). The reported value of $\alpha=0.77$ indicates a high degree of reliability of the scale. The primary component explains approximately 55.6% of the cumulative variance.

All items exceeded a minimum threshold factor loading of 0.5 (Gliner et al., 2009). However, as was the case when examining intercorrelations, the variable representing "Belief in Hell" (RELHEL) showed a noticeably lower factor loading (.59) than the other items. Based on this value and the noticeably weaker relationships with the other items as determined by Cohen's (1988) effect sizes, this item was dropped from further analysis resulting in a seven-item, single-factor model to be generated for additional assessment utilizing CFA techniques.

Table 8

Factor Loading from Principal Component Factor Analysis: Communalities, Eigenvalues, and Percentages of Variances of Religiosity Items from WVS, Wave 6

Item	Factor loading	
	1	Communality
V9: Importance of Religion	0.80	0.63
V144: Belonging to Religious Denomination	0.73	0.53
V145: Religious Service Attendance	0.69	0.48
V146: Frequency of Prayer	0.81	0.65
V147: Religious Person	0.72	0.52
V148: Belief in God	0.78	0.61
V149: Belief in Hell	0.59	0.35
V152: Importance of God in Life	0.82	0.68
Eigenvalues	4.45	
% of variance	55.6%	
α	0.77	

Confirmatory Factor Analysis to Test Hypothesis 1a (H_{1a}): Global Religiosity Index

Based on previous literature and relevant theory, and following the EFA results, it was deemed appropriate to test further a unidimensional model representing seven items loading on a single factor of religiosity using confirmatory factor analysis techniques (CFA) utilizing the AMOS V26 statistical software package. A CFA is considered a special type of structural equation modeling (SEM) and is principally used to assess relationships between both discrete and continuous indicator variables and determine

their linkages to latent variables (Tabachnick & Fidell, 2014). Further, a CFA is the desired technique for a priori hypothesis testing of a theoretical model derived from previous research (Fairchild & Finney, 2006).

The path diagram developed to model the hypothesized relationship between the indicator variables of religiousness and spirituality (shown as rectangles) representing the latent variable of religiosity (depicted as an ellipsis) is presented in Figure 12 below.

Errors terms (displayed as circles) are also shown.

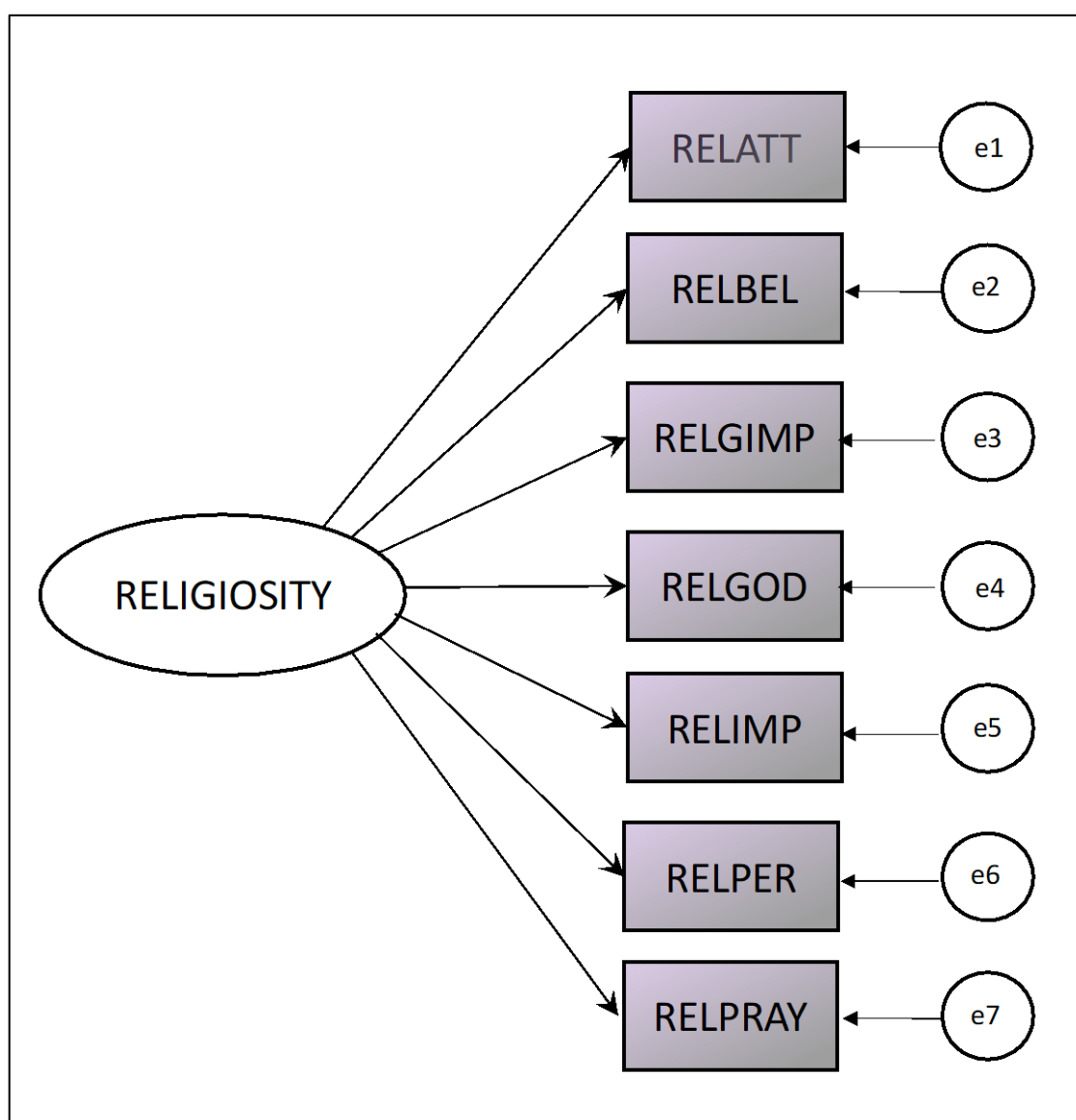


Figure 12. Hypothesized Model for the Latent Construct of Religiosity.

Estimation Method. Maximum Likelihood (ML) estimation was used to estimate model parameters and assess the goodness-of-fit of the unidimensional model. Due to the violation of the assumption of normality, bootstrapping techniques were used to reduce bias (Fouladi, 1998).

Assessment of Model-Data Fit. Dozens, if not hundreds of fit indices, have been developed to assess the fitness of models for SEM and CFA, and strengths and weaknesses are inherent in each approach (Kenny, 2015; Parry, 2020; Tabachnick & Fidell, 2014). As such, there has been a tendency in social science research to “cherry-pick” fitness indices to inflate goodness-of-fit (Kenny, 2015). To remedy this issue, careful consideration should be given to the number of variables in the analysis, normality of the data, the complexity of the model, and sample size (Kenny, Kaniskan & McCoach, 2014).

The most commonly reported fit indices include the Model Chi-Square, Root Mean Square Error of Approximation (RMSEA), Comparative Fit Index (CFI), and the Standardized Root Mean Square Residual (SRMR) (Kline, 2005; Parry, 2020). However, it should be noted that RMSEA and SRMR are not reliable model fitness measures when degrees of freedom (df) are small. Even in analyses using large sample sizes, acceptable cut off values for good fit are hard to achieve as the measures are positively biased and penalize models with low df (Kenny, 2015; Kenny et al., 2014). Despite these concerns, RMSEA has emerged as the recognized fitness standard in research and is therefore reported with this qualification.

A more appropriate fit index for CFA models with low df is Average Variance Explained (AVE) (Parry, 2020; Ping, 2010). AVE is defined as the measure of the

amount of variance captured by a latent construct in relation to the amount of variance caused by measurement error (Ping, 2010). AVE is calculated by computing the average of the R²s for the items within a factor. It can be generated easily using item factor loadings derived from SPSS via PCA techniques to determine factor loadings or via AMOS utilizing CFA and SEM techniques.

The hypothesized seven-item, one-factor model was assessed for overall fit based on the following recommended criteria: Model Chi-Square (χ^2), $p > 0.05$, CFI ≥ 0.90 , AVE ≥ 0.5 ; and RMSEA ≤ 0.10 , (CI $\geq 90\%$) (Kenny, 2015; Kline, 2005; Li, 2015; Tabachnick & Fidell, 2014). The results of these fitness assessments appear along with the standardized path coefficients in Figure 13.

Results confirmed that the hypothesized model derived from the EFA and based on the literature had appropriate goodness of fit, generally exceeding all accepted thresholds $\chi^2(14, N=68,205)=19,323, p < .01$, CFI=0.92, AVE=0.53, RMSEA=.14 (CI $\geq 90\%$). However, the RMSEA value, influenced by the small degrees of freedom inherent in the model, was moderately above the accepted threshold of ≤ 0.10 , as was anticipated.

Parameter estimates. After deeming model fit was adequate based on the achievement of desired fitness thresholds, parameter estimates were examined. All unstandardized factor coefficients were statistically significant with $p < .05$. Standardized path coefficients were high, ranging from .64 to .80, $p < .01$. These values represent the change in the standard deviation of an item for every 1 (one) standard deviation change in the factor (Tabachnick & Fidell, 2014). Standardized coefficient R^2 values were then calculated and examined to determine the amount of variance accounted for in each item due to the latent variable (factor) of religiosity. Values ranged from .41-.65 with

RELATT (attendance at religious services), displaying the least amount of its variance (41%) accounted for by religiosity and RELGIMP (importance of God in life) having the highest amount of its variance (65%) by religiosity. Table 9 summarizes the standardized path coefficients and R^2 values for each variable.

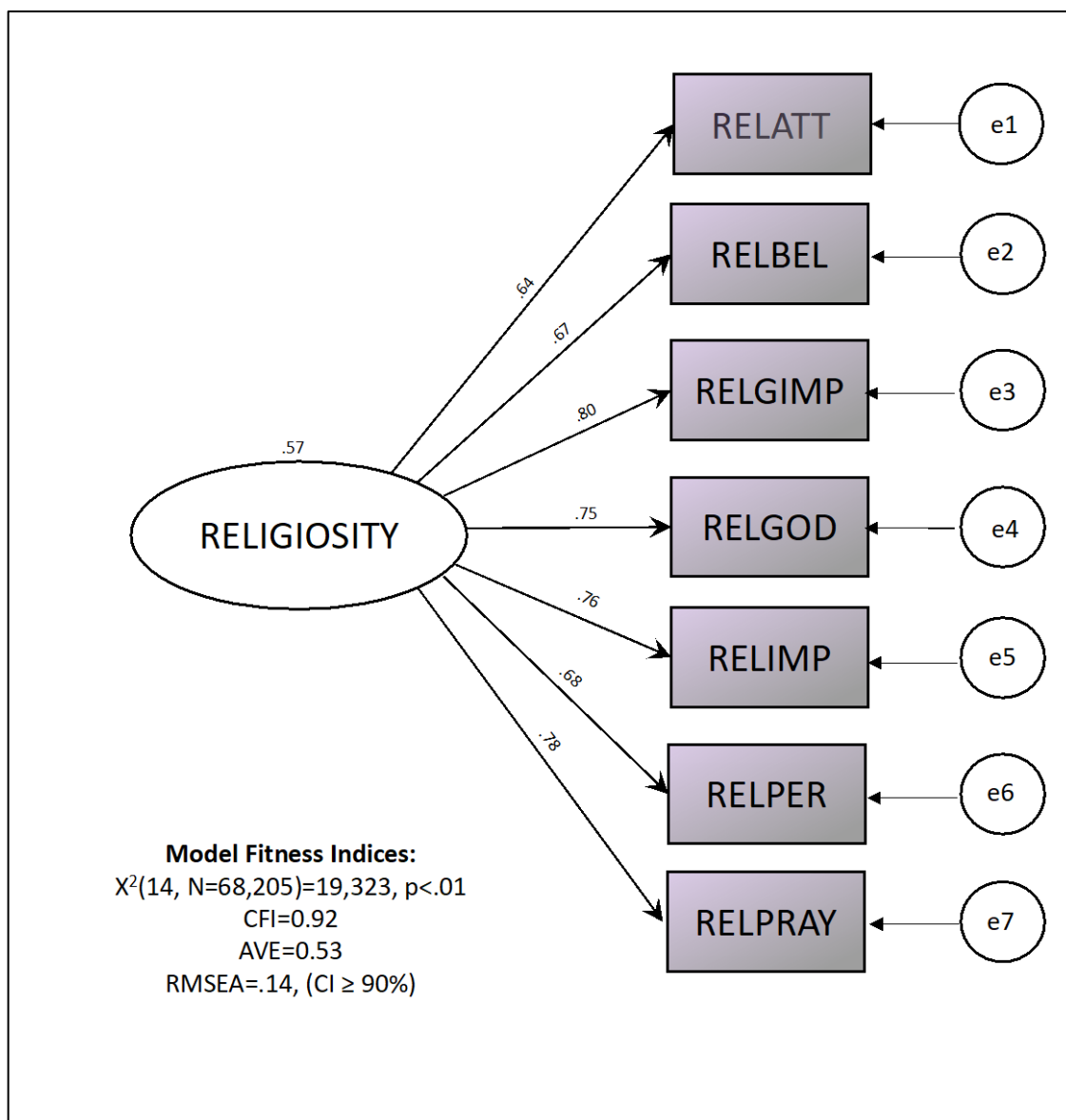


Figure 13. Standardized Path Coefficients and Model Fitness Measures for the 7-Item, Religiosity Model. GFI = Goodness of Fit Index; CFI = Comparative Fit Index; AVE = Average Variance Extracted; RMSEA = Root Mean Square Error of Approximation; CI=Confidence Interval.

Table 9

Standardized Path Coefficients and R² for the Derived CFA Model of Religiosity

Variable Measure	Scale Item	β	R ²
Religiousness	V9 (RELIMP): "How important is religion in your life?"	.76*	.57*
Religiousness	V144 (RELBEL): "Do you belong to a religion or religious denomination?"	.67*	.45*
Religiousness	V145 (RELATT): "Apart from weddings and funerals, how often do you attend religious services these days?"	.64*	.41*
Religiousness	V146 (RELPRAY): "Apart from weddings and funerals, about how often do you pray?"	.78*	.60*
Spirituality	V147 (RELPER): "Independently of whether you attend religious services or not, would you say you are a religious person?"	.68*	.46*
Spirituality	V148 (RELGOD): "Do you believe in God?"	.75*	.56*
Spirituality	V152 (RELGIMP): "How important is God in your life? Please use this scale to indicate."	.80*	.65*

Notes: N=68,205. CFA was based on the factor structure derived using EFA and a priori hypothesis based on relevant literature and theory, and utilizing only items found to load strongly on the latent factor of religiosity. *All values were significant at $p < .01$ (two-tailed).

Internal Consistency, Validity, and Reliability of the GRI. Following the assessment of parameter estimates, internal consistency, validity, and the reliability of the new construct were assessed. Construct validity was examined via convergent validity measures using the AVE calculation and through and discriminant validity through the examination of factor loadings. Convergent validity represents “the extent that different measures of the same construct correlated with each other” (Engelland, Holland, & Piper, 2016, p. 39). Convergent validity was supported given AVE exceeded the desired threshold of .5 with a value of .53 (Ping, 2010).

Further, discriminant validity was supported through the loading of all items on a single factor, as determined in the prior EFA results. Construct (composite) reliability was calculated to determine the internal consistency of the scale items. At .89, it exceeded the necessary threshold of .80, indicating a high level of shared variance between the values, and indicative of the latent construct of religiosity (Fornell & Larcker, 1981).

Generation of the Global Religiosity Index. The CFA's results supported Hypothesis 1a (H_{1a}) that a reliable and valid Global Religiosity Index could be generated, combining both items of religiousness and spirituality and derived from a cross-national sample. Given this, a composite index representing a variable of religiosity was created. Initially, AMOS V26 was used to calculate factor score weights for each item, and these weights were then multiplied by the raw score in SPSS V26 for each variable to derive a new weighted score. These new composite scores were then summed to represent a composite index of religiosity, and a value was generated for each case. However, an examination of correlational analysis results (and an associated scatter plot) between the

weighted composite score and a simple summed composite of the raw scores revealed a robust correlation, $r = .98$, $p < .01$, indicating that there was virtually no difference between the use of a weighted composite and a simple composite for religiosity. It was then determined that to enhance this study's replicability and improve the reproducibility of the results in future research, a simplified composite variable would be utilized to represent the Global Religiosity Index. This method for generating a composite variable is referred to as a meaningful grouping. Meaningful grouping is defined as the "nonstatistical combination of selected original variables on the on the interpretation of the variable's or scores, guided by the science of the field" (Song, Lin, Ward, & Fine, 2013, p. 4). Beyond the simplification of study replication, this method for index creation is advantageous when a composite variable is derived from multiple continuous or categorical variables or a mix of both measure types. As a composite score, a meaningful attribute (in this case, the degree of individual religiosity) can be indicated and easily reported (ibid). The new composite variable representing religiosity was generated using the compute function in SPSS V26 and labeled GRI for additional hypothesis testing.

Descriptive Statistics

Before conducting the additional statistical analysis techniques, descriptive statistics of all study variables (predictor, mediator, outcome, and control) were examined. Table 10 details the sample size, range, mean, skewness, and kurtosis statistics for each of these variables. Skewness and kurtosis were reviewed for data normality. Generally, most dichotomous variables displayed normality issues with marital status (MAR) having a skewness value of -1.10, and education level (EDU), employment level (EMP), and volunteerism level (VOL) all displaying kurtosis values of -1.99. The

national political leadership variable (NATPOL) was highly skewed with a value of -2.32 and a kurtosis value of 3.38. This lack of normality is expected given the regime landscape in 2014.

Table 10

Descriptive Statistics for All Study Variables

Variables	N	Min	Max	Mean	SE	SD	Skew	SE	Kurtosis s	SE
Religiosity (GRI)	57616	4	32	24	.002	7.10	-1.09	.010	.010	.020
Compassion (COMP)	32578	1	6	4.64	.007	1.18	-0.73	.014	-.017	.027
National Political Leadership (NATPOL)	50038	0	1	0.88	.001	.327	-2.32	.011	3.38	.022
Volunteerism (VOL)	57616	0	1	0.52	.002	0.50	-0.10	.010	-1.99	.020
Gender (GEND)	57616	0	1	0.52	.002	0.50	-0.10	.010	-1.99	.020
Marital Status (MAR)	57616	0	1	0.74	.002	0.44	-1.10	.010	-.805	.020
Age (AGE)	57616	0	1	0.36	.002	0.48	0.59	.010	-1.66	.020
Employment (EMP)	57616	0	1	0.53	.002	0.50	-0.11	.010	-1.99	.020
Education (EDU)	57616	0	1	0.41	.002	0.49	0.36	.010	-1.87	.020
Income (INC)	57616	1	10	4.78	.002	2.11	-.005	.010	-.506	.020

Correlational Analysis

Following the examination of descriptive statistics, a correlational analysis was performed to examine the relationships between the predictor, mediator, and outcome, test the lower-level hypothesis (H_2) regarding the relationship between national political leadership and volunteerism.

Correlational Analysis of the Key Study Variables to Test H_{1b} and H_2

Means, standard deviations, and correlation coefficients for the key predictor variables of religiosity and national political leadership, the mediator variable of compassion, and the outcome variable of volunteerism are shown in Table 11. Pearson's correlation coefficients (r) are reported alongside Spearman's Rho (r_s) values as ordinal variables were used for correlational analysis, and the assumption of normality and linearity were violated, necessitating the use of nonparametric correlation measures for improved interpretation (Field, 2009).

Table 11

Correlation Coefficients of Predictor, Mediator and Outcome Variables

	GRI	COMP	NATPOL	VOL
Religiosity (GRI)		.20 (.23)	.26 (.18)	.15 (.27)
Compassion (COMP)			.01 (.03)	-.01 (-.02)
National Political Leadership (NATPOL)				.24 (.24)
Volunteerism (VOL)				

Notes: Spearman's Rho (r_s) values are displayed in parentheses. All values were significant at $p < .01$

Correlational Analysis Results to Assess H_{1b}. Both Pearson's correlation coefficient and Spearman's Rho values reveal a statistically significant, positive relationship between religiosity and volunteerism, expressed by those surveyed in WVS, Wave 6 ($r = .15$, $r_s = .27$; $p < .01$). Additionally, there was a statistically significant relationship between compassion and volunteerism; however, this relationship was reported to be slightly negative using both correlation measures ($r = -.01$, $r_s = -.02$; $p < .01$). It should be noted that these relationships' effect sizes were noticeably small for both measures (Cohen, 1988).

There is a statistically significant, positive relationship between compassion and religiosity ($r = .20$, $r_s = .23$; $p < .01$). Due to its weak effect size, the multicollinearity between these variables does not pose a problem for further analysis of the mediating effects of compassion via logistic regression analysis.

Correlational Analysis Results to Test H₂. Correlational analysis was used to test Hypothesis 2 (H₂), specifically whether a positive, statistically-significant relationship existed between the variables of national political leadership and volunteerism whereby volunteerism levels increase as democratic (participative) leadership increases (a linear relationship). Both Pearson's correlation coefficient and Spearman's Rho values identified a statistically-significant, positive relationship between national political leadership and volunteerism, ($r = .24$, $r_s = .24$; $p < .01$). While the effect sizes were small, the correlational analysis results support the hypothesized relationship.

Logistic Regression Analysis

Following correlational analysis, additional multivariate analysis techniques were employed to test Hypotheses 1b, and 3. Logistic regression was used to assess the mediating effect of compassion and test a full model of volunteerism inclusive of the key study variables and controlling for sociodemographic variables—the outcome variable measures volunteerism in a binary form (Yes is equal to 1, No is equal to 0). Since the variable used for volunteerism is discrete, ordinary least squares regression can be used to fit a probability model. However, since the linear probability is heteroskedastic and may predict probability values beyond the range of 0-1, logistic regression is used to estimate the factors which influence volunteerism.

SPSS V26 was utilized for both analyses. An SPSS extension (PROCESS, V3.5) developed by Andrew Hayes (2018) was used to execute the logistic regression analyses based on its ability to reliably assess statistically significant interactions when an outcome variable is binary.

Logistic Regression to Examine the Mediating Effect of Compassion; H_{1b}

A mediation analysis using logistic regression techniques was performed to further test Hypothesis 1b (H_{1b}), specifically if the relationship between religiosity and volunteerism was mediated by an individual's self-reported degree of compassion. The results of the mediation analysis appear in Table 12 below.

The confirmation of a mediating variable generally follows Baron and Kenny's (1986) four-step process, which is dramatically simplified using the SPSS PROCESS extension as all calculations for effects (indirect, direct, and total) are completed for the

user when bootstrapping techniques are applied. In sum, the four-step process for mediation analysis requires the following criteria be established:

1. There is a statistically significant relationship between X (predictor variable) and Y (outcome variable).
2. There is a statistically significant relationship between X (predictor variable) and M (mediating variable). In this step, the mediating variable is treated as the outcome variable.
3. The mediating variable (M) affects the outcome variable (Y), where Y is designated as the predictor variable in a regression equation with X and M as predictors.
4. The effect of X (predictor variable) on Y (outcome variable) controlling for M (mediating variable) is 0 for complete mediation (Barron and Kenny, 1986; Kenny, 2018).

Partial mediation occurs when at least steps 2 and 3 are established (Kenny, 2018; Kenny, Kashner & Bolger, 1998).

Examination of the mediation analysis results shows that the path from GRI (religiosity) to VOL (volunteerism) is positive and statistically significant ($b = 0.027$, $s.e.=.006$, $p <.001$) indicating that an individual with a higher religiosity score is more likely to volunteer (step 1). Similarly, there is a positive and statistically significant relationship between GRI (religiosity) and COMP (compassion), where ($b = .031$, $s.e.=.003$, $p <.001$) indicating that religiosity is a significant predictor of compassion (step 2). Step 3 of the mediation process showed that the mediating variable of compassion, controlling for religiosity, was a significant predictor of volunteerism

($b = -0.09$, $s.e.=.012$, $p <.05$). However, the effect is negative, indicating that higher degrees of COMP (compassion) decrease VOL (volunteerism).

To assess step 4, the indirect effect is examined. The indirect effect is tested using non-parametric bootstrapping to generate a sampling distribution empirically. In this case, bootstrapping parameters were set at 1,000. If the null of 0 falls between the lower and upper bound of the 95% CI, then the inference is that the population indirect effect is 0. If 0 falls outside the confidence interval, then the indirect effect is referred to as non-zero, and mediation is present (Kenny, 2018). In this case, the indirect effect (IE=-.003) is statistically significant : 95% CI= (-.005, -.001). It should be noted that the negative indirect effect of compassion is considered to be an inconsistent mediation (Kenny, 2018; McKinnon, Fairchild & Fritz, 2007) as its relationship with volunteerism is negative, while the relationship between religiosity and volunteerism is positive. In this way, compassion is acting as a suppressor variable in the mediation and dulls the effect between religiosity and volunteerism. However, because these relationships (both the indirect and direct effects) are still significant, according to the Baron and Kenny four-step test for mediation, there is still support for the hypothesis (McKinnon et al., 2007).

As is custom in studies involving mediation analysis, a Sobel (1982) test was conducted and the statistically significant results ($z = -2.36$, $p <.05$) indicate that mediation is present. Additionally, the mediation model was shown to be statistically significant $\chi^2(2)=24.10$, $p <.001$. In sum, it was found that compassion at least partially (though negatively) mediates the relationship between religiosity and volunteerism.

Table 12

Summary of Logistic Regression Analysis to Examine Mediating Effect of Compassion

Variable	β	SE	Wald Statistic	<i>p</i>
COMP (compassion)	-0.089*	0.036	5.965	.015
GRI (religiosity)	0.267**	0.006	21.473	.000
Constant	-0.034	0.202	0.029	.864

Notes: N=2,363. *Coefficients are significant at $p < .05$. **Coefficients are significant at $p < .001$

Logistic Regression to Test the Full Model of Volunteerism; H₃

To test Hypothesis 3 (H₃), namely whether a model inclusive of the variables of religiosity and national political leadership, while controlling for sociodemographic variables, explains more variance in volunteerism than a model that excludes the variables, logistic regression was utilized.

Intercorrelations of Control and Study Variables. Before employing logistic regression techniques, intercorrelations between the control, sociodemographic variables, and the predictor variables (compassion, religiosity, and national political leadership) were assessed for multicollinearity. Additionally, the relationships between the control variables and the outcome variable (volunteerism) were examined. The results of the correlational analysis are provided in Table 13.

There was no evidence of multicollinearity between the predictor and control variables. However, several sociodemographic variables exhibited unexpected relationships with the outcome variable of volunteerism. Though statistically significant, gender ($r = -.04$, $r_s = -.04$; $p < .01$), marital status ($r = -.05$, $r_s = -.05$; $p < .01$), and age ($r = -.02$, $r_s = -.02$; $p < .01$) exhibited negative relationships with volunteerism. This was an

important finding as it indicates that these variables likely exhibit little to no effect on a full model predicting volunteerism. Or, as was the case in the test of the mediating effect of compassion, they act as suppressors between the variables or dull the relationships between the predictors and outcome variable. Sociodemographic variables displaying a positive, statistically significant relationship with volunteerism were weak (Cohen, 1988).

Table 13

Intercorrelations between Control and Key Study Variables for Logistic Regression Analysis

	GRI	COMP	NATPOL	VOL	GEN	MAR	AGE	EMP	EDU	INC
GRI N=5812		.20**(.23**)	.06**(.07**)	.15**(.18**)	.05**(.03**)	-.01**(-.01)**	-.01(-.01)	-.08**(-.06**)	-.10**(.10**)	-.00(-.00)
COMP N=3302			-.06**(-.08**)	-.01*(-.02**)	.01(.00)	.00(.00)	.01*(.01*)	-.04**(-.04**)	-.02**(-.02**)	-.01(-.01)
NATPOL N=7318				.24**(.25**)	-.02(-.01)	.00(.02)	-.02*(-.02)	-.02(-.01)	.09**(.11**)	-.02(-.01)
VOL N=7318					-.04**(-.04**)	-.05**(-.05**)	-.02**(-.02**)	.09**(.09**)	.10**(.10**)	.09**(.10**)
GEN N=7314						.09**(.09**)	.02**(.02**)	-.22**(-.22*)	-.03**(-.03**)	-.03**(-.03**)
MAR N=7301							.26**(.26**)	.04**(.04**)	-.11**(-.11**)	-.05**(-.05**)
AGE N=7318								.22**(.22**)	-.03**(-.03**)	.00(.00)
EMP N=7254									.12**(.12**)	.11**(.11**)
EDU N=7254										.20**(.21**)
INC N=7035										

Notes: Spearman's Rho (r_s) values are displayed in parentheses. *Values are significant at $p < .05$. **Values are significant at $p < .001$. GRI=Religiosity, COMP=Compassion, NATPOL=National Political Leadership, VOL=Volunteerism, GEN=Gender, MAR=Marriage, AGE=Age, EMP=Employment Status, EDU=Education Level, INC=Income Level

Logistic Regression to Test the Full, Conceptual Model (Model 1). Initially, a backward conditional logistic regression test was performed on volunteerism as the criterion and nine predictor variables: gender, age, income level, marital status, education level, employment status, compassion, religiosity, and national political leadership (full conceptual model). A summary of the logistic regression analysis for Model 1 is detailed in Table 14.

Table 14

Summary of Logistic Regression Analysis Predicting Volunteerism (Model 1)

Variable	β	SE	OR	95% CI	Wald Statistic	<i>p</i>
GRI	.029**	.006	1.029	[1.016, 1.042]	20.121	.000
NATPOL	.085**	.009	1.089	[1.070, 1.108]	93.511	.000
COMP	-.093*	.039	.911	[0.844, 0.983]	5.739	.017
GEND	.232*	.092	1.262	[1.053, 1.512]	6.344	.012
MAR	-.097	.102	.908	[.744, 1.108]	.906	.341
AGE	-.192*	.097	.825	[.682, .998]	3.915	.048
EMP	.579**	.096	1.785	[1.478, 2.155]	36.279	.000
EDU	.189*	.094	1.208	[1.005, 1.457]	4.067	.044
INC	.054*	.021	1.055	[1.012, 1.100]	6.464	.011
Constant	-.963**	.263	.382		13.362	.000

Notes: N=2,235. *Coefficients are significant at $p < .05$. **Coefficients are significant at $p < .01$. CI=Confidence interval for Odds Ratio (OR), SE=Standard Error, GRI=Religiosity, COMP=Compassion, NATPOL=National Political Leadership, GEN=Gender, MAR=Marriage, AGE=Age, EMP=Employment Status, EDU=Education Level, INC=Income Level

A test of this full model (Model 1) against a constant-only model was statistically significant where $\chi^2(9, N=2,235) = 175.64, p < .001$, indicating that the set of predictors significantly predicted between people who volunteer and people who do not volunteer. Pseudo- R^2 values are used in logistic regression analysis to assess model fit and explain how much variance in the outcome variable (volunteerism) is determined by the predictors in the model. The reported values for two common pseudo- R^2 tests for this model were Cox & Snell $R^2 = .076$ and Nagelkerke $R^2 = .101$. Interpreted, this indicated that the model accounts for a variance range of 8%-10%. Finally, a comparison of the classifications between the constant model and the tested model with all nine predictors showed that correct classification of those who volunteer increased from 54.8% (constant) to 60.5% (full) when the variables were included.

Based on Wald criterion, level of religiosity significantly predicted volunteerism $\chi^2(1, N=2,235) = 19.504, p < .05$ as did national political leadership, which exhibited the greatest effect on volunteerism in the test of the full model $\chi^2(1, N=2,235) = 93.709, p < .001$. Employment status $\chi^2(1, N=2,235) = 36.279$ also displayed a statistically significant and meaningful contribution as a positive predictor of volunteerism indicating that employed individuals (either full or part-time) volunteered more than those who were unemployed.

As predicted based on results of the initial mediation analysis, compassion exhibited a negative relationship with volunteerism ($b = -.093, s.e. = .039, p < .05$), but had little overall predictive effect in the model: $\chi^2(1, N=2,235) = 5.693, p < .05$. Other sociodemographic variables (age, gender, marital status, education level, income level)

contributed little overall difference to the model though all, with the exception of marital status ($b = -.097$, $s.e.=.102$, $p = .341$), were statistically significant.

Robustness Testing. Because chi-square (χ^2) values are highly sensitive to sample size, especially when using samples with greater than 500 or less than 20 cases (Barden, Sharma & Teel, 1982; Wilcox, 2005), a logistic regression test was repeated with a random sample of 1% of the entire dataset. Replicated logistic regression testing of the full (conceptual) model confirmed prior results indicating that the set of predictors significantly predicted volunteerism: $\chi^2 (9, N=214) = 16.18$, $p < .05$.

Logistic Regression of a Model Excluding Key Predictors (Model 2). The next step in assessing the quality of a volunteerism model for hypothesis testing, was to test a model that excluded the key study variables. A logistic regression analysis was executed with the following predictor variables: age, gender, income level, education, employment, and marital status on the outcome variable of volunteerism. While the model was statistically significant, indicating fit, $\chi^2 (6, N=6,928) = 181.08$, $p < .001$, when accounting for only the sociodemographic variables, an exclusionary model was shown to perform worse in terms of pseudo R^2 values and correct classification of volunteerism. Cox & Snell R^2 was reported as .026 and the Nagelkerke R^2 was .034 indicating that a model inclusive of only sociodemographic variables that accounts for a variance range of approximately 3% in volunteerism. Correct classification at step 0 was 53.1% and 57.2% at step 1 (a 4.1% increase).

Logistic Regression of a Reduced (Statistical) Model (Model 3). Based on an assessment of the intercorrelations, regression coefficients, results of the mediation analysis, and initial backward conditional logistic regression test of the full conceptual

model (Model 1) and exclusionary model (Model 2), a reduced (statistical) model was generated to assess volunteerism with variables that were statistically significant and contributed meaningfully to the model at each step of the regression analysis. Based on analysis results, a new reduced (statistical) model to predict volunteerism (Figure 14) was generated and tested with forward conditional logistic regression using the predictor variables NATPOL (national political leadership), (added at step 1) GRI (religiosity) added at step 2 and EMP (employment status) (added at step 3).

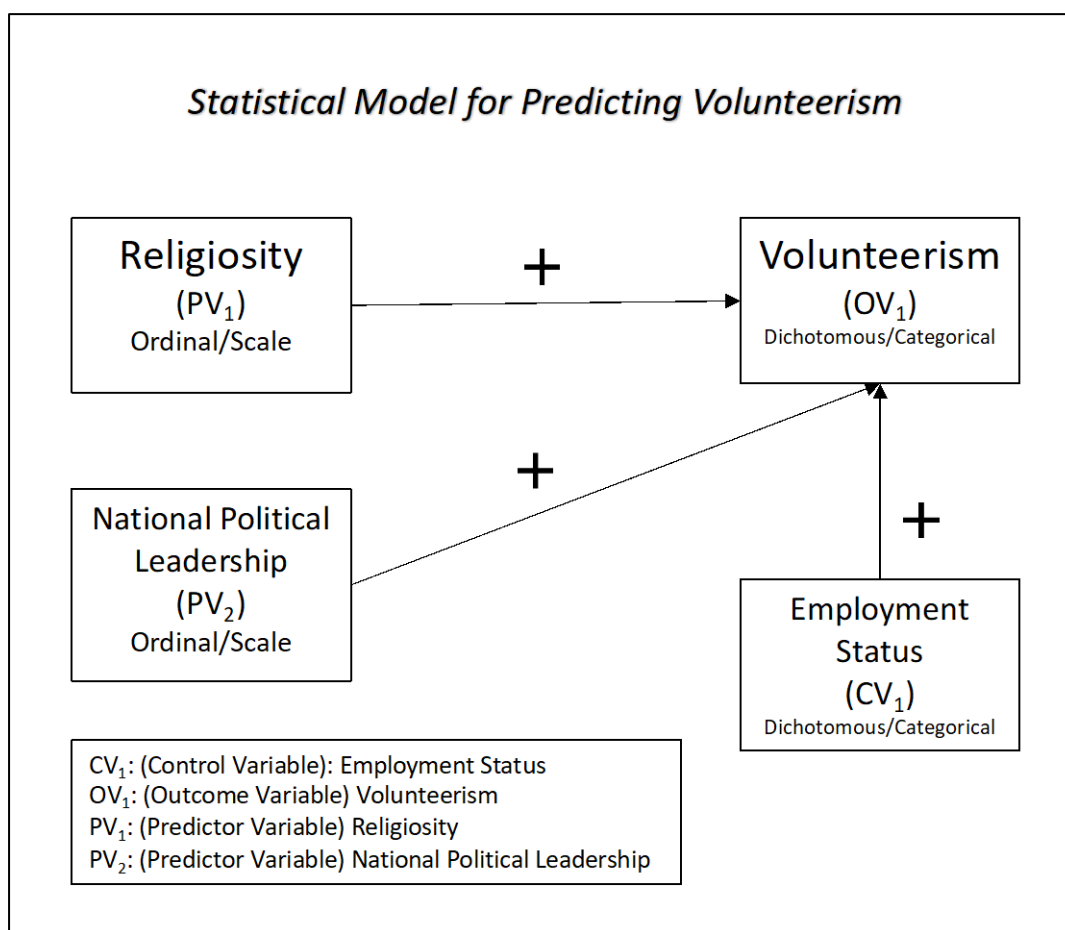


Figure 14. Statistical (Reduced) Model for Predicting Volunteerism

A summary of the logistic regression analysis for Model 3 is provided in Table 15. A test of the reduced model (Model 3) against a constant-only model was statistically

significant where $\chi^2(3, N=7,328) = 457.90, p < .001$, indicating that the set of predictors significantly distinguished between people who volunteer and people who do not volunteer. Pseudo- R^2 tests for this model were Cox & Snell $R^2 = .076$ and Nagelkerke $R^2 = .102$ indicating a slightly better model fit than the full model (Model 1) testing all nine predictors.

Table 15

Summary of Logistic Regression Analysis Predicting Volunteerism (Model 3)

Variable	β	SE	OR	95% CI	Wald Statistic	<i>p</i>
GRI	.044	.004	1.045	[1.037, 1.053]	127.568	.000
NATPOL	.080	.005	1.083	[1.072, 1.095]	231.128	.000
EMP	.535	.056	1.708	[1.531, 1.905]	91.866	.000
Constant	-1.441	.108	.237		178.867	.000

Notes: N=7,328. All coefficients are significant at $p < .001$. CI=Confidence interval for Odds Ratio (OR). SE=Standard Error. GRI=Religiosity, NATPOL=National Political Leadership, EMP=Employment Status,

According to the Wald criterion, all variables significantly predicted volunteerism, with religiosity and national political leadership exhibiting the greatest effect: Religiosity, $\chi^2(1, N=7,328) = 127.57, p < .001$; National Political Leadership, $\chi^2(1, N=7,328) = 231.28, p < .001$. Interpreted, after controlling for employment status, individuals exhibiting higher levels of religiosity who were citizens of democratic countries, were more likely to volunteer than those that were not.

In sum, the reduced model of volunteerism (Model 3), including the key study variables of religiosity and national political leadership as predictors, and the control

variable, employment status, was statistically significant. Based on pseudo-R values, Model 3 was slightly superior to the full conceptual model (Model 1) and performed noticeably better than a model that excluded the key study variables (Model 2). A summary of the key statistics of the tested logistic regression models appears in Table 16.

Table 16

Comparison of Nested Models Predicting Volunteerism

Model	IVs	df	χ^2	p	Pseudo R^2	
					Cox & Snell R^2	Nagelkerke R^2
1 (Full)	AGE, EDU, EMP, GEN, INC, MAR, COMP, GRI, NATPOL	9	175.64	.000	.076	.101
2 (Excluded)	AGE, EDU, EMP, GEN, INC, MAR	6	181.078	.000	.026	.034
3 (Reduced)	EMP, GRI, NATPOL	3	457.89	.000	.076	.102

Notes: Outcome variable = Volunteerism (VOL). IV = Independent Variable. AGE= Age, EDU = Education, EMP = Employment, GEN = Gender, INC = Income, MAR = Marital Status, COMP = Compassion, GRI = Religiosity, NATPOL = National Political Leadership

Summary of Results

Results from the confirmatory factor analysis, correlational analyses, and logistic regression analysis tests employed to assess the relationships between the study variables provided support for the four hypotheses proposed. To reiterate:

H_{1a}: A reliable and valid Global Religiosity Index (GRI) can be generated, which combines items of religiousness and spirituality from a cross-national sample.

H_{1b}: There is a positive, statistically significant relationship between levels of religiosity and rate of volunteerism, which is mediated by the degree of self-reported compassion.

H₂: There is a positive, statistically significant relationship between national political leadership and volunteerism, whereby democratic/participative leadership increases individual levels of volunteering behavior.

H₃: A model inclusive of both predictor variables of religiosity and national political leadership explains more variance in volunteerism levels than a model excluding these variables.

A summary of the statistical test results performed to assess the postulated relationships are provided in Table 17.

Chapter 5: Discussion, details the critical implications of these results for both nonprofit scholarship and INGO leaders. Limitations of study generalizability and an overview of potential future research are also provided.

Table 17

Results of Hypothesis Testing

Hypothesis	Hypothesized Relationship	Test Results	Assessment
H _{1a}	Items reflecting religiousness and spirituality items will load on a factor of religiosity	Exploratory Factor Analysis (+) Confirmatory Factor Analysis (+)	Hypothesis supported
H _{1b}	Relationship between religiosity and volunteerism is mediated by compassion	Mediation Analysis using Logistic Regression (+*)	Hypothesis supported
H ₂	Statistically significant, positive relationship between national political leadership and volunteerism	Correlational Analysis (+)	Hypothesis supported
H ₃	Model inclusive of religiosity and national political leadership explains more variance in volunteerism than one excluding these variables.	Logistic Regression (+)	Hypothesis supported

Note: *While hypotheses were supported by data analysis, unexpected results were found in the direction of the relationship between compassion and volunteerism.

Chapter 5: Discussion

Introduction to Discussion

Chapter 4: Results provided the detailed results of the data analysis techniques employed to examine the relationships between religiosity, national political leadership, and volunteerism and provided empirical support for the hypothesized relationships. This chapter discusses the essential implications of those results, especially as they relate to nonprofit scholarship and volunteerism studies. Practical applications for nonprofit leaders, and particularly international non-governmental organizations (INGO) leaders, are also included in the narrative as an extension of the study's results. Additionally, this chapter discusses the potential limitations of the research study, specifically due to the use of unidimensional variables to describe complex constructs. The chapter concludes with suggestions for future research extending the findings to prospective relevant scholarship.

Implications

Implications for Nonprofit Scholarship and Volunteerism Studies

This study's results have several important implications for nonprofit research, especially research studies evaluating volunteer motivation, assessing the influences of religiosity, or demonstrating the impact of democratic (participative) leadership.

A Valid and Reliable Global Religiosity Index. As mentioned in Chapter 2: Review of Relevant Literature and Theory, there is a notable absence of a reliable and valid scale to measure religiosity of global populations (Hill & Pargament, 2008). The creation of a Global Religiosity Index (GRI) that remedies the tendencies of previous

indices to use Western religions to construct religiosity scales allows for the use of this index as a religiosity measure for cross-national populations or religious studies inclusive of Eastern faiths (namely Hinduism and Buddhism). The validity and reliability of this scale lend additional credibility to the notion that proffers that religiousness and spirituality should be assessed jointly rather than independently as constructs (Graham & Haidt, 2010; Hill & Pargament, 2008).

Compassion as a Mediating Variable between Religiosity and Volunteerism.

The mediation analysis results indicated that compassion is an intervening variable in the relationship between religiosity and volunteerism. While unintentional mediation was encountered, this result still generates importation implications for future studies, namely that when a global population is considered for assessment, compassion does not enhance the relationship between religiosity and volunteerism and samples from different religious affiliations should be either compared, or the variable of compassion should be excluded from the study.

The reason for the inverse relationship between compassion and volunteerism are unknown however some literature has found that this may due to the perception of compassion and how other countries and cultures may define this concept (Staub, 2013). There is a distinct difference between sense of duty and responsibility and what the western world sees as an altruistic personality (compassion). In some nations, there is an expectation that others will care for their members of their own tribe or community. These individuals may not associate their self-less helping as a compassionate action, or assign themselves a higher degree of compassion because of their actions. Additionally, in this study, the formal definition of volunteering was used, and in many of these

nations, an informal level of volunteering is more prevalent. Compassionate acts, such as giving food to a hungry child on the street corner would not be considered "volunteering" when employing this study's definitions and this would obviously effect the strength and potentially the direction of the statistical relationship.

National Political Leadership Related to Volunteerism. Social origins theorists assert that political regime has a substantial effect on the propagation and vitality of civil society (Moore, 1966; Salamon & Sokolowski, 2002; Salamon & Anheier, 1998). Correlational analysis' results for hypothesis testing garner additional support for this notion showing that national political leadership (and specifically democratic/participative leadership) is positively related to volunteerism, an essential component of civil society. Throughout history, persuasive leaders of democratic regimes have inspired change and progress (Choi, 2007). Civil society has flourished under the influence of leaders who energize a community, instructing its citizens to shed the shroud of their self-interests in favor of unification for the common good (Putnam et al., 1994; Wuthnow, 2002). Study results augment political regime theory and provide additional empirical justification for their use as a conceptual framework, primarily as related to volunteer motivation studies.

Utilizing a Cross-National Sample to Study Volunteerism. Little is known about people's geographical context, and how political and cultural components influence individual volunteering behavior (Wilson, 2000; Bennett, 2015). This is especially true when observing the scarcity of volunteer motivation studies outside of the Western, industrialized world (Bennett, 2015). Additionally, in relationship to the abundance of volunteerism motivation scholarship available, a minimal quantity of studies have

compared and explained volunteer motivations cross-nationally (Handy & Hustinx, 2009; Hustinx et al., 2014). This study's intentional use of a global sample spanning 50 countries with varying political landscapes, and representative of the diversity of religious affiliations, lends additional credibility to related scholarship assessing the variables of interest and allows for generalizability to a broader population.

Finally, the study results illuminate the potential differences between Western-centric studies and other national or global studies as it relates to the true impact of sociodemographic traits on volunteering behavior. While demographic characteristics like marital status (married), gender (female), and age (35-54 years old) highly correlate with volunteerism in many studies using a single-country, Western-centric, industrialized sample, relationships proved to be inverse when assessing the influence of traits from a global perspective.

Moral Foundations Theory as a Framework for Volunteerism Studies. There is a noticeable lack of volunteerism theory development and an absence of consensus in the nonprofit research community on how to frame volunteer motivation studies (Musick & Wilson, 2008). To date, an empirically-tested, integrated framework and model that assesses the influence of multiple macro-level structural components and micro-level cultural components on volunteering behaviors has not been generated, nor accepted. Principally, this study provides a more nuanced perspective on the influence of the conjoined social determinants of religiosity and national political leadership on volunteerism, while controlling for known socio-demographic factors. As Moral Foundations Theory was used as a framework to assess the unique interplay between

these variables, the results lend credibility for its use to model similar constructs in future volunteer motivation and relevant nonprofit studies.

Implications for Nonprofit Leadership

Beyond the advancement of volunteer scholarship in academic circles, this research study has practical applications for nonprofit leaders.

Participative (Democratic) Leadership to Increase Effectiveness. Firstly, while participative leadership (through the proxy use of a democratic national political regime variable) was measured strictly at the macro-level in this study, research results that show the positive effects complement the abundant and increasing body of scholarship demonstrating the effectiveness and influential nature of a participative leadership style on followers at any level.

History is ripe with examples of the influential nature of participative leadership and a democratic regime on a country's citizens and the growth of civil society. A notable case study depicting this impact is the well-documented political and civic transformation of Brazil. Beginning in the 1930s, this vibrant Latin American country saw a tumultuous and cyclical regime shift between authoritarian and democratic modes of government and militant and participative leaders. The entrenched elite that reigned during the bulk of the 20th century is associated with anti-populist policies, a limited welfare structure, and a police state where terror and fear was the norm (Malloy & Seligson, 1987).

Beginning in the 1980s, Brazil's political regime experienced a stable return to peaceful, democratic rule. Coined the "New Republic" political leaders during this period, such as Jose Sarney and Itamar Franco embraced a participative leadership style and are credited for rebuilding Brazil after the ravaging effects of the Great Depression.

These leaders delegated decision-making authority, ended inflation, and expanded social policies that bolstered the growth of the nonprofit sector. Between 1988-1998, volunteer organizations in Brazil rose from 1,041 to over 4,000 documented nonprofits. By 1998, Brazil had one of the highest percentages of volunteerism in the developed world, with 25% of the country's population indicating that they were involved in charitable work (Buckley, 2011). Now, the third sector in Brazil is a booming and sizable economic industry on par with the country's other major industries, and employing a significant segment of the workforce.

Applying the results to the meso- (organizational) level, inferences can be made about how this leadership style can generate productivity in a group setting through the building of social capital, cultivation of trust, bolstering of creative team problem solving, and overall increased productivity (Golmoradi & Ardabili, 2016; Putnam, 1993).

Installment of an organizational culture that fosters joint decision-making has been shown to empower group members, facilitate goal achievement, improve financial positions, and increase effective communication between leaders and followers (Brinn, 2014, Cherry, 2020; Heneman et al., 2000; Lewin et al., 1939). Nonprofit leaders would benefit from emulating a participative leadership style to maximize organizational effectiveness and aid in the sustainment of a motivated, engaged volunteer base.

Volunteer Motivation for Recruitment and Retention Efforts. Volunteer motivation studies are essential for a nonprofit leader, especially those managing INGO humanitarian service organizations (Handy & Hustinx, 2009; Hunstinx et al., 2015). While there is a breadth of research outlining volunteer motivations that can be considered valid for typical nonprofit leaderships, organizations, leaders of humanitarian

service INGOs face a unique challenge in building and sustaining a productive volunteer base. Often, organizations of this nature face tremendous financial constraints and complex cultural impediments that create an unappealing environment for the average volunteer (Frontera, 2007). Additionally, the nature of some INGO missions induces additional challenge to recruitment as risks imposed by operating in war-torn, impoverished, and third-world countries can render volunteerism activities unappealing for the average potential volunteer. Brudney and Hager (2011) assert that nonprofit organizations, such as INGOs, experience substantial problems recruiting volunteers owing both to the nature of the organization, and "immutable and immalleable" conditions which must be overcome to elicit volunteer interest and participation (p.137).

Recruitment is costly, and targeted marketing becomes a necessitated activity for organization sustainment for INGO leaders. To successfully attract and retain a volunteer demands a carefully executed recruitment campaign that exploits an individual's specific motivation (Kyrwood & Meneghetti, 2010). As INGOs cannot merely move their organizations to a country with a riper and more willing volunteer base, INGO leaders must first seek to understand what motivates volunteers and examine what structures and attitudes positively influence voluntary behavior to adjust recruitment strategies. Thus, a study of this nature, that moves beyond basic socio-demographic characteristics and holistically studies volunteer traits, political structures, and motivating values are essential to INGO leaders charged with recruiting and retaining a healthy volunteer base to achieve critical organizational mission objectives.

Limitations

There are several potential limitations to this research that should be noted and considered. These limitations include concerns with simplification and operationalization of key variables, generalizability issues owing to the World Values Survey's homogenous nature, Wave 6 sample.

Limitations Related to Variable Definition and Operationalization of Constructs

The difficulty of defining and operationalizing constructs drawn from the World Value Survey questionnaires has been an issue that has been previously cited by numerous researchers (Li et al., 2014). This issue has also become a limitation of this study representing the variables of volunteerism and compassion.

Volunteerism. The construct used for volunteerism in this study was contingent upon a respondent's "inactive or active membership" in any volunteerism organization (WVS, 2014). While the World Values Survey social scientists are careful to translate questions into native languages to reduce potential barriers to comprehension, the terminology is not exhaustively defined or explained during the interview (Inglehart et al., 2014). Western concepts of volunteering and the understanding of what voluntary behavior entails may not fully translate cross-nationally despite the best efforts of the World Values Survey creators (Bennett, 2015). Researchers should also observe and apply the study's results with caution, especially when using the findings with non-Western samples.

Compassion. Another potential limitation of this study is generated by the intentional use of a unidimensional measure to represent compassion in the WVS, Wave 6 questionnaires. Some recent studies that better capture the multi-faceted nature of this

construct indicate that when spirituality is controlled for in religious studies, the relationship between compassion and religiousness is no longer statistically significant (Saslow et al., 2013). Utilizing a Global Religiosity Index reflective of items of spirituality and religiousness and assessing mediating influences of a unidimensional compassion construct may provide some threats to construct validity.

Problems with the World Values Survey's Population: Religious Affiliation

Ruiter and de Graaf (2006) challenge the generalizability of research results generated using religious-value specific data from the World Values Survey stating: "Keep in mind that though only 7% of the data population is non-Christian and questions pertaining in the World Values Surveys might be better applicable to Christians than to non-Christians" (p. 207). Examining the religious affiliation of the sample used in this study found a better composition than reported by Ruiter and de Graaf (Non-Christians represented accounted for approximately 37% of the sample). However, the sample used for analyses was still not fully representative of the global population's religious diversity.

Additionally, specific differences in religious affiliation were not fully considered or analyzed in this study. Some research has shown that religious affiliation impacts volunteerism and may be an important confounding variable that should be appropriately controlled for when analyzing these relationships (Wilson & Janoski, 1995).

Future Research

Study results generate additional interest in the extension of findings to future research. Examining empirical literature regarding the potential recursive relationships between the key study variables elicit numerous ideas for further exploration. Additionally, enhancements to constructs in future iterations of the World Values Survey questionnaire, and the broader sampling of the global population offers potential correction for the limitations inherent in these results, namely generalizability and construct validity.

Recursive Relationships Between the Key Study Variables

Religiosity and Volunteerism. An abundance of scholarship has shown that religion plays an important but complicated role in civil society (Banner, 2002; Miller, 2011). From the perspective of many studies, religiosity has proven to be a reliable predictor of volunteerism, and the results of this study reaffirm those findings. However, recent scholarship has provided empirical support for the existence of a recursive relationship between these constructs. Perks and Haan (2011) note that "a significant feature of all major religions is their community or civic character" (p. 107). Beyers (2011) also asserts this notion, adding that all religion is naturally "social," and civil society contributes to the vitality of a religious community through the support of religious freedoms and differences. A similar theme is explored by Putnam and Campbell (2010), providing additional empirical proof of the mutually-reinforcing relationship between religiosity and volunteerism. Future research should more carefully explore this complicated and complex relationship by modeling and testing the recursive nature of these concepts.

National Political Leadership and Volunteerism. The relationship between national political leadership and volunteerism was explored at a purely macro-level level in this research study. Correlational analysis results employed to test the postulated relationship could only be interpreted as confirming the existence of a statistically significant, positive correlation between the variables. Causation could not be inferred from the results, nor could the direction of the relationship. While the hypothesis relied on research that national political leadership (through democratic and participative attributes) likely contributes to increased volunteerism levels and the generation and sustainment of a vibrant civil society, a body of scholarship suggests that this relationship may be recursive.

Scholarship has provided evidence that civil society (and volunteerism) positively influences and reinforces democratic regimes owing to the potential reciprocal nature of these constructs. One way the nonprofit sector contributes to the transformation of a regime is through the development of citizens' democratic capacities and the instilment of civic virtues (McFarland and Thomas, 2006; Warren, 2003).

Additional empirical research has shown that civil society can improve the quality of political culture through the generation of social capital and civic virtue (Vazquez Garcia, 2012). As previously discussed, contemporary research has suggested that volunteerism, by bringing together individuals from diverse socioeconomic backgrounds to work towards a common goal, contributes to "social cohesion" or "social capital" through increasing social trust and offering participants a sense of community (Wu, 2011; Evans, 1996). In turn, these types of positive outcomes may have transformative power

over a country's regime type and national political leadership. *As such, future research that probes this recursive relationship is warranted.*

Corrections to the Study's Inherent Limitations

Remedying Construct Validity in Future Studies. Additional empirical research has shown that civil society can improve the quality of political culture through the generation of social capital and civic virtue (Vazquez Garcia, 2012). Previous research has suggested that volunteerism, by bringing together individuals from diverse socioeconomic backgrounds to work towards a common goal, contributes to "social cohesion" or "social capital" through increasing social trust and offering participants a sense of community (Wu, 2011; Putnam et al., 1994; Evans, 1996). In turn, these types of positive outcomes may have transformative power over a country's regime type. As such, future research that probes this recursive relationship is warranted.

Increasing Generalizability by Utilizing a Heterogenous Sample. One of the known challenges of using the World Value Survey data in value-based studies is that the data sample depends principally on how the systematic random sampling process is executed and the heterogeneity of the respondents is wholly dependent on the accessibility of a diverse group for a social scientist to engage in the interviewing process. Political and cultural barriers have noticeably influenced the samples, impacting the representation of the world's diverse religious landscape in the data. As discussed, future waves of the World Values Survey will generate a new sample of data to explore. It is hoped that as the political landscape shifts, access to a population noticeably absent from the current data set will be represented and remedy homogeneity issues, especially

as related to religious affiliation. Future studies should replicate this research design with a more comprehensive data set to improve generalizability.

Conclusion

This study attempts to fill a noticeable gap in volunteer motivation research through the empirical testing of the linkages between key components of civil society. The use of a cross-national, robust sample to derive a valid and reliable religiosity construct accounting for religiousness and spirituality improves generalizability and remedies issues arising from the use of Western-centric scales. Additionally, the study proposes and offers statistical support for using a meta-theoretical framework (moral foundations theory) to assess the contributions of the conjoined social determinants of volunteerism in future research. The existence of positive, statistically significant variable relationships asserted in a priori hypotheses are tested through quantitative analysis, confirms the importance of the inclusion of micro-level components (religiosity) and macro-level structures (national political leadership) in volunteerism studies.

Results have practical application for nonprofit leaders wishing to sustain a motivated and engaged volunteer base and enhance organizational effectiveness through the implementation of a participative leadership style. Finally, a holistic view of volunteer motivations moving beyond sociodemographic traits comparisons better informs INGO leaders charged with the difficult task of recruiting a volunteer base to execute inherently arduous and potentially deadly missions.

Appendix A : Center for Systemic Peace's Polity IV Project

A comprehensive description of how polity scores were derived, a presentation of associated codebooks, and downloadable SPSS and MS excel datasets to enable statistical analyses are all available free of charge via the Center for Systemic Peace Integrated Network for Societal Conflict Research (INSCR)'s dedicated Polity Project website: <http://www.systemicpeace.org/inscrdata.html> (Center for Systemic Peace, 2020).

Appendix B: World Values Survey, Wave 6 Questionnaire

The Wave 6 Questionnaire of the World Values Survey is accessible via the web link: <http://www.worldvaluessurvey.org/WVSDocumentationWV6.jsp> [Inglehardt et al. (eds.), 2014].

Appendix C: Cleaning and Recoding World Values Survey, Wave 6 and Polity IV

Project Data for Analysis

Overview

This appendix describes the detailed steps taken to clean and recode the Polity IV Project's data and the World Values Survey, Wave 6, to derive the variables for this study's purposes.

Data Cleaning Steps

Polity IV Project Data

1. Began with Polity 4 Project data as regime type is required for testing of Hypotheses 2 and 3. This allows for disparate data set linkage via the respondent's country name (code) as reported by the WVS, Wave 6 data in Question V2.
2. Extracted data for years 2010-2014 as this aligns with WVS, Wave 6 data collection periods.
3. Removed all countries with missing data values in Polity2 (Polity 2 is used as a more robust source of polity score and is based on numerous factors outlined in the Polity). It is used for regime typology and categorization in this study.
4. Removed all countries that did not have WVS corresponding country data:
 - a. No WVS data (regardless of Wave) were available for the following 15 countries:
 - Afghanistan

- Bahrain
- Benin
- Cape Verde
- Central African Republic
- Comoros
- Djibouti
- DR Congo
- Fiji
- Gabon
- Kosovo
- Solomon Islands
- Sudan-North
- Swaziland
- South Sudan

b. Note: Polity Data included regime for the following countries that were not available in WVS during any of the Wave Series 1-6

- Andalusia
- Antigua & Barbuda
- Barbados
- Basque Country
- Bosnia
- Burkina Faso
- Belarus

- Cook Islands
- East Germany (Combined into Germany for Wave 6))
- Galicia
- Gibraltar
- Hong Kong
- Iceland
- Liechtenstein
- Malta
- Martinique
- Monaco
- Montenegro
- Moscow
- North Ireland
- Palestine
- Serbia (See Serbia-Montenegro & Montenegro)
- Seychelles
- U.S. Virginia Islands
- Serbia -Montenegro
- Slovak Republic (SrpSka Republic)
- Valencia
- West Germany (Combined into Germany for Wave 6)

5. Removed all extraneous variables that were not needed for the study: retained

Country Name, Year, and Polity2 Score.

6. Added a National Political Leadership (NATPOL) variable and assigned a value (-10 to 10) based on the following criteria:
 - a. If Polity2 score did not change between 2010-2014, copied score over for the year 2014 to POLAVG column
 - b. If Polity2 score did change, took the MODE of the five years of data—used MEDIAN for bimodal situations. In the four instances where five years of Polity2 data was not available for the country (2-4 years of data), used the MEAN for the POLAVG assignment.
 - c. Added a Polity Change Variable (POLCHNG) and assigned a numeric value based on the following information:
 - If Polity2 score did change for a country during the five years, indicated this in POLCHNG variable with (0=No, 1=Yes).
 - d. Added a Regime Change Variable (REGCHNG) and assigned a numeric value based on the following information
 1. If Polity 2 score changed, indicated in REGCHNG variable (0=No, 1=Yes) if polity score caused a change in regime coding in the course of the 5-year period
 - e. Added a Regime Variable (REGIMEDA), and re-coded Polity2 Score based on categorical divisions from Polity IV, Project were +6 to +10 (Democracy), -5 to +5 (Anocracy), and -6 to -10 (Autocracy). New Codes: (3=Democracy), (2=Anocracy), (1=Autocracy).
7. Added a V2 Variable [Later referred to (renamed) in the combined data set as Country Code (COUNTCODE)].

- a. Used the WVS, Wave 6 Questionnaire Code Book to assign values to the country code based on country name/values used for WVS records.

Data Issues/Data Mismatch

There were several problems with data name mismatch or other various issues that required additional deletion, merging, or editing of the given information. These steps are described below:

1. Sudan split from South Sudan in 2011, Sudan is sometimes known as Sudan-North (Sudan and Sudan-North information from Polity IV Project database were joined together for a single Polity2 Score)
2. Timor-Leste (WVS) is former East Timor (Polity), changed in 2003
3. East Germany and West Germany accounted for separately in WVS for timeline series, not in Polity IV Project between 2010-2014 so these three country codes (900, 901 and 276 were all consolidated as needed)
4. Ivory Coast (Polity) vs. Cote d'Ivoire in (WVS), Ivory Coast name retained
5. Korea North (Polity) vs. North Korea (WVS), North Korea name retained
6. Korea South (Polity) vs. South Korea (WVS), South Korea name retained
7. Myanmar (Burma) (Polity) vs. Myanmar, Myanmar name retained
8. Slovak Republic (Polity) to Slovakia in WVS
9. South Sudan (Polity) Sudan-North (Polity) Sudan (Polity)
 - a. Sudan and South Sudan split into sovereign nations in 2011
 - b. Sudan-North and Sudan became the same after 2011. Since there were only slight differences between Polity2 Scores and regime typing

didn't change, the Polity2 were averaged and these records were consolidated.

10. UAE (Polity) vs. United Arab Emirates (WVS), United Arab Emirates name retained
11. United Kingdom (Polity) vs. Great Britain (WVS) United Kingdom retained
12. Trinidad (WVS) vs. Trinidad & Tobago (Polity), (Trinidad & Tobago selected)
13. Viet Nam (WVS) vs. Vietnam (Polity), Vietnam selected name retained.

World Values Survey, Wave 6 Data

The steps taken to clean and recode WVS, Wave 6 data are provided below:

1. Removed all extraneous variables (began with 440 variables) that were not being used for the study and retained the following variables. Recoded to Variable names as identified in parentheses:
 - a. V2: Country Code (COUNTCODE)
 - b. V9: Importance of Religion (RELIMP)
 - c. V25-32: Member of a Voluntary Organization?
 - a. Recoded 0/1: Don't Belong/Inactive to No (1) and 2 Active Member to (2) Yes
 - b. Used this variable to represent Volunteerism (VOL)
 - d. V57: Marital Status (MAR)
 - e. V74B: It is important for people to help others nearby, to care for their well-being (Likert-type scale), unidimensional variate for compassion (COMP)

- f. V127-V142: This information assesses the respondent's democratic values. This information was previously used by this study's researcher to devise a Desire for Democracy Index (DDI) through the use of confirmatory factor analysis. Assessing the DDI as a potential moderator of the relationship between National Political Leadership and Volunteerism was beyond the scope of this paper but is offered as a notable future research item in Chapter 5 Discussion.
- g. V144: Do you belong to a religion or religious denomination?
- i. Split this into two variables V144a: Yes=2, No=1 (RELBEL)
 - ii. And V144b: Religious Affiliation (RELAFF) (religious affiliation was needed to assess a heterogeneous population that included the top world religions and provides additional information in results/discussion).
- h. V145: How often do you attend church services? (RELATT)
- i. V146: How often do you pray? (RELPRAY)
- j. V147: Do you consider yourself a religious person? (RELPER)
- k. V148: Do you believe in God? (RELGOD)
- l. V149: Do you believe in Hell? (RELHEL)
- m. V150: Basic Meaning of Religion (COMP2), Retained for future use as a potential compassion variable in future studies.
- n. V152: How important is God in your life? (RELGIMP)
- o. V239: Income Level (self-chosen categorical scale based on country economic specifications, 1(Low)-10(High): (INC)

- p. V240: Gender (Male/Female) (GEN)
- q. V242: Age (#) (AGE)
 - a. Recoded based on age groups (changed numerical to categorical ranged age-groups based on relevant literature showing the influence on volunteerism.
 - r. V248: Education Level (EDU): Levels of Education
- 2. Exported “CLEAN” files for WVS, Wave 6 and Polity Project IV to .xlsx format.
- 3. Appended Polity IV Project Data to WVS Respondent information via V2 Code using VLOOKUP Feature in MS Excel 2010. The decision was made to use MS Excel instead of SPSS V26 as the data's volume was causing the SPSS program to stall or shut down on many occasions.
- 4. Records with country codes 112 (Belarus), 344 (Hong Kong), and 275 (Palestine) were removed as these countries did not have any associate political regime information.
- 5. Imported consolidated .xlsx data file, “DISSERTATION” into SPSS.
- 6. All respondent data in this consolidated set was then kept for various analysis purposes, though it should be noted that data analysis inclusive of compassion was limited due to missing values in compassion.

Appendix D: Consolidated List of Study Variables

	Gender	Marital Status	Age
Label	GEN	MAR	AGE
Variable Type	Control	Control	Control
Hypotheses	H ₃	H ₃	H ₃
Instrument	WVS, Wave 6	WVS, Wave 6	WVS, Wave 6
Scale Item	V240: Gender	V57: Marital Status	V242: Age
Question	Code respondent's sex by observation (response generated by the surveyor).	Are you currently...?	This means you are ## years old.
Possible Response	(1)=Male; (2)=Female	(1)=Married; (2)=Living Together as Married; (3)=Divorced; (4)=Separated; (5)=Widowed; (6)=Single	[Years old represented by a 2-digit number (##)]
Data Coding / Cleaning	Removed missing values (-5) to (-1); Recoded dummy variables for gender	Removed missing values (-5) to (-1); Recoded dummy variables for marital status	Removed missing Values (-5) to (1) Recoded dummy variables for age groups
Resultant Variable Values	(0)=Male; (1)=Female	(0)=Never Been Married/Single (1)=Married, Other Relationship	(0)=16-34 or 55-102; (1)=35-54
Measure Type / Qualities	Nominal, Categorical, Binary/Dichotomous	Nominal, Categorical, Binary/Dichotomous	Nominal, Categorical, Binary/Dichotomous
References / Rationale	Females volunteer more than males (Diez de Medina, 2017; Einolf 2010; Kopf, 2020; Leete, 2006; Volunteer Hub, 2020).	Married people (or previously married, or in a married relationship) volunteer more than single people (BLS, 2015; Mesch et al., 2006; Volunteer Hub, 2020).	Those ages 35-54 volunteer more than all other age groups (BLS, 2015; Poon, 2019; Reingold & Nesbit, 2006; Volunteer Hub, 2020).

	Employment Type	Education	Income
Label	EMP	EDU	INC
Variable Type	Control	Control	Control
Hypotheses	H ₃	H ₃	H ₃
Instrument	WVS, Wave 6	WVS, Wave 6	WVS, Wave 6
Scale Item	V229: Employment	V248: Education Level	V239: Income Level
Question	Are you employed now or not?	What is the highest educational level that you have attained?	On this card is an income scale of which 1 indicates the lowest income group and 10 the highest income group in your country. We would like to know what group your household is. Please specify the appropriate number, counting all wages, salaries, pensions, and other incomes that come in.
Possible Response	(1)= Full-Time Employee (30 hours a week or more); (2)=Part Time Employee (less than 30 hours a week); (3)=Self-Employed	(1)=No formal education (2)=Incomplete primary school (3)= Complete primary school (4)=Incomplete secondary school, technical/vocational type (5)=Complete secondary school, technical/vocational type (6)=Incomplete secondary, university-preparatory type (7)=Complete secondary school, university-preparatory type (8)=Some university-level education, without degree (9)=University-level education, with degree	[Self-reported income level by country grouped: (1)=Lowest to (10)=Highest]
Data Coding / Cleaning	Removed missing values; Recoded any employment (1-3) to (1) and any unpaid employment/not employed (4-8) to (0)	Removed missing values (-5) to (-1); Recoded dummy variables for education with categories 1-6 as less than HS degree and categories 7-9 as HS degree or higher (Some college/college degree or higher)	Removed missing values (-5) to (-1)
Resultant Variable Values	(0)=Unemployed; (1)=Employed	[(0)=Less than High School; (Categories 1-6)]; [(1)=High School or Higher Education: (Categories 7-9)]	Scale: (1)=Lowest to (10)=Highest
Measure Type / Qualities	Nominal, Categorical, Binary/Dichotomous	Nominal, Categorical, Binary/Dichotomous	Ordinal, Scale
References / Rationale	Those who are employed (part-time or greater) volunteer more than those who are unemployed (BLS, 2015; Volunteer Hub, 2020).	Those with college (college-type level) education volunteer more than those who do not have a college education (BLS, 2015; Parbooteah et al., 2004; Volunteer Hub, 2020).	Those with higher income levels volunteer more than those with lower income levels (BLS, 2015; Detellenaere et al., 2017; Parbooteah et al., 2004; Volunteer Hub, 2020).

Global Religiosity Index		Compassion
Label	GRI	COMP
Variable Type	Predictor	Mediator
Hypotheses	H _{1a} , H _{1b} , H ₃	H _{1b}
Instrument	WVS, Wave 6	WVS, Wave 6
Scale Item	Composite Score (standardized) of V9: Religion Importance, V144 Religious Affiliation; V145: Religious Attendance; V146: Prayer; V147: Religious Person, V148: Belief in God; V152: Importance of God	V47B: It is important for this person to help the people nearby; to care for their well-being.
Question	Various questions referring to religiousness and spirituality.	Now I will briefly describe some people. Using this card, would you please indicate for each description whether that person is very much like you, like you, somewhat like you, not like you or not at all like you?
Possible Response	Composite variable for seven items loading on the factor of Religiosity	(6)=Very Much Like Me; (5)=Like Me; (4)=Somewhat Like Me; (3)=A Little Like Me; (2)=Not Like Me; (1)=Not Like Me At All
Data Coding / Cleaning	Calculated via a CFA performed in IBM AMOS V26, Composite generated based on a computed sum of variable scores using IBM SPSS V26.	Removed missing values (-5) to (-1); Transformed scale by reordering responses from low (1) to high (6).
Resultant Variable Values	Composite scores resulted in a range of 4 (lowest religiosity) to 32 (highest religiosity).	(6)=Very Much Like Me; (5)=Like Me; (4)=Somewhat Like Me; (3)=A Little Like Me; (2)=Not Like Me; (1)=Not Like Me At All
Measure Type / Qualities	Ordinal, Scale	Ordinal, Scale
References / Rationale	Religiousness and Spirituality are related, and items related to each load on a factor of religiosity (See Chapter 2 for relevant literature).	Compassion means to do unto others as you would do others. Compassionate people volunteer more. People with higher compassion levels tend to have higher religiosity levels. Compassion levels can predict volunteerism levels (See Chapter 2 for relevant literature).

	National Political Leadership	Volunteerism
Label	NATPOL	VOL
Variable Type	Predictor	Outcome
Hypotheses	H ₂ , H ₃	H _{1b} , H ₂ , H ₃
Instrument	Polity IV Project	WVS, Wave 6
Scale Item	Polity2 Score	V25: Church or Religious Organization; V26: Sport or Recreational Organization V27: Art, music or educational organization, V28: Labor Union; V29: Political Party; V30: Environmental Organization; V31: Professional Association; V32: Humanitarian or Charitable Organization; Consumer Organization; Self-Help Group/Mutual Aid Group; Other Organization
Question	Political Regime Polity Score based on numerous factors from CSP	Now I am going to read off a list of voluntary organizations. For each organization, could you tell me whether you are an active member, inactive member, or not a member of that type of organization?
Possible Response	-10 to -6 (Autocracy); -5 to +5 (Anocracy); +6 to +10 (Democracy)	(2)=Active Member; (1)=Inactive Member; (0)=Don't belong
Data Coding / Cleaning	Regime Type formed by calculating mode, median, or mean of the Polity2 score from years 2010-2014, Recoded according to Polity IV Regime Types eliminating anocracies. Scoring was translated to recode values into a more meaningful and interpretable categorical variable (autocracy vs. democracy). Anocracies were treated as missing values.	New variable based on the computation of V25 to V-35, If active/inactive member of any, code 1. If does not belong, code 0.
Resultant Variable Values	National Political Leadership Score (-10 to +10)	(0)=Don't belong; (1)=Inactive/Active Member
Measure Type / Qualities	Ordinal, Scale	Nominal, Categorical, Binary/Dichotomous
References / Rationale	Autocratic and Democratic Regime Spectrum (CSP, 2016; Marshall et al., 2018). Democratic leadership leads to increased levels of volunteerism and a vibrant civil society (Cardinali, 2018; Putnam, Leonardi & Nanetti, 1994; Seivers, 2009).	Volunteerism is unpaid labor and a helping behavior (Wilson, 2000; Wolensky, 1979).

References

- Adler, J. E., & Rips, L. J. (2008). *Reasoning: Studies of Human Inference and its Foundations*. Cambridge University Press. <http://www.myilibrary.com?id=194467>.
- Adorno, T., E. Frenkel-Brunswick, D. Levinson, and R. N. Sanford. 1950. *The Authoritarian Personality*. New York: Harper & Brothers.
- Ahmed, S. (2017). *Effective Non-Profit Management: Context, Concepts, and Competencies*. Routledge.
- Anheier, H. K. (2009). *Nonprofit organizations: Theory, management, policy* (Reprint). Routledge.
- Anheier, H. K., & Toepler, S. (2009). *International Encyclopedia of Civil Society*. Springer Science & Business Media.
- Augustine, S., & Hitchcock, F. R. M. (Francis R. M. (1922). *St. Augustine's treatise on the city of God, abridged by F.R. Montgomery Hitchcock*. London Society for Promoting Christian Knowledge. <http://archive.org/details/staugustinestrea00auguoft>.
- Banner, M. (2002). Christianity and Civil Society. *CHRISTIANITY AND CIVIL SOCIETY*, 19.
- Baron, R. M., & Kenny, D. A. (1986). The moderator–mediator variable distinction in social psychological research: Conceptual, strategic, and statistical considerations. *Journal of Personality and Social Psychology*, 51(6), 1173–1182. <https://doi.org/10.1037/0022-3514.51.6.1173>.
- Bearden, W. O., Sharma, S., & Teel, J. E. (1982). Sample Size Effects on Chi Square and Other Statistics Used in Evaluating Causal Models. *Journal of Marketing Research*, 19(4), 425–430. JSTOR. <https://doi.org/10.2307/3151716>.

- Bellah, R. (2000). The good society: We live through our institutions. *The Essential Civil Society Reader*. Oxford: Rowman & Littlefield Publishers, 69–94.
- Bennett, D. A. (2001). How can I deal with missing data in my study? *Australian and New Zealand Journal of Public Health*, 25(5), 464–469. <https://doi.org/10.1111/j.1467-842X.2001.tb00294.x>.
- Beyers, J. (2011). Religion, civil society and conflict: What is it that religion does for and to society? *HTS Theological Studies*, 67(3), 242–250.
- Bloom, N., & Arikan, G. (2013). Religion can both hurt and enhance democratic attitudes. *EUROPP*. <https://blogs.lse.ac.uk/europpblog/2013/05/21/religion-can-both-hurt-and-enhance-democratic-attitudes/>.
- BoardSource (Organization) (Ed.). (2010). *The handbook of nonprofit governance*. Jossey-Bass.
- Boris, E. T., & Steuerle, C. E. (Eds.). (2017). *Nonprofits and government: Collaboration and conflict* (Third edition). Rowman & Littlefield.
- Brooks, A. C. (2007). *Who really cares?: The surprising truth about compassionate conservatism: America's charity divide—Who gives, who doesn't, and why it matters*. BasicBooks. <http://site.ebrary.com/id/10464441>.
- Brudney, J., & Hager, M. (n.d.). *Problems Recruiting Volunteers: Nature versus Nurture*. Retrieved April 18, 2020, from https://www.academia.edu/1511750/Problems_Recruiting_Volunteers_Nature_versus_Nurture.

- Bucciarelli, M., Khemlani, S., & Johnson-Laird, P.N. (2008.). *The psychology of moral reasoning*. Retrieved February 15, 2020, from <http://journal.sjdm.org/8105/jdm8105.html>.
- Buettner, D. (2010). *The blue zones: Lessons for living longer from the people who've lived the longest*. National Geographic Society ; Publishers Group UK [distributor].
- Büssing, A. (2019). *Measures of Spirituality/Religiosity (2018)*. MDPI - Multidisciplinary Digital Publishing Institute. <https://mdpi.com/books/pdfview/book/1278>
- Cabrera-Nguyen, P. (2010). Author Guidelines for Reporting Scale Development and Validation Results in the Journal of the Society for Social Work and Research. *ResearchGate*.
https://www.researchgate.net/publication/215960799_Author_Guidelines_for_Reporting_Scale_Development_and_Validation_Results_in_the_Journal_of_the_Society_for_Social_Work_and_Research/comments.
- Cardinali, B. (2018). *The Adaptive Challenge of Restoring Trust in Civil Society (SSIR)*.
https://ssir.org/articles/entry/the_adaptive_challenge_of_restoring_trust_in_civil_society.
- Carlin, D. (2019). *Democratic, Authoritarian, Laissez-Faire: What Type Of Leader Are You?* Forbes. Retrieved May 9, 2020, from <https://www.forbes.com/sites/davidcarlin/2019/10/18/democratic-authoritarian-laissez-faire-what-type-of-leader-are-you/>.
- Center for Systemic Peace. (2020). *The Polity IV Project*. Retrieved February 15, 2020, from <https://www.systemicpeace.org/polityproject.html>

- Cherry, K. (2019). *Autocratic Leadership: Key Characteristics, Strengths, and Weaknesses of Autocratic Leadership*. VerywellMind. Retrieved 12 January, 2020 from <https://www.verywellmind.com/what-is-autocratic-leadership-2795314>.
- Cherry, K. (2020). *The democratic style of leadership*. VerywellMind. Retrieved 12 January, 2020 from <https://www.verywellmind.com/what-is-democratic-leadership-2795315>.
- Chien, C. L. (2016). Beyond Authoritarian Personality: The Culture-Inclusive Theory of Chinese Authoritarian Orientation. *Frontiers in Psychology*, 7. <https://doi.org/10.3389/fpsyg.2016.00924>.
- Choi, S. (2007). *Democratic Leadership: The Lessons Of Exemplary Models For Democratic Governance*. 1st ed. [ebook] School of Global Leadership & Entrepreneurship, Regent University, pp.2 (3), 7243-262. https://www.regent.edu/acad/global/publications/ijls/new/vol2iss3/choi/Choi_Vol2Iss3.pdf.
- Cnaan, R., & Goldberg-Glen, R. (1991). Measuring Motivation to Volunteer in Human Services. *The Journal of Applied Behavioral Science*, 27, 269–284. <https://doi.org/10.1177/0021886391273003>.
- Cnaan, R. A., Kasternakis, A., & Wineburg, R. J. (1993). Religious People, Religious Congregations, and Volunteerism in Human Services: Is there a Link? *Nonprofit and Voluntary Sector Quarterly*, 22(1), 33–51. <https://doi.org/10.1177/089976409302200104>
- Cohen, J. (2013). *Statistical power analysis for the behavioral sciences*. Routledge.
- Cooper, H. M. (2011). *Reporting research in psychology: How to meet journal article reporting standards* (1st ed). American Psychological Association.

- Cornelius, E. (2013). The motivation and limits of compassion. *HTS Teologiese Studies / Theological Studies*, 69(1), 7 pages. <https://doi.org/10.4102/hts.v69i1.1189>.
- Dawson, C. (2002). *Practical research methods: A user-friendly guide to mastering research techniques and projects*. How to books Ltd.
- Day, M. V., Fiske, S. T., Downing, E. L., & Trail, T. E. (2014). Shifting Liberal and Conservative Attitudes Using Moral Foundations Theory. *Personality and Social Psychology Bulletin*, 40(12), 1559–1573. <https://doi.org/10.1177/0146167214551152>.
- Detollenaere, J., Willems, S., & Baert, S. (2017). Volunteering, income and health. *PLoS ONE*, 12(3). <https://doi.org/10.1371/journal.pone.0173139>.
- Diez de Medina, R. (2017). *Volunteers count. Their work deserves to be counted.* | UNV. (n.d.). Retrieved March 2, 2020, from <https://www.unv.org/swvr/volunteers-count-their-work-deserves-be-counted>.
- Dong, Y., & Peng, C.-Y. J. (2013). Principled missing data methods for researchers. *SpringerPlus*, 2(1), 222. <https://doi.org/10.1186/2193-1801-2-222>.
- Durkheim, É. (1912). *The Elementary Forms of the Religious Life*. Courier Corporation.
- Edwards, M. (2009) *Civil society*. Cambridge ; Malden, MA : Polity Press
- Edwards, M. (2011). *The Oxford Handbook of Civil Society*. Oxford University Press.
- Ehrenberg, J. (2011). The History of Civil Society Ideas. *The Oxford Handbook of Civil Society*. <https://doi.org/10.1093/oxfordhb/9780195398571.013.0002>.
- Einolf, C. J. (2011). The Link Between Religion and Helping Others: The Role of Values, Ideas, and Language. *Sociology of Religion*, 72(4), 435–455. <https://doi.org/10.1093/socrel/srr017>.

- Einolf, C., & Chambré, S. M. (2011). Who volunteers? Constructing a hybrid theory. *International Journal of Nonprofit and Voluntary Sector Marketing*, 16(4), 298–310. <https://doi.org/10.1002/nvsm.429>
- Ellis, Susan J. (n.d.). *Volunteering Is Inherently Political | Energize: Volunteer Management Resources for Directors of Volunteers*. Energize: Volunteer Management Resources. Retrieved February 15, 2020, from <https://www.energizeinc.com/hot-topics/2012/february>
- Engellant, K. A., Holland, D. D., & Piper, R. T. (2016). *Assessing Convergent and Discriminant Validity of the Motivation Construct for the Technology Integration Education (TIE) Model*. 14.
- Erdurmazlı, E. (2019). On the Servant Leadership Behaviors Perceived in Voluntary Settings: The Influences on Volunteers' Motivation and Organizational Commitment. *SAGE Open*, 9(3), 2158244019876265. <https://doi.org/10.1177/2158244019876265>.
- Esping-Andersen, G. (1990). *The Three Worlds of Welfare Capitalism*. Cambridge, UK: Polity Press.
- Etchezahar, E., & Brussino, S. (2013). Psychological perspectives in the study of authoritarianism. *Journal of Alternative Perspectives in the Social Sciences*, Vol. 5 (3), 495-521. Retrieved May 7, 2020, from https://www.academia.edu/5869902/Psychological_perspectives_in_the_study_of_authoritarianism.
- Evans, P. (1996). Government action, social capital and development: Reviewing the evidence on synergy. *World Development*, 24(6), 1119–1132. [https://doi.org/10.1016/0305-750X\(96\)00021-6](https://doi.org/10.1016/0305-750X(96)00021-6).

- Field, A. P. (2009). *Discovering statistics using SPSS: And sex, drugs and rock “n” roll* (3rd ed). SAGE Publications.
- Field, A. P., & Iles, J. (2016). *An adventure in statistics: The reality enigma*. SAGE Publications.
- Fiske, A. P. (1991). *Structures of social life: The four elementary forms of human relations: Communal sharing, authority ranking, equality matching, market pricing* (pp. xii, 480). Free Press.
- Flanagan, C. A. (2013). Volunteerism, Leadership, Political Socialization, and Civic Engagement. In *Handbook of Adolescent Psychology* (pp. 721–745). John Wiley & Sons, Ltd. <https://doi.org/10.1002/9780471726746.ch23>.
- Fornell, C., & Larcker, D. F. (1981). Evaluating Structural Equation Models with Unobservable Variables and Measurement Error. *Journal of Marketing Research*, 18(1), 39–50. JSTOR. <https://doi.org/10.2307/3151312>.
- Forst, R. (2017). Civil Society. In *A Companion to Contemporary Political Philosophy* (pp. 452–462). John Wiley & Sons, Ltd. <https://doi.org/10.1002/9781405177245.ch19>.
- Fromm, E. 1941. *Escape from Freedom*. New York: Avon.
- Gallander, S. (2018). *Why Volunteering Is the Pulse of Democracy | Sebastian Gallander | tbd.community*. Retrieved February 15, 2020, from [/en/a/why-volunteering-pulse-democracy](https://tbd.community/en/a/why-volunteering-pulse-democracy).
- García, R. V. (2012). Democratic Effects of Volunteer Organizations in Spain: A Comparative Analysis. *Pole Sud*, n° 37(2), 25–49.
- Gastil, J. (1994). A Definition and Illustration of Democratic Leadership. *Human Relations*, 47(8), 953–975. <https://doi.org/10.1177/001872679404700805>.

- Gensler, Harry, M. (n.d.). *Golden Rule Texts*. The Golden Rule Texts. Retrieved February 19, 2020, from <https://charterforcompassion.org/share-the-charter/golden-rule-texts>.
- Gliner, J. A., Morgan, G. A., & Leech, N. L. (2009). *Research methods in applied settings: An integrated approach to design and analysis* (Second edition). Routledge.
- Golmoradi, R., & Ardabili, F. S. (2016). The Effects of Social Capital and Leadership Styles on Organizational Learning. *Procedia - Social and Behavioral Sciences*, 230, 372–378. <https://doi.org/10.1016/j.sbspro.2016.09.047>.
- Graham, J., & Haidt, J. (2010). Beyond Beliefs: Religions Bind Individuals Into Moral Communities. *Personality and Social Psychology Review*, 14(1), 140–150. <https://doi.org/10.1177/1088868309353415>.
- Graham, J., Haidt, J., & Nosek, B. A. (2009). Liberals and conservatives rely on different sets of moral foundations. *Journal of Personality and Social Psychology*, 96(5), 1029–1046. <https://doi.org/10.1037/a0015141>.
- Graham, J., Nosek, B. A., Haidt, J., Iyer, R., Koleva, S., & Ditto, P. H. (2011). Mapping the Moral Domain. *Journal of Personality and Social Psychology*, 101(2), 366–385. <https://doi.org/10.1037/a0021847>.
- Guo, C., Webb, N. J., Abzug, R., & Peck, L. R. A. (2013). Religious Affiliation, Religious Attendance, and Participation in Social Change Organizations. *Nonprofit and Voluntary Sector Quarterly*, 42(1), 34–58. <https://doi.org/10.1177/0899764012473385>.
- Haidt, J. (2006). *The happiness hypothesis: Finding modern truth in ancient wisdom*. Basic Books.
- Haidt, J. (2010). *If You are Going to Criticize the Social Intuitionist Model, Please Don't Repeat Paul Bloom's Mistake* « *YourMorals.Org Moral Psychology Blog*. Retrieved

February 15, 2020, from <https://www.yourmorals.org/blog/2010/08/if-you-are-going-to-criticize-the-social-intuitionist-model-please-dont-repeat-paul-blooms-mistake/>.

Haidt, J. (2013). *The righteous mind: Why good people are divided by politics and religion*.

Hayes, A. F. (2018). *Introduction to mediation, moderation, and conditional process analysis*. (2nd Ed.). New York: The Guilford Press.

Heneman, R. L., Ledford Jr, G. E., & Gresham, M. T. (2002). The changing nature of work and its effects on compensation design and delivery. *Strategic Reward Management: Design, Implementation, and Evaluation*, 35–73.

Hill, P. C., & Pargament, K. I. (2003). Advances in the conceptualization and measurement of religion and spirituality. Implications for physical and mental health research. *The American Psychologist*, 58(1), 64–74. <https://doi.org/10.1037/0003-066x.58.1.64>.

Howard, M. M. (2003). *The Weakness of Civil Society in Post-Communist Europe: Introduction*. <https://doi.org/10.1017/CBO9780511840012.002>.

Hume, D. (1739) *A Treatise of Human Nature*, by David Hume. Retrieved May 9, 2020, from <https://www.gutenberg.org/files/4705/4705-h/4705-h.htm>.

Hustinx, L. (Ed.). (2014). *Religion and volunteering: Complex and contingent relationships*. Springer International Publ.

Igboin, Benson, E. (2014). *Journal für Religionskultur*. 17.

Interfaith Partners of South Carolina (2016). *Religious and Cultural Sensitivity*. (2016, November 18). Retrieved 3 January 2018 from <https://interfaithpartnersofsc.org/resources/religious-and-cultural-sensitivity/>.

Iqbal, N., Anwar, S., & Haider, N. (2015). Effect of leadership style on employee performance. *Arabian Journal of Business and Management Review*, 5(5), 1–6.

- Ittner, C. D., & Larcker, D. F. (2002). Determinants of Performance Measure Choices in Worker Incentive Plans. *Journal of Labor Economics*, 20(S2), S58–S90.
<https://doi.org/10.1086/338674>.
- Jackson, E. F., Bachmeier, M. D., Wood, J. R., & Craft, E. A. (1995). Volunteering and Charitable Giving: Do Religious and Associational Ties Promote Helping Behavior? *Nonprofit and Voluntary Sector Quarterly*, 24(1), 59–78.
<https://doi.org/10.1177/089976409502400108>.
- James, H. (2007). *Civil society, religion and global governance: Paradigms of power and persuasion*. Routledge.
- Johnson, B. (1963). On Church and Sect. *American Sociological Review*, 28(4), 539–549. JSTOR. <https://doi.org/10.2307/2090070>.
- Juzaszek, M. (2016). Normativity of Moral Intuitions in the Social Intuitionist Model. In C. Brand (Ed.), *Dual-Process Theories in Moral Psychology: Interdisciplinary Approaches to Theoretical, Empirical and Practical Considerations* (pp. 57–76). Springer Fachmedien. https://doi.org/10.1007/978-3-658-12053-5_3.
- Karan, N. (2018). *Engaging the Masses: A quantitative analysis of the role of reputation in explaining membership in environmental organizations*. Master's Thesis.
<http://hdl.handle.net/2077/58100>.
- Kenny, D. A., Kaniskan, B., & McCoach, D. B. (2015). The Performance of RMSEA in Models With Small Degrees of Freedom. *Sociological Methods & Research*, 44(3), 486–507. <https://doi.org/10.1177/0049124114543236>.
- Kienle, E. (2011). *Civil Society in the Middle East*. The Oxford Handbook of Civil Society.
<https://doi.org/10.1093/oxfordhb/9780195398571.013.0012>.

- Kohlberg, L. (1969). The Moral Principle of Justice. In P. Banyard & A. Grayson (Eds.), *Introducing Psychological Research: Sixty Studies that Shape Psychology* (pp. 235–239). Macmillan Education UK. https://doi.org/10.1007/978-1-349-24483-6_36.
- LaFollette, H., & Woodruff, M. L. (2015). The Righteous Mind: Why Good People Are Divided by Politics and Religion. *Philosophical Psychology*, 28(3), 452–465. <https://doi.org/10.1080/09515089.2013.838752>.
- Lam, P.-Y. (2006). Religion and Civic Culture: A Cross-National Study of Voluntary Association Membership. *Journal for the Scientific Study of Religion*, 45(2), 177–193. JSTOR.
- Leete, L. (2006). Work in the nonprofit sector. *The Nonprofit Sector: A Research Handbook*, 159–179.
- Leffel, G. M. (2008). Who Cares? Generativity and the Moral Emotions, Part 2: A “Social Intuitionist Model” of Moral Motivation. *Journal of Psychology and Theology*, 36(3), 182–201. <https://doi.org/10.1177/009164710803600303>.
- Lerner, R. M., & Steinberg, L. D. (Eds.). (2004). *Handbook of adolescent psychology* (2. ed). Wiley.
- Lewin, K., Lippitt, R., & White, R. K. (1939). Patterns of aggressive behavior in experimentally created "social climates." *The Journal of Social Psychology*, 10, 271–299. <https://doi.org/10.1080/00224545.1939.9713366>.
- Lewis, P. G. (2013). *Policy Thinking, Fast and Slow: A Social Intuitionist Perspective on Public Policy Processes* (SSRN Scholarly Paper ID 2300479). Social Science Research Network. <https://papers.ssrn.com/abstract=2300479>.

Li, Q., Wang, B., Deng, H., & Yu, C. (2018). A quantitative analysis of global environmental protection values based on the world values survey data from 1994 to 2014.

Environmental Monitoring and Assessment, 190(10), 593.

<https://doi.org/10.1007/s10661-018-6949-z>

Liao, M.S. (2010). *Haidt's Theory of Moral Judgment and the (Alleged) Biased Nature of Reasoning*. Retrieved February 15, 2020, from http://www.smatthewliao.com/wp-content/uploads/2010/10/liao_bias_and_reasoning.htm.

http://www.smatthewliao.com/wp-content/uploads/2010/10/liao_bias_and_reasoning.htm.

Liao, M.S. (2011). Bias and Reasoning: Haidt's Theory of Moral Judgment. In T. Brooks (Ed.), *New Waves in Ethics* (pp. 108–127). Palgrave Macmillan UK.

https://doi.org/10.1057/9780230305885_7.

Lukianoff, G., & Haidt, J. (2019). *The coddling of the American mind: How good intentions and bad ideas are setting up a generation for failure*. Penguin Books.

Madley-Dowd, P., Hughes, R., Tilling, K., & Heron, J. (2019). The proportion of missing data should not be used to guide decisions on multiple imputation. *Journal of Clinical Epidemiology*, 110, 63–73. <https://doi.org/10.1016/j.jclinepi.2019.02.016>.

Manuel B. Dy, J. (2013). The Confucian Golden Rule, Origin and Prospect. *Prajñā Vihāra*, 14(1–2). <http://www.assumptionjournal.au.edu/index.php/PrajnaVihara/article/view/772>.

Matheson, M. (2012). *The Tanner Lectures on Human Values – U of U Press*. Retrieved February 15, 2020, from <https://uofupress.lib.utah.edu/the-tanner-lectures-on-human-values/>.

McFarland, D. A., & Thomas, R. J. (2006). Bowling Young: How Youth Voluntary Associations Influence Adult Political Participation. *American Sociological Review*, 71(3), 401–425. <https://doi.org/10.1177/000312240607100303>.

- McHugh, C., McGann, M., Igou, E. R., & Kinsella, E. L. (n.d.). Reasons or rationalizations: The role of principles in the moral dumbfounding paradigm. *Journal of Behavioral Decision Making*, n/a(n/a). <https://doi.org/10.1002/bdm.2167>.
- McKeever, B. S., Dietz, N., & Fyffe, S. D. (2016). *The nonprofit almanac: The essential facts and figures for managers, researchers, and volunteers*.
- Mesch, D. J., Rooney, P. M., Steinberg, K. S., & Denton, B. (2006). The Effects of Race, Gender, and Marital Status on Giving and Volunteering in Indiana. *Nonprofit and Voluntary Sector Quarterly*, 35(4), 565–587. <https://doi.org/10.1177/0899764006288288>.
- Miller, D. E. (2011). Civil Society and Religion. *The Oxford Handbook of Civil Society*. <https://doi.org/10.1093/oxfordhb/9780195398571.013.0021>.
- Moore, B. (1993). *Social Origins of Dictatorship and Democracy: Lord and Peasant in the Making of the Modern World*. Beacon Press.
- Morrone, A., Tontoranelli, N., & Ranuzzi, G. (2009). *How Good is Trust? Measuring Trust and its Roles for the Progress of Societies*. OECD Statistics Working Papers; Paris. <https://search.proquest.com/docview/189841448/abstract/B2F718AEF2B34DFCPQ/1>.
- Munck, G. L. (1996). *Disaggregating Political Regime: Conceptual Issues in the Study of Democratization* (SSRN Scholarly Paper ID 2480781). Social Science Research Network. <https://papers.ssrn.com/abstract=2480781>.
- Narvaez, D. (2008). *The social intuitionist model: Some counter-intuitions*. MIT Press.
- Nicol, A. A. M., & Pexman, P. M. (2010). *Displaying your findings: A practical guide for creating figures, posters, and presentations* (6th ed). American Psychological Association.

- Nilsson, A., & Erlandsson, A. (2015). The Moral Foundations taxonomy: Structural validity and relation to political ideology in Sweden. *Personality and Individual Differences*, 76, 28–32. <https://doi.org/10.1016/j.paid.2014.11.049>.
- Nilsson, A., Erlandsson, A., & Västfjäll, D. (2018). *Moral foundations theory and the psychology of charitable giving* [Preprint]. PsyArXiv. <https://doi.org/10.31234/osf.io/wcsq6>.
- Northouse, P. G. (2001). *Leadership: Theory and practice* (Second edition). Sage Publications.
- Okun, M. A., O'Rourke, H. P., Keller, B., Johnson, K. A., & Enders, C. (2015). Value-Expressive Volunteer Motivation and Volunteering by Older Adults: Relationships With Religiosity and Spirituality. *The Journals of Gerontology: Series B*, 70(6), 860–870. <https://doi.org/10.1093/geronb/gbu029>.
- Parboteeah, K. P., Cullen, J. B., & Lim, L. (2004). Formal volunteering: A cross-national test. *Journal of World Business*, 39(4), 431–441. <https://doi.org/10.1016/j.jwb.2004.08.007>.
- Paturyan, Y. J. (2009). *Civil Society and Democracy: The Country Level Interrelations and the Individual Level Impact*. Doctorate Thesis. Retrieved May 4, 2019, from https://www.academia.edu/37162346/Civil_Society_and_Democracy_The_Country_Level_Interrelations_and_the_Individual_Level_Impact.
- Paxton, P. (2002). Social Capital and Democracy: An Interdependent Relationship. *American Sociological Review*, 67(2), 254–277. JSTOR. <https://doi.org/10.2307/3088895>.
- Payton, R. L., & Moody, M. P. (2008). *Understanding Philanthropy: Its Meaning and Mission*. Indiana University Press; JSTOR. <https://www.jstor.org/stable/j.ctt16gzg8s>.

- Perks, T., & Haan, M. (2011). Youth Religious Involvement and Adult Community Participation: Do Levels of Youth Religious Involvement Matter? *Nonprofit and Voluntary Sector Quarterly*, 40(1), 107–129. <https://doi.org/10.1177/0899764009357794>.
- Piaget, J. (1932). *The Moral Judgment of the Child*. 452. Retrieved January 9, 2020, from https://www.burmalibrary.org/docs20/Piaget-moral_judgment_of_the_child-en-ocr-tu.pdf
- Pizarro, D. A., & Bloom, P. (2003). The intelligence of the moral intuitions: A comment on Haidt. *Psychological Review*, 196.
- Poon, L. (2019). *Why Americans Stopped Volunteering*. CityLab. Retrieved May 4, 2020, from <https://www.citylab.com/life/2019/09/volunteer-opportunities-charitable-giving-national-service/597856/>.
- Potthast, M. J. (1993). Confirmatory factor analysis of ordered categorical variables with large models. *British Journal of Mathematical and Statistical Psychology*, 46(2), 273–286. <https://doi.org/10.1111/j.2044-8317.1993.tb01016.x>.
- Prince, R. A., & File, K. (2008). *The seven faces of philanthropy: A new approach to cultivating major donors*. Recording for the Blind & Dyslexic.
- Putnam, R. D. (2002). *Democracies in Flux: The Evolution of Social Capital in Contemporary Society*. Oxford University Press, USA.
- Putnam, R. D., & Campbell, D. E. (2012). *American Grace: How Religion Divides and Unites Us*. Simon and Schuster.
- Putnam, R. D., Leonardi, R., & Nanetti, R. Y. (1994). *Making Democracy Work: Civic Traditions in Modern Italy*. Princeton University Press.
- Raftery, A. E. (2001). *Statistics in Sociology, 1950—2000: A Selective Review*. 51.

- Ranganathan, P., Pramesh, C. S., & Aggarwal, R. (2017). Common pitfalls in statistical analysis: Logistic regression. *Perspectives in Clinical Research*, 8(3), 148–151.
https://doi.org/10.4103/picr.PICR_87_17.
- Rosenblum, N. L., & Lesch, C. H. T. (2011). *Civil Society and Government*. The Oxford Handbook of Civil Society. <https://doi.org/10.1093/oxfordhb/9780195398571.013.0023>.
- Ruiter, S., & de Graaf, N. D. D. (2006). National Context, Religiosity, and Volunteering: Results from 53 Countries. *American Sociological Review*, 71(2), 191–210.
- Salamon, L. M (1996). *Defining the nonprofit sector: The United States*. Johns Hopkins University Institute for Policy Studies.
- Salamon, L. M. and Sokolowski, W. (2001). *Volunteering in Cross-National Perspective: Evidence From 24 Countries*. Working Papers of the Johns Hopkins Comparative Nonprofit Sector Project, no. 40. Baltimore: The Johns Hopkins Center for Civil Society Studies, 2001.
- Salamon, L. M., & Sokolowski, S. W. (2004). Measuring Civil Society: The Johns Hopkins Global Civil Society Index'. *Global Civil Society: Dimensions of the Nonprofit Sector*, 2, 61–92.
- Salamon, L. M., Sokolowski, W., Johns Hopkins Comparative Nonprofit Sector Project, & Johns Hopkins Center for Civil Society Studies. (2001). *Volunteering in cross-national perspective: Evidence from 24 countries*. Johns Hopkins Center for Civil Society Studies.
- Saslow, L. R., John, O. P., Piff, P. K., Willer, R., Wong, E., Impett, E. A., Kogan, A., Antonenko, O., Clark, K., Feinberg, M., Keltner, D., & Saturn, S. R. (2013). The social significance of spirituality: New perspectives on the compassion–altruism relationship.

Psychology of Religion and Spirituality, 5(3), 201–218.

<https://doi.org/10.1037/a0031870>.

Satorra, A. (1990). Robustness issues in structural equation modeling: A review of recent developments. *Quality and Quantity*, 24(4), 367–386.

<https://doi.org/10.1007/BF00152011>.

Scharffs, B. G. (2009). Volunteerism, Charitable Giving, and Religion: The U.S. Example. *The Review of Faith & International Affairs*, 7(3), 61–67.

<https://doi.org/10.1080/15570274.2009.9523407>.

Schwartz, S. H. (2012). An Overview of the Schwartz Theory of Basic Values. *Online Readings in Psychology and Culture*, 2(1). <https://doi.org/10.9707/2307-0919.1116>.

Seibel, W. (1990). Government/Third Sector Relationships in a Comparative Perspective: The Cases of France and West Germany, *Voluntas* 1: 42-61.

Shweder, R. A. (1991). *Thinking through cultures: Expeditions in cultural psychology* (pp. vii, 404). Harvard University Press.

Sievers, B. (2009). What Is Civil Society? | Grantmakers in the Arts. *GIA Reader*, 20(1).

<https://www.giarts.org/article/what-civil-society>.

Smith, S.R. (2011). The Nonprofit Sector. In *The Oxford Handbook of Civil Society*. Oxford University Press.

Song, M.-K., Lin, F.-C., Ward, S. E., & Fine, J. P. (2013). Composite variables: When and how. *Nursing Research*, 62(1), 45–49. <https://doi.org/10.1097/NNR.0b013e3182741948>.

Sotiriopolus, D. A. & Karamagioli, E. (2006). Greek Civil Society: The Long Road to Maturity (2005). *CIVICUS Civil Society Index*. Retrieved February 17, 2020, from

https://www.academia.edu/439561/Greek_Civil_Society_The_Long_Road_to_Maturity_2005.

Spink, Erin. (2017, June 2). *What Do Politics and Volunteerism Have in Common? | Engaging Volunteers*. <https://blogs.volunteermatch.org/engagingvolunteers/2017/06/02/what-do-politics-and-volunteerism-have-in-common/>.

Steffen, P., & Masters, K. (2006). Does compassion mediate the intrinsic religion-health relationship? *Annals of Behavioral Medicine : A Publication of the Society of Behavioral Medicine*, 30, 217–224. https://doi.org/10.1207/s15324796abm3003_6.

Strauss, C., Lever Taylor, B., Gu, J., Kuyken, W., Baer, R., Jones, F., & Cavanagh, K. (2016). What is compassion and how can we measure it? A review of definitions and measures. *Clinical Psychology Review*, 47, 15–27. <https://doi.org/10.1016/j.cpr.2016.05.004>.

Streib, H., & Hood, R. W. (2016). Understanding “Spirituality”—Conceptual Considerations. In H. Streib & Jr. Hood Ralph W. (Eds.), *Semantics and Psychology of Spirituality: A Cross-Cultural Analysis* (pp. 3–17). Springer International Publishing. https://doi.org/10.1007/978-3-319-21245-6_1.

Suhler, C. L., & Churchland, P. (2011). Review: Can innate, modular “foundations” explain morality? challenges for haidt’s moral foundations theory. *Journal of Cognitive Neuroscience*, 23(9), 2103–2116. <https://doi.org/10.1162/jocn.2011.21637>.

Suhr, D. (2005). *200-31: Exploratory or Confirmatory Factor Analysis?* 17.

Susumu, S. (n.d.). *From Salvation to Spirituality*. 21. Retrieved February 22, 2020, from <http://jpars.org/online/wp-content/uploads/2012/04/RSJ-1-SHIMAZONO.pdf>.

Swidler, A., Sullan, W., Tipton, S., Bellah, R., & Madsen, R. (2013). *Good society*. Vintage Books.

- Szafran, R. F. (2012). *Answering questions with statistics*. Sage Publications, Inc.
- Tabachnick, B. G., & Fidell, L. S. (2014). *Using Multivariate Statistics*. Pearson.
- Taylor, T., Mallinson, C., & Bloch, K. (2008). "Looking for a Few Good Women": Volunteerism as an Interaction in Two Organizations. *Nonprofit and Voluntary Sector Quarterly*, 37(3), 389–410. <https://doi.org/10.1177/0899764007310420>.
- Tocqueville, A. de. (1838). *Democracy in America: A new translation by Arthur Goldhammer* (2004). Library of America.
- Troeltsch, E. (1912). *The Social Teaching of the Christian Churches*. Westminster John Knox Press.
- Turiel, E. (1983). *The development of social knowledge: Morality and convention*. Cambridge: Cambridge University Press.
- Vakoch, D. A. (Ed.). (2013). *Altruism in cross-cultural perspective*. Springer.
- van Leeuwen, F., Park, J. H., Koenig, B. L., & Graham, J. (2012). Regional variation in pathogen prevalence predicts endorsement of group-focused moral concerns. *Evolution and Human Behavior*, 33(5), 429–437. <https://doi.org/10.1016/j.evolhumbehav.2011.12.005>.
- Van Vugt, M. V., Jepson, S. F., Hart, C. M., & Cremer, D. D. (2003). Autocratic leadership in social dilemmas: A threat to group stability. *Journal of Experimental Social Psychology*, 40(1), 1–13.
- Varda, D. M. (2010). A Network Perspective on State-Society Synergy to Increase Community-Level Social Capital: *Nonprofit and Voluntary Sector Quarterly*. <https://doi.org/10.1177/0899764010378171>.

- Västfjäll, D., Slovic, P., Mayorga, M., & Peters, E. (2014). Compassion Fade: Affect and Charity Are Greatest for a Single Child in Need. *PLoS ONE*, 9(6).
<https://doi.org/10.1371/journal.pone.0100115>.
- VolunteerHub (2010). “Who Volunteers? - Demographic Information About Volunteers.”
VolunteerHub. <https://www.volunteerhub.com/blog/who-volunteers/>.
- Weber, M. (1905) *Max Weber. The Protestant Ethic and the Spirit of Capitalism. 1905.* (n.d.).
 Retrieved April 10, 2020, from
<https://www.marxists.org/reference/archive/weber/protestant-ethic/>.
- White, R. K., & Lippitt, R. (1960). *Autocracy and democracy: An experimental inquiry*. New York: Harper.
- Whittaker, J., McLennan, B., & Handmer, J. (2015). A review of informal volunteerism in emergencies and disasters: Definition, opportunities and challenges. *International Journal of Disaster Risk Reduction*, 13, 358–368.
<https://doi.org/10.1016/j.ijdrr.2015.07.010>.
- Wilcox, R. R. (2005). *Introduction to Robust Estimation and Hypothesis Testing*. Academic Press.
- William H. Swatos, Jr., Ph. D. (1981). Church-Sect and Cult: Bringing Mysticism Back In. *Sociological Analysis*, 42(1), 17–26. JSTOR. <https://doi.org/10.2307/3709699>.
- Wilson, G. (2017). *How Participative Leadership Brings The Workplace Together*. Retrieved May 9, 2020, from <https://www.thesuccessfactory.co.uk/blog/participative-leadership-in-the-workplace>.
- Wilson, J. (2000). Volunteering. *Annual Review of Sociology*, 26(1), 215–240.
<https://doi.org/10.1146/annurev.soc.26.1.215>.

- Wilson, J., & Janoski, T. (1995). The Contribution of Religion to Volunteer Work. *Sociology of Religion*, 56(2), 137–152. JSTOR. <https://doi.org/10.2307/3711760>.
- Wilson, J., & Musick, M. (1997). Who Cares? Toward an Integrated Theory of Volunteer Work. *American Sociological Review*, 62(5), 694–713. JSTOR. <https://doi.org/10.2307/2657355>.
- Winterich, K. P., Zhang, Y., & Mittal, V. (2012). How political identity and charity positioning increase donations: Insights from Moral Foundations Theory. *International Journal of Research in Marketing*, 29(4), 346–354. <https://doi.org/10.1016/j.ijresmar.2012.05.002>.
- Wolensky, R. P. (2016). Toward a Broader Conceptualization of Volunteerism in Disaster: *Journal of Voluntary Action Research*. <https://doi.org/10.1177/089976407900800306>.
- Wright, J., & Bak, D. (2016). Measuring autocratic regime stability. *Research & Politics*. <https://doi.org/10.1177/2053168015626606>.
- Wu, B. (2013). *New Theory on Leadership Management Science*. Chartridge Books Oxford.
- Wu, H. (2011). *Social Impact of Volunteerism*. 23. Retrieved February 15, 2020, from https://www.academia.edu/34683722/Social_Impact_of_Volunteerism.
- Wuthnow, R. (2002). The United States: Bridging the Privileged and the Marginalized? In *Democracies in Flux*. Oxford University Press. Retrieved May 10, 2020, from <https://www.oxfordscholarship.com/view/10.1093/0195150899.001.0001/acprof-9780195150896-chapter-3>.
- Yeung, J. W. K. (2018). Are Religious People Really More Helpful? Public and Private Religiosity and Volunteering Participation. *Nonprofit and Voluntary Sector Quarterly*, 47(6), 1178–1200. <https://doi.org/10.1177/0899764018783277>.

Yzerbyt, V., Muller, D., Batailler, C., & Judd, C. M. (2018). *New Recommendations for Testing Indirect Effects in Mediational Models: The Need to Report and Test Component Paths*. 15.