2019-11-13

Examining Factors that Influence Organizational Commitment in Volunteer Leaders of Non-profit Islamic Organizations Across Urban Alberta

Qasqas, Mahdi J.

UNIVERSITY OF CALGARY

Examining Factors that Influence Organizational Commitment in Volunteer Leaders of

Non-profit Islamic Organizations Across Urban Alberta

by

Mahdi J. Qasqas

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE

DEGREE OF DOCTOR OF PHILOSOPHY

GRADUATE PROGRAM IN SOCIAL WORK

CALGARY, ALBERTA

NOVEMBER, 2019

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Abstract

Ongoing resource challenges in the Canadian nonprofit sector and a national decline in volunteer

rates and hours necessitates a deeper understanding of factors influencing organizational

commitment in volunteer leaders. However, research on volunteer leaders in organizations

mostly powered by volunteers and nonprofit Islamic organizations are scarce. The purpose of

this mixed-methods cross-sectional study is to provide evidence on factors that influence

organizational commitment amongst volunteer leaders in nonprofit Islamic organizations across

urban Alberta. Survey data collected from 216 active adult volunteer leaders was used to

examine the relationship between intrinsic motivation, position satisfaction, role clarity

(explanatory variables), and organizational commitment. Then, data from 36 semi-structured

interviews was subjected to applied thematic analysis to provide deeper explanations of the

findings plus highlight unique cases and cultural nuances. Results of a hierarchical regression

analysis indicate that the explanatory variables account for 40% of the change in organizational

commitment. Interview data reveals the paramount importance of feeling a sense of autonomy,

competence, and relatedness (the components of intrinsic motivation). Whereas factors that

decreased intrinsic motivation included perceived feelings of control (i.e. micromanagement), a

sense of failure due to destructive criticism, and feelings of rejection resulting from

condescending behaviours of others. Despite periods of dissatisfaction, participants repeatedly

identified the salient role religious beliefs had on their reasons to volunteer and/or willingness to

keep serving amidst added stressors. Themes included the importance of, serving for the sake of

God (sincerity or *ikhlas*), fulfilling one's obligations as a leader (*amanah*), perseverance in the

face of stressors (*sabr*), demonstrating gratitude (*shukr*), and mutual consultation (*shura*).

Practice and policy-making recommendations involve integrating Islamic values and practices

ii

into existing evidence-based volunteer human resource management strategies to increase the likelihood for uptake. Research recommendations include construct development of Islamic values to be developed into scales and/or interventions (e.g. psycho-spiritual first aid). Given the intersection between the dearth of research, inter/intrapersonal dynamics, and diversity amongst volunteer leaders across Canada, utilizing a localized and culturally adapted strategic planning framework for knowledge mobilization can be promising; especially for organizations heavily reliant on volunteers.

Preface

This thesis is original, unpublished, independent work by the author, Mahdi J. Qasqas.

The experiments reported in this study were covered by Ethics Certificate number

REB14-2374, Conjoint Faculties Research Ethics Board (CFREB) at the University of Calgary

originally approved on May 7, 2015.

This thesis has been professionally edited by Mrs. Nakita Valerio of the Drawing Board Canada

Acknowledgments

This has truly been a remarkable journey and undoubtedly impossible without the support and inspiration from so many people. I would like to first acknowledge the immense efforts and dedication my inter-disciplinary supervisory committee have given me to get me to this point. Dr. Graham, my initial supervisor, who is truly an inspirational figure in my life and I am always in awe of his immense knowledge and insight. After a slight shuffle, Dr. Chowdhury from community health sciences, had taken on the role of supervisor. He has dedicated so much time and energy to ensure that I was able to navigate the interdisciplinary prospects and challenges above and beyond rigorously shaping my thought process around research. Dr. Kazemipur, from the faculty of sociology, is not only a genius when it comes to research, but has challenged me to be a better researcher and provided guidance in such an amazing way that I leave every conversation with him more enlightened. I am truly indebted to all of them and grateful for the learning experiences. I would also like to acknowledge other faculty members who have been instrumental in shaping my thought process around research including but not limited to Dr. Este, Dr. Walsh, Dr. Ngo, Dr. St. George, my cohort, and so many others. I am also grateful to the faculty and administrative staff as well as for the awards received by the University of Calgary. I would also like to thank the examiners in advance who were gracious enough to volunteer their time to reading this dissertation and facilitating the final phase in getting my license to be a researcher.

My passion for research, volunteering, and helping volunteers could not have been possible without the loving support from my wife and family. Deema has not only been my biggest supporter, but has had to suffer the pains of completing this dissertation more than I have. This journey is older than three of our four children and without her strength and passion to

make this world a better place for everyone, I certainly would not have been able to do it. She gives my soul the nutrients it needs to survive and I will spend the rest of my life making it up to her, but will fall utterly short. Her mother, Fatima Nassar has also been unbelievably supportive during these years and continues to sacrifice her time with her own family for the sake of ours.

My father, Jamil Qasqas, who set me on a course to be a volunteer leader and the person I am today is no doubt an essential part of my journey to which I am eternally grateful. But he knows that it is really my mother, Nadia Qasqas, who absolutely deserves 300% more credit. She is the true inspiration behind all of my efforts and I am so grateful for the millions of prayers she has made, wishing me nothing but happiness, contentedness, and prosperity and never asking for anything in return. Her sister, my aunt Mariam, has been a second mother to me for as long as I remember and I want to thank her deeply.

Finally, I would like to acknowledge all the volunteer leaders who completed the survey or spent time with me and shared their personal stories as well as those who did not. I only hope that the little contribution I may have made in this research serves to enhance your health, happiness, and future commitment to serving others.

Dedication

This work is dedicated to the memory of the departed Mohammad Qasqas, Moaz Sabbah, and Dina Said who all lived and died serving others. Your impact on my life and this world will never be forgotten. Living my life according to the lessons you taught me and sharing your inspirational stories with others is the only way I know how to truly thank you.

Table of Contents

List of Tables

List of Figures

CHAPTER 1: INTRODUCTION

The world record for volunteer hours served was awarded to Viola Cocran who served 77,019 hours at the Slidell Memorial Hospital from 1959 to 2012 (Guinness World Records, 2019). This amounts to an average of 28 hours a week or over 1400 hours a year for 53 years. She not only lobbied for the construction of the hospital but once constructed she didn't sit at the board of executives table, but rather her first act was to bring water to the first patient, a soon-to-be mother in labour. Cocran passed away at the age of 89 in September of 2013 before Guinness certified her award.

What factors facilitated her extraordinary efforts and duration of service? Was she always satisfied in her position? If not, what kept her going despite the likelihood of facing various stressors? Was her role always clear or were there periods of role ambiguity? Did she enjoy high levels of internal motivation, and if so, what were the facilitators? If, at any time, she had a horrible experience, then what other resiliency factors kept her going despite the perceived or real risks to her satisfaction, motivation, and/or commitment? Finally, was her commitment a positive influence on her health and well-being, perhaps contributing to her above average life-span?

These are the essential questions guiding this dissertation with a focus on volunteer leaders of nonprofit Islamic organizations. That is, the purpose of this study is to provide a deeper understanding of the factors that influence organizational commitment in volunteer leaders of nonprofit Islamic organizations (VLNPIO). This study involves empirically examining motivation, satisfaction, and role clarity as potentially influential variables on organizational commitment in the sample. However, since it is assumed that the volunteer leader experience is not always pleasant, other protective, risk, and resiliency factors are extrapolated from interviews conducted with a diverse set of VLNPIO. Given the dearth of research on this population, both testing hypotheses and generating new ones can potentially contribute to the extant literature, inform strategies for practice, and offer recommendations for organizational policymaking. Furthermore, exploring unique cultural nuances can add to a deeper

understanding of this particular population and potentially inform future construct development, research, and knowledge mobilization initiatives.

Studies on organizational commitment, its antecedents, and outcomes have been heavily examined in social science literature along with satisfaction, motivation, and job characteristics in the nonprofit sector (Smith, Stebbins, & Grotz, 2016; Klein, Molloy, & Brinsfield, 2012; Wilson, 2012). However, research examining organizational commitment of volunteer leaders remain scarce (Jäger, Kreutzer, & Beyes, 2009), little exists on volunteer leaders in community organizations mostly staffed by volunteers (Einolf & Yung, 2018), and no study of this magnitude exists to date on Islamic nonprofit organizations (Qasqas & Chowdhury, 2018) or their volunteer leaders. These gaps in the literature are important to fill as volunteer leaders not only impact the lives of those they serve but many also have a vital influence on the motivation and commitment of other volunteers, the survival and productivity of their organizations, and serve as productive agents of social capital in society (Smith et al., 2016).

Based on national survey data, a significant percentage of Canadian's volunteer directly through organizations. In fact, 12.7 million Canadian volunteers have served 1.96 Billion hours in 2013 (Sinha, 2015). The benefits of volunteerism on the well-being of a nation and its population cannot be understated, thus making volunteer retention a critical issue. The impact of volunteering has been examined from economic, sociological, psychological, and social perspectives (Wilson, 2012). Several studies and authors have demonstrated that these benefits are not limited to those who receive services; rather, the volunteers themselves also gain a great deal socially, psychologically, physically, and also in their career prospects through the networks they build and the volunteer experience (Putnam, 2000; Hong & Morrow-Howell, 2010; Kim & Pai, 2010; Burr, Tavares, & Mutchler, 2011). Moreover, volunteerism can contribute to an increased stock of a community's social capital (Wu, 2011) which in turn contributes to higher degrees of giving and volunteering in society.

Organizational commitment is a precious organizational commodity since a highly committed volunteer has a strong belief in and acceptance of the organization's goals (identification), is willing to

exercise a substantial degree of effort on behalf of the organization (involvement), and holds a definite

desire to preserve their membership in the organization (intention to remain; Porter, Steers, Mowday &

Boulian, 1974). That is, organizations that enhance and protect the organizational commitment of their

volunteer leaders can be assumed to be more productive than those that neglect this essential resource

and thus enhance their competitive advantage. Especially since organizational commitment is associated

with longer duration of service and the quantity of volunteer hours served (Vecina & Chacon, 2017).

When nonprofit organizations place a high degree of reliance on their volunteer leaders, even the loss of

one can be detrimental, subsequently increasing the vulnerability of these organizations (Hall et al.,

2003) with potential negative outcomes on the whole organization. Thus, understanding factors that

enhance or diminish the organizational commitment of volunteer leaders can lead to more effective

volunteer retention and enhancement strategies with potentially significant implications on society.

Meyer and Allen (1997) developed one of the most widely used measurements for organizational

commitment paralleled only by Mowday, Steers, & Porter (1979). Meyer and Allen's (1997) trajectory

of research was inspired by one fundamental question: "What made some volunteers in nonprofit

organizations so highly committed to their work and how might this sense of commitment be instilled in

others?" (p.viii). It is for this very same practical reason –to provide unique insights that can enhance

motivation and organizational commitment of volunteer leaders – that this research topic and associated

variables have been chosen. Furthermore, Mowday et al., (1979) note that by understanding

organizational commitment, it is possible to develop a deeper grasp on the nature and underlying

mechanisms of other more general internal psychological processes (i.e. how people develop

attachments, identity, and purpose). Additionally, this study has the potential to offer some theoretical

insight into the underlying psychological mechanisms related to how VLNPIO internalize different

religious values and its hypothetical relationship with organizational commitment. By doing so, the

findings of this study have the potential to supplement existing seminal and scholarly works on the

Canadian Muslim reality (Kazemipur, 2014; Graham, Bradshaw, & Trew, 2009) and offer new areas for

research. How this knowledge may be transferable to other populations and settings along with potential benefits for education and practice for the field of social work is another potential outcome (Al-Krenawi, 2016). It may also inform interested scholars in the potentially nuanced factors related to why Canadian volunteers who serve the most hours are more likely to be actively religious, despite increasing declines in religious influence associated with volunteering (Vezina & Crompton, 2012; Sinha, 2015).

Chapter Outline

The rest of this chapter is structured as follows. First, a brief overview of the challenges facing the Canadian nonprofit sector are put forth, followed by the theoretical underpinning used in this study to explain the multi-dimensional nature of motivation along with the underlying mechanisms related to volunteer engagement and organizational commitment. The overview then concludes with the introduction of an important shortcoming in self-determination theory and existing measurements associated with factors related to a religious obligation to volunteer. Then, some challenges in the Canadian nonprofit sector are developed as a background for the study and to set up the problem statement. This is followed by offering detailed reasons for focusing specifically on Muslims. Finally, the purpose and nature of the study are briefly discussed along with the research questions, methodology, and significance of the study.

Overview

Despite Canada currently boasting 12.7 million volunteers serving 1.96 billion hours in 2013 (Turcotte, 2015), what is often neglected are deeper explanations behind the significant decline in both volunteer rates and hours. Between 2010 and 2013, about 533,000 Canadian volunteers chose not to return to the life of formal volunteering and 106 million hours have been lost (Sinha, 2015). When asked why they did not return, roughly a quarter of the volunteers stated they felt they 'had already given enough time' or 'were no longer interested' (25%), and nine percent indicated having 'a bad experience'. As a matter of national importance, it must therefore be asked, what was it about the volunteer experiences of so many once-upon-a-time volunteers that was insufficient to sustain their

effort and/or contributed to the reason they did not return? That is, what are the risk factors to motivation and retention?

Since volunteering is defined by Statistics Canada as unpaid hours served through an organization (Turcotte, 2015), organizational commitment is a viable candidate to allow for a deeper examination of the national reduction in volunteer rates and hours. In particular, examining the risk factors to one's willingness to exert exceptional effort (a sub-dimension) can be useful. Understanding the protective and risk factors to volunteer motivation can also lead to further insights and inform practice and policy-making. Finally, examining resiliency factors in volunteers who have 'bad experiences' but remain committed would be yet another important contribution to a deeper understanding of factors that influence organizational commitment. What is needed however is a theoretical framework to coherently explain the many factors and their relationship to organizational commitment.

Self-determination theory (SDT; Deci & Ryan, 1985; 2000; Ryan & Deci, 2017) is utilized in this study to provide a theoretical examination of the factors that serve to enhance or reduce the dimensions of organizational commitment. Although several different conceptualizations of organizational commitment exist (Klein et al., 2012), in this study it is conceptualized as the strength of a person's identification, involvement, and intention to remain in an organization (Mowday et al., 1979).

Self-Determination Theory and Organizational Commitment

Under the right conditions, volunteering can enhance the psychological and physical well-being of volunteers (Wilson, 2012). SDT postulates that the necessary conditions for enhancing positive well-being are facilitated by the satisfaction of the basic psychological needs for competence, autonomy, and relatedness. These needs are perceived as being innate and universal across cultures and sexes (Chirkov, Ryan, Kim, & Kaplan, 2003). The need for autonomy is categorized as an individual's need to experience a sense of choice in the decisions they make and to feel control over their behaviours. The need for competence involves an individual's need to be able to successfully achieve goals and

5

overcome challenges. Furthermore, the need for relatedness is defined by a need to be attached to, care for, and be cared for by others. It is assumed that all three needs require ongoing fulfillment for an individual to optimally thrive and grow at work and in other life domains. The satisfaction of the three psychological needs is referred to as general needs satisfaction (GNS) in this study (as opposed to physiological or other survival-based needs). Applied to volunteering, higher levels of engagement, satisfaction, and commitment are also likely outcomes of high GNS (Gagne, 2003). Thus, SDT provides an explanation of the environmental conditions and corresponding psychological elements that make up intrinsic motivation; which, in turn, are hypothesized in this study to be associated with higher levels of organizational commitment.

That is, volunteers that have their basic, innate, and universal psychological needs for competence, relatedness, and autonomy continuously satisfied through the volunteer experience will persist while those that do not, are more likely to leave the situation to satisfy such needs elsewhere (Gagne, 2003; Wu, Li, & Khoo, 2015). This proposition has various underlying mechanisms all stemming from the degree of GNS and will be further explained in Chapter Two (see Figure 1 below for an overview of the motivation continuum). For now, it is important to note that in this study, the motivation to persist in volunteer behaviour is not conceptualized as unidimensional, but rather as consisting of both intrinsic and extrinsic motivation (Deci & Ryan, 2000). Furthermore, SDT posits that external motivation can be conceptualized on a continuum ranging from degrees of controlled (external and introjected) to more autonomous motivation (identified and integrated). In short, volunteer leaders can be operating on different degrees of '*mustivation*' (controlled motivation) or '*wantivation*' (autonomous motivation; Vansteenkiste, 2013).

Context	Extent to which basic psychological needs (of autonomy, competence, and relatedness) are satisfied →					
Type of motivation	**Amotivation** Feeling unable and unwilling, finding nothing interesting or important	**Controlled motivation** "mustivation"		**Autonomous motivation** "wantivation"		
		Extrinsic motivation				Intrinsic motivation
		External	**Introjected**	**Internalized**	**Integrated**	
Reason for hebavior	**Inactivity** Passivity, avoidance, oppositional behavior	**External pressure** Doing something because of external pressure (punishments, rewards, threats)	**Internal pressure** Doing something because of internal "musts" and expectations	**Usefulness-driven** Doing something because experienced usefulness, relevance	**Value-driven** Doing something because it fits with one's own deeply held values	**Interest-driven** Doing something because it is interesting or enjoyable
Effects	Insecurity, fear of failure, resistance, apathy	Tension, anxiety, little engagement and persistence, dissatisfaction	Feelings of guilt, shame, low sense of self-worth	Sense of volition, pleasure, energy, persistence, deeper learning, performing well, gratification		

Figure 1. The SDT Motivation Continuum from Visser (2017). Reprinted with permission.

Volunteer Turnover and Factors that Thwart Organizational Commitment

If intrinsic motivation is associated with higher levels of organizational commitment, then understanding the protective and risk factors to intrinsic motivation is deeply important. Additionally, since volunteerism contributes greatly to the stock of social capital in society (Putnam, 2000; Wu, 2011), volunteer turnover is a major, yet often ignored societal problem. Many nonprofit organizations already have limited resources to sustain their activities and thus must rely on the commitment of their existing volunteers (Worth, 2012; Grube & Piliavin, 2000). Given the currently high volunteer turnover rates in Canada, one is left speculating how many of these organizations have continued to operate productively despite such a loss? If the organization survives a heavy loss in their human resources, then it can be assumed that others (i.e. volunteer leaders) have had to take on more tasks and hours, recruitment efforts have had to increase, and/or operations have either reduced in quality or quantity (e.g. modifying or cancelling programs). These are all challenges that take an organization's limited resources away from serving society and add more stressors. Therefore, despite the importance of looking at the optimistic

nature of volunteerism, the picture is not complete without also looking at the challenges and the less volitional notion of volunteering as an obligation.

Obligation and Commitment

It is easy to recognize the benefits that the increased hours of volunteer leaders have on the organization and by extension society at large; but is there an unintended cost? Perhaps there is a cost to the physical, emotional, financial, social, and spiritual well-being of the highly committed volunteer, as well. When general volunteers quit an organization, leaving tasks unfinished, these volunteer leaders are assumed to be the ones that must fill the gap. If they feel consistently obligated to do so, then what they once did out of internalized motivation could begin to be done out of feelings of pressure; or their '*wantivation*' shifts to '*mustivation*' (Vansteenkiste, 2013). Since SDT perceives obligation as a type of internal or external pressure, it is considered to be a less desirable state.

It is important to note that this is a contested concept, however, as other sociological perspectives posit that obligation can be a positive force (i.e. Serious Leisure Perspective (Stebbins, 2013). For example, some may perceive obligation as unpleasant and restrictive with negative impacts on their well-being and sustained volunteering (Lockstone-Binney, Holmes, Smith, & Baum, 2010; Omoto & Snyder, 1995). Others might perceive such obligations as agreeable and associated with enhancing their sense of community and social cohesion (Gallant, Smale, & Arai, 2017). Thus, obligation can be perceived as a sense of duty with negative implications or as part of a sense of commitment with positive outcomes; reinforcing the multi-dimensional and dynamic nature of motivation and its relationship to organizational commitment.

Terminological Constraints for Understanding Religious Obligation to Volunteer

How obligation is defined in the context of volunteering is perhaps most pronounced with respect to religious obligations as a source of motivation to volunteer or persist in volunteering. Although the claim that religiously active individuals volunteer far more than their not-so-active counterparts (Sinha, 2015), that claim defines religiosity in terms of church attendance which does not

give any indication on the quality of the religious experience or other factors. This point is quite relevant to studies on Canadian volunteers as the *Canada Survey of Giving, Volunteering and Participating* (2013; formerly the National Survey of Giving, Volunteering and Participating) repeatedly used the term "to fulfill religious obligations or beliefs" as one of the key motivators behind volunteering. On the surface of things, religious obligations and beliefs may be understood as the same thing to some, however, this assumption is problematic and has severe implications on our understanding of religious-based factors associated with volunteering derived from national survey data.

According to conventional wisdom found in hundreds of survey design textbooks (Krosnick & Presser, 2010), the wording "to fulfill religious obligations or beliefs" violates at least two optimal question design criteria. Mainly, that researchers should "avoid words with ambiguous meanings" and "ask about one thing at a time (avoid double-barreled questions)" (p. 264). It is possible that the data we have on religious motivations to volunteer from these national surveys is skewed as we cannot know how many respondents interpreted and deduced the question's intent of obligation in the negative sense (i.e. duty) rather than the alternative agreeable form of obligation (i.e. commitment). A limitation that may have not been considered by the Statistics Canada researchers in the past but has since been rectified.

That is, in the most recent General Social Survey released in September of 2018 (Statistics Canada, 2018), the term 'obligation' has been removed and the double-barrel problem has been corrected. The particular question asking about motivation to volunteer now reads "for religious reasons" and a separate question offers "spiritual or other beliefs" as reasons for volunteering. Thus, once the data is collected, researchers will now be able to better differentiate between different types of religious motivations in Canada which can contribute to Cnaan and colleagues' (2016) assertion that future research should seek to collect multi-national data in order to "understand and explain the full set of motivations and influences on religious volunteering" (p. 488). What is also needed is a more

nuanced understanding of the multi-dimensional nature of religiosity factors that influence motivation and organizational commitment.

Background

Volunteerism, like social work, has its roots in voluntary religious organizations that usually focused on social welfare issues and moral guidance (Arai, 2004; Burman, 1996). By the end of the 19th century, economic challenges became more pronounced as issues such as unemployment and poverty were products of societal issues (industrialization and urbanization), leading to a more diversified range of services offered by these voluntary religious groups. The Great Depression (1929-1939) was a significant time where volunteering and giving became more normalized and the welfare state began to lay its foundations alongside collectivist action initiatives at grassroots and organizational levels. Murphy (1999) notes that for Canadians, "we spent over 40 years caring about each other. It became acceptable to be concerned, to contribute part of our incomes to looking after those with none" (p. 11). The rights and issues of marginalized groups were a prominent social focus of the 1960s and 70s. The apparent decline of the welfare state during the 1980s led to a resurgence of volunteer organizations filling in the void left by the government. In addition, public policy was enacted to limit the political activities of charitable organizations by enforcing that these groups only utilize a maximum of 10% of their budget towards political activities (Harvie, 2002).

Currently, the Canadian nonprofit sector is the second largest in the world (Netherlands is first and US is fifth) with over 170,000 organizations mostly powered by volunteers (Imagine Canada, 2014). Data from the *2013 General Social Survey on Giving, Volunteering and Participating Survey* provide a wealth of descriptive statistics on volunteerism across Canada. According to the most recent statistics on volunteerism, 44% of the Canadian population collectively contributed about 1.96 billion hours of service (Sinha, 2015). From an economic perspective, volunteerism rates in Canada are equivalent to about 1.1 million full time jobs, and the core nonprofit sector accounts for 2.4% of Canada's Gross Domestic Product (8.1% if we include hospitals and universities).

Given the impact and importance of volunteering in society (Wilson, 2012; Wu, 2011), a wealth of studies has been conducted in order to protect this valuable resource. Certainly, volunteerism has been continually emerging as a cross-disciplinary topic of study for many decades leading to more sophisticated theories, sound methods of inquiry, and increased data on a range of voluntary organizations and activities (Smith et al., 2016; Wilson, 2012). Putnam (2000) has analyzed various indicators of social capital in the United States including volunteerism. By investigating various observable markers (e.g. volunteer rates and duration of involvement), he led to one stinging indictment: that social capital has been consistently declining since the 1960s across nearly all indicators of it – a challenge that Canada appears to also be facing in at least one category: volunteerism.

Problem Statement: Decrease in National Volunteerism Rates and Hours

In 2010, there were 13.2 million volunteers (47% of the population) who collectively contributed 2.1 billion hours with the average being 156 hours served over a 12-month period (Sinha, 2015). In the most recent statistics on volunteering across Canada, the rate has dropped by 3% and down to 1.96 billion hours of service. Essentially, there has been a decrease of 533,000 volunteers (3%) and about 106 million less volunteer hours (Sinha, 2015). Specific to Alberta, in 2014-2015, 60.9% of adult Albertans were considered volunteers, carrying a decrease of 7.5% from 2013-2014 (Government of Alberta, 2015). These national and provincial decreases have dropped the average number of hours a volunteer contributed to 154 which can also be interpreted as a two-hour decrease per volunteer.

Why Canadians Choose to No Longer Volunteer?

About 24% of those who chose not to volunteer in 2013 stated they felt they had already given enough time, 29% were no longer interested, and 9% stated that they had a bad experience (Sinha, 2015). Canadians are also facing an increase in family caregiving needs which may be one of many factors in why some feel they do not have the extra time to volunteer (Volunteer Canada, 2017). A more optimistic explanation given by the same authors is that volunteerism styles are changing, and more

people are turning to informal types of volunteering as opposed to the traditional form of service through organizations. This may challenge the assumption that a national problem exists and shift the argument to different types and definitions of volunteering, away from an organizational framework entirely. In all of this, what is important for the background of this study is understanding the reasons why previous volunteers did not choose to continue to volunteer as it uncovers risk factors that lead to an erosion of existing and established volunteer engagement in general and organizational commitment, in particular.

Why Muslims?

The choice to focus on Muslims in this study brings two foundational questions to the fore. First, why do we need to focus specifically on Muslim populations? And, are VLNPIO really different from other volunteer leaders; that is, is there a contextual uniqueness to these leaders that makes this research necessary? Together, these two questions contribute to the "so what" element of the study. The answers to the aforementioned questions can be found in three interrelated contexts: (1) the size, growth, and diverse demographics of this population; (2) the dearth of research to inform policy, practice, and programming; and (3) a unique post-9/11 and so called 'War on Terror' socio-political context. But first, I will put forth my own experiences as an active community leader in the interest of transparency and to provide aspects of my insider status that shaped this study.

Researcher Positionality

In 1999, during my first year at the University of Calgary as a computer science student, I was exposed to the world of volunteerism and community development through the local Muslim Students' Association. I was amazed at how some students could balance high levels of volunteer effort, academics, and other priorities; a topic that fascinates me even more after conducting this study. At the onset of my volunteer trajectory, I was not regularly active, didn't have a vision for the community, nor any awareness of what my role should be. That changed very rapidly as I began to transform my deep concern for the challenges facing Muslim youth into action. My first set of activities included giving motivational talks to Muslim youth in public schools, often rehearsed and in my opinion, quite terrible.

Overtime and through constructive feedback from others, the quality of the talks improved and I also became more heavily engaged in developing and executing a range of programs. These included leading the Friday prayer at public schools (which includes a pre-prayer sermon) and regularly collaborating with community leaders on major Muslim youth issues. It was not long before I would be colloquially and widely referred to as "the youth guy". Anytime a youth issue was brought to community leaders, I was included in the decision making process and delegated the responsibility of addressing the issue. However, I did not undergo any training nor was any formal evaluation conducted on my progress. Thus, my thought process at the initiation of this study was that perhaps the only criteria that mattered was an unfailing commitment to volunteer for the greater good.

Furthermore, since the future and prosperity of Muslim communities are highly impacted by volunteer leaders, when a competent and impactful leader quits, it leaves a gap and pending on the nature of the turnover, can have many other negative implications on volunteers and the community at large. After 9/11, there appeared to be an unprecedented and undocumented high rate of turnover with no real rigorous attempt to explain why this was happening. This had left me with an unsettling curiosity into why this crisis had become so normalized and whether the situation can be improved. Given that organizational behaviour has been so heavily studied for decades on other populations, it made preventable turnover an utterly unacceptable problem that needed to be understood and addressed.

In retrospect, a hypothesis brewed in my mind for many years; that is, commitment is the primary ingredient that transforms a volunteer into a volunteer leader and thus factors influencing organizational commitment should be the primary variable of study. For better or for worse, it is neither confidence, maturity, managerial skills, nor the power to influence others that makes you a volunteer leader in the Muslim community, but rather 'if you stick around long enough you will become a leader'. This troubling assumption that I desperately hoped to falsify, and through knowledge mobilization ultimately change, made it ever more important to look beyond my own skewed anecdotal evidence of

what makes volunteer leaders commit and focus the study on organizational commitment rather than any quality of leadership factors.

With respect to active volunteer leadership of a nonprofit organization, in 2000, I had taken on the role of an executive in an orphan sponsorship program run by the University of Calgary's Muslim Students' Association and in collaboration with several mosques in the city. In the Muslim community, supporting orphans is normatively perceived as one of the best initiatives one can engage in from both a social and religious perspective. It also provides easier access to give announcements and gain exposure at highly attended functions such as the Friday prayer. This is quite likely another impetus behind my growing privileged status in the community as my access to the community continued to grow.

In 2002, my now deceased best friend, Moaz Sabbah, and I initiated the first Muslim Students' Organization at Mount Royal College in Calgary (currently Mount Royal University). In 2004, after moving to Edmonton, I had launched the first Muslim Students' Organization at Grant MacEwan Community College (currently MacEwan University). In these organizations I had brought in the orphan sponsorship program and also provided the Friday prayer sermons to the post-secondary institution as well as to one or two public schools on a weekly basis. Thus, on a regular basis I would give up to three public sermons a week, and often at the expense of my free time and academic development. When Moaz Sabbah tragically died, the orphan sponsorship program received a tremendous amount of financial support and a wealth of new volunteers intending to honour his legacy. Volunteering for this cause became much more than a leisure pursuit and began to feel like a serious agreeable obligation.

My volunteer trajectory would continue nearly uninterrupted for the next 12 years and during the interim period strongly influenced my decision and motivation to shift my academic trajectory from computer science into the social sciences (psychology and criminal justice). Eventually leading to becoming accepted into the faculty of social work doctoral program in 2012. Moreover, the orphan sponsorship program has also transitioned into two separate nonprofit organizations with one providing local support for widows and single mothers, while the other retains its international focus on

fundraising for orphans; both of which I still serve in an advisory role. Furthermore, my public speaking activities have substantially enhanced and I have been honoured to provide well over 500 speeches and sermons to thousands of Albertan Muslims in nearly every major Sunni Mosque across Alberta. More recently, being one of the only Arabic speaking practicing Psychologists in Alberta, I would often initiate or be called upon to provide pro-bono mental health consultation to Mosque leaders and other Islamic social service agencies; an initiative that the recently deceased Dina Said has been so passionately involved in.

Insider Status, Access, and Implications. A simple rendition of what defines an insider often includes a person who "shares membership in a social group with research participants" (Nowicka & Cieslik, 2014, p. 6) or "someone whose biography (gender, race, class, sexual orientation, and so on) gives them a lived familiarity with the group being researched" (Griffith, 1998, p. 361). However, this construct can be far more fluid and challenging to capture. Giazitzoglu & Payne (2018) have strongly argued that researchers have been operating under critical deficiencies pertaining to insider research and put forth a three-stage model to indicate the different degrees of insider status. Stage one is similar to the definitions above based on objective markers whereas in stage two the insider also has intimate knowledge of the group and how to behave according to its complex often unwritten norms. To explain stage three, they use the analogy of a game. That is, an insider at this level would not only know the rules and be able to superficially play, but rather would be "an active, competent, and even creative player of the game" (p. 1154).

Since I have been actively volunteering in nonprofit Islamic organizations for about 20 years; regularly and relatively uninterrupted. Thus, my volunteer experience has undoubtedly shaped my identity and has served to deepen my level of insider status amongst the study population (beyond simply sharing the same faith). In turn, my positionality has played a major role in choosing the topic (organizational commitment), focusing specifically on volunteer leaders, and developing the research questions. Although the research questions and other aspects of the design were revised after collecting

15

pilot data and in consultation with my committee (see Chapter 4 for details), the overall objective remained the same. That is, the global objective was to develop a deeper understanding on the factors that influence organizational commitment in the diverse VLNPIO and to use evidence from the study to inform a future knowledge mobilization initiative. Furthermore, it is highly likely that the decent response rate was due to having high levels of trust and unfettered access to many high level leaders in NPIO across urban Alberta. In addition, my insider status was also potentially relevant to aspects related to data collection and analysis.

Although I am unsure whether or not my professional status as a Psychologist influenced any of the participant's willingness and openness in sharing their stories, it is possible that the skills I have developed facilitated deeper levels of dialogue with the participants. What was, however, a likely influence on the willingness to participate was my understanding of the organizational context, lived experiences of volunteer leaders, and Islamic nuances; all factors that indicate a higher degree of insider status. These were demonstrated to the participants in the invitation letter (Appendix A). For example, the term 'knowledge that benefits' was intentionally used as it is a well-known concept amongst Muslims as being one of the three everlasting deeds that continue to enhance one's rewards from God even after one departs this world. This may have also contributed to the motivation for the contribution of the respondents and perhaps an important point to consider in future research.

Potential Limitations. While the advantages of my insider status greatly outweigh the potential disadvantages, it is important to identify the potential limitations. That is, it is highly likely that when I put out a call for organizations to release the invitation to participate in my study, it was well received and disseminated widely. This suggests that my insider status provided me with an advantage and played a crucial role in the response rate. However, this process may not be easily replicable nor is it possible to calculate how many people actually received the invitation and thus an accurate response rate may not be possible. Furthermore, my activity is primarily within the Sunni Muslim community and thus may also indicate why the majority of the sample described themselves as Sunni Muslims. Finally, being a

male could have been problematic for some female volunteer leaders who may not have felt comfortable sharing their deep stories with me. Although this was not the case with all the female volunteer leaders I interviewed, it is a consideration that should be taken into account and levied against the credibility of the findings related to gender based issues.

Additionally, the potential loss of analytical objectivity is a debated limitation of insider research (Giazitzoglu & Payne, 2018) which I continue to reflect on. That is, the issue of remaining 'objective' was a major concern for me from the onset of the study. I had this assumption that I needed to control my bias and limit the influence of my positionality and thus designed the study with a heavy focus on numeric data and pre-determined themes. Furthermore, the post-positivist attitude around maintaining objectivity and a not-knowing stance was adopted, rather than perhaps more appropriately using my reflexivity and self as a source of data. As a result, the religious factors related to motivation were intentionally kept minimal in both the survey (only one question) and no question alluded to religious motivations in the semi-structured interviews. I believed that it may prime the respondents and participants and potentially lead to a desirability bias. Instead, I opted to allow the phenomenon to naturally emerge. Although it certainly did, in retrospect, I believe this may have limited the richness of the data collected and most of the depth of understanding of religiosity was brought to the surface during analysis. Finally, my volunteer trajectory and resulting insider status is something that not only pushed me to conduct this study, but has also placed a significant feeling of obligation to keep going deeper and engage in more rigorous analysis. Whether or not this feeling of obligation can be considered a limitation is certainly up for debate, however, since I have agreeably chosen this undertaking, I believe it was well worth the effort.

Demographics and Diversity of Muslims

Aside from my own subjective views, the changing demographics of the Muslim community are another important reason why focusing on Muslims matters. In any study on multicultural populations, it is important to understand that cultures in general can be quite diverse, especially Muslims (Qasqas &

Jerry, 2011). Muslims have representation from nearly all ethnic groups thus making sweeping generalizations would be a fallacy of homogeneity (Graham, Bradshaw, & Trew, 2010; Hodge, 2005; Williams, 2005).

To further demonstrate this diversity, it is important to note that Muslims make up approximately a fifth of the world's population, or 1.6 billion people (PEW Research Center, 2011). More than fifty countries consist of a Muslim majority population while over 300 million live as minorities in almost all other countries (PEW Research Center, 2009). According to the PEW Research Center (2011), contrary to the myth that Muslims are mostly Arab, over a billion Muslims are from non-Arab origins, with Indonesia (204,847,000), Pakistan (178,097,000), India (177,286,000), Bangladesh (148,607,000), and Nigeria (75,728,000) making up approximately half of the Muslim global population. Furthermore, there are more Muslims living in China than Muslims living in major Arab countries such as Jordan, Kuwait, Lebanon, Palestine, and Qatar combined.

It is these countries and many others that many Canadian Muslims have migrated from over the last century, adding to the unique cultural makeup of Canadian Muslim communities. In Canada, there are 1,053,945 Canadian Muslims (about 48.7% are female) making up 3.2% of the Canadian population (Statistics Canada, 2013). This population has increased from 3 Muslims (in Ontario) in 1854 (Hamdani, 2015), to 884,000 in 2006 and is expected to grow to about 3.3 million by 2031 (Statistics Canada, 2010). Moreover, with respect to growth in general, Muslims are growing at a faster rate than all other religious groups in Canada (Statistics Canada, 2010).

The provincial breakdown of Muslims in Canada places the highest number of Muslims in Ontario followed by Quebec. Alberta has the third largest number of Muslim residents and they have more than doubled from 49,045 in 2001 to 113,445 in 2011 (Statistics Canada, 2013). The majority of Alberta's Muslims live in Calgary (58,310) and Edmonton (46,125).

Rather than assuming Muslims to be a homogenous group, this study emphasizes the intra-group diversity to uphold a fundamental principle in the Social Work code of ethics. Namely, that we

18

"acknowledge the diversity within and among individuals, communities and cultures" (CASW, 2005, p. 4). For example, between 2006 and 2011, Muslims from Pakistan made up the largest immigrant group amongst Muslims (Statistics Canada, 2013). However, there is also a sizeable non-Pakistani South Asian population (e.g. Bangladeshi, Indian), as well as diverse Arabs (e.g. Lebanese, Palestinian, Syrian), African (e.g. Somali, Nigerian, Egyptian, Libyan, Tunisian, Moroccan, Algerian), and European (e.g. Bosnian) populations usually unaccounted for in the extant social science literature on Muslims.

Sectarian differences within the Muslim community are another intra-group difference. Like Christians, Muslims are religiously and ethnically diverse, and making sweeping overgeneralizations about them is a logical flaw. However, Statistics Canada does not report the sectarian differences between Muslims. The intra-group sectarian differences are mainly broken down into Sunni and Shia (Esposito, 2010). According to PEW Research Center (2009), the majority of the world's Muslims are reported to be Sunni (87 – 90%) while the majority of Shia live in Iran, Pakistan, India, and Iraq (68% - 80%). The Ahmadiyya is another sect and perceiving any of the aforementioned sects be homogenous would be a methodological error as these communities are vastly diverse.

Diversity is not limited to sectarian differences, ethnic origin, or nationality of Muslims, it extends to legal immigration status differences of this population as well. For example, not all Muslims are immigrants. Assuming all Muslims to hold immigrant status is yet another critical oversight that Bernard and Moriah (2007) have generally cautioned against. They state that cultural competency is not just a matter of dealing with immigrants but also with citizens who have lived in the country for many years. By extending their argument to Muslim populations, although Muslims continue to migrate to (or seek asylum in) Canada, many are also born and raised in Canada making it necessary to consider the experiences of first and second generation Canadians as well as converts to the faith who may be third generation or more.

First-generation refers to people who were born outside Canada. The 2011 NHS data showed there were 7,217,300 people in the first-generation category in 2011, or 22.0% of the total population

(Statistics Canada, 2013). In Alberta, 20% of the population are considered first-generation and across Canada about 73.5% of Muslims are first-generation. Second-generation includes individuals who were born in Canada and had at least one parent born outside Canada. In 2011, this group consisted of just over 5,702,700 people, representing 17.4% of the total population. For just over half (54.8%) of them, both parents were born outside Canada. In Alberta, 19.1% of Albertans are second-generation Canadians. Second-generation Canadian Muslims mostly had one parent born outside of Canada (23.8%) with only 1.8% having both born outside. Third-generation or more refers to people who are born in Canada with both parents born in Canada. In 2011, this group comprised 19,932,300 individuals, accounting for 60.7% of the total population. They may have several generations of ancestors born in Canada, or their grandparents may have been born abroad. Across Alberta 60.8% report being third generation Canadians. Furthermore, only 1% of Canadian Muslims are third generation.

Finally, although Muslims share commonalities with other faiths across Canada, with respect to diversity, neither Sikhs, Jews, Hindus, Buddhists, nor any other religious group besides Christians are similar in terms of diverse cultural make-up. Thus, extending studies from other faiths should be done with caution as the degree of conceptual differences may serve as a threat to ecological validity. In addition, the socio-political context Muslims face is not faced by most Christian groups (but is certainly faced by other non-dominant groups) supporting the argument that Canadian Muslims are likely unique –a point which should be considered if results of research are to be credible. Thus, testing existing theories on this diverse and unique population becomes a contribution in and of itself.

Muslims are not only diverse in their ethnic and cultural heritages, but also in how they have been organizing themselves over the past seventy years (Nimer, 2002; Yousif, 2008). Over a decade ago, Nimer (2002) documented at least 2000 different Muslim organizations across North America and these numbers have certainly grown since then warranting further empirical investigation. Currently, there are over 300 charities under the heading of Islamic Religious Groups with Alberta being home to over thirty (Qasqas & Chowdhury, 2017). Nonetheless, there are other categories and types of groupings

beyond charitable organizations. If research on NPIO assume homogeneity and thus fail to control for these differences, it can increase threats to the credibility of the results (discussed in more detail in Chapter 3).

Dearth of Research

Another reason why focusing on the Canadian Muslim population is warranted is due to the lack of existing research to inform policy and practice (Graham, Bradshaw, & Trew, 2010; Al-Krenawi, 2016). The lack of knowledge impacts social worker's readiness to work with this population since little exists to inform their practice with the diverse nuances of Muslims and especially nonprofit Islamic organizations. Although one can argue applying universal applications should suffice, no studies have shown this to be the case with respect to organizational commitment in nonprofit Islamic organizations. Therefore, this study can be used to serve as a launching point to help social workers that aim to work with Muslim community organizations (especially those with a community development and collaboration agenda) to understand various factors of the organizations that represent Muslims. Al-Krenawi (2016) has aptly stated that "social workers should expand their knowledge of the mosque and the Imam and acknowledge the vital role they play in the Muslim community" (p. 366).

That is, mosques in Canada provide services across a range of domains from traditional religious services, to civic engagement, social services, community development, school-based learning, and more (Qasqas & Chowdhury, 2018). Given the potentially important place of the mosque in the lives of Muslims for both spiritual and social development, more research is certainly needed. Al-Krenawi (2016) also pushed for the field of social work to be more familiar with the role of the imam in the lives of Muslims as a necessary step towards collaboration. Although he focuses primarily on the role of the imam as the spiritual leader, it is important to also add that volunteer imams in these regions are common. According to Bagby, Perl, and Froehle (2001), who conducted one of the few descriptive studies on Muslims in the US, about one out of five mosques do not have a paid imam and as such, volunteer imams tend to fill in this gap as both spiritual and community leaders.

As mentioned above, there has been a decrease in volunteerism across Canada, but no systematic research has been found to suggest whether this is the case in the Muslim community. Like other nonprofits, the nonprofit Islamic organizations in Canada (and the United States) have been offering services to a large, growing, and diverse membership for many years and are heavily dependent on the commitment of their volunteers (Nimer, 2002). Thus, even providing a cross-section of the state of volunteer leaders in nonprofit Islamic organizations serves as a contribution to the extant literature. The lack of research is also found in interdisciplinary areas such as leadership (Avolio, Walumba, & Weber, 2009) and extends to understanding the functions, structures, and leaders in Muslim organizations (Haddad & Smith, 1994; Ansari, 1988; Bartkowski & Regis, 2002). However, more work is needed to address this gap in the literature and scholars in the field are noticing.

The call for more research on Muslim populations has been made by various scholars from across different fields beyond social work (Graham, Bradshaw, & Trew, 2010; Hodge, 2005; Sheridan & North, 2004; Avolio, Walumba, & Weber, 2009). Graham and colleagues (2009) have stated that there is a crucial need to engage in research on Muslims to add to social work knowledge in order to inform ethical and effective practice with Canadian Muslims. Al-Krenawi (2016) specifically focused on the need for a deeper understanding of the role of the Mosque in relation to the Muslim community as a pragmatic area of importance for social workers. Avolio, Walumba, & Weber (2009), in their review on the current state of leadership theories and research, emphasize that "a top priority area will be leadership in cultures that are underrepresented in the literature, such as Muslim cultures" (p. 442). Although this statement applies to leadership theories in general; it identifies a general lack of understanding on leadership amongst Muslims and supports Ali's (2005) acknowledgment that studies on Islamic organizational leaders is still developing.

Socio-Political Context

Although this study is primarily focused on individual and organizational levels, macro-level issues are also considered as part of the overall context that cannot be ignored. Besides the challenges

that many communities and nonprofit organizations face, the Muslim community and the nonprofit

Islamic organizations that serve and represent them operate under conditions that may set them apart

from others (Yaghi, Gibson, & Morris, 2007).

Muslim communities can be differentiated from nearly all other communities according to size,

growth, diversity, and/or socio-political context (especially after 9/11). It is important to note that it is

not one of these issues but the intersection of all four that make this population unique. Faris and Parry

(2011) alluded to this in their study and added that beyond common organizational and socio-political

challenges, Islamic organizations must also address the dynamic role changes of women and young

Muslims, two key demographics focused on in this study.

This unique context has been reported in a number of studies after September 11, 2001 (Inayat,

2007; Barkdull et al., 2011). For many Muslims all over the world including Canada, 9/11 was a major

event that shaped the context of Muslim realities (Qasqas, 2018; Barkdull et al., 2011). According to

Poynting and Perry (2007), the Canadian government failed in its duty to protect its Muslim citizens

after the backlashes and instead appeared to legitimize the heightened vilification of Muslims. They also

note that the government labored over enacting new counter-terrorism laws, but hate crime laws

remained the same. Furthermore, they were also unsuccessful in making public calls for peace and

solidarity that could have had important positive implications for Muslim communities. Shier and

Graham (2013) asserted that,

> what has become apparent following the 9/11 terrorist attacks is that the sociopolitical context
> has changed permanently, and this has resulted in different social welfare needs among Muslims
> (p. 399).

In Canada, at the federal level, several legal ramifications emerged such as the creation of the

Anti-Terrorism Act (ATA) in October 2001. This act included a pre-emptive detention clause, made

suspicion a basis for an investigation, and expanded the surveillance power of authorities. These new

powers were criticized as being incompatible with the Charter of Rights and Freedoms (Bakht, 2008).

Bakht states that the Canadian government has trampled on the civil liberties of many in the past under

the cloak of national security (e.g. Japanese, Germans, and Ukrainian Canadians) and that Muslims were the new victims. The Carleton University's School of Social Work has provided a succinct summary that reflected this new and unique reality faced by this population which still appears to be just as real today as it was then. In their publication, they first reminded readers of Canada's inexcusable history of racial profiling and discrimination against identifiable groups (e.g. Aboriginals, Jewish people, Japanese). This was followed by a declaration that Arabs and Muslims have become the new target of political attack and the "new enemies" (Canadian Association of Social Workers, 2004, p.15).

Post 9/11 Resiliency

For some, the crisis of 9/11 there caused intracommunity misery and despair whereas for others the tragedy was an opportunity for growth and development. Yousif (2008) states that despite the backlash of 9/11 "it should be noted that there has been no mass feeling on the part of Muslims in Ottawa that Canada is no longer a good place for Muslims to live" (p. 117). Rather, after 9/11, there was also a greater interest in Islam by the public, an increase in inter-faith dialogue, more attempts to de-bias media, and an increase in collaboration with government officials and law enforcement. These factors can be considered an increase in social bridging capital (Putnam, 2000).

Furthermore, the response from community organizations also contributed to an increase in bonding social capital through conferences and other events that brought Muslims together, increased outreach to non-Muslims, and increased political engagement. In Barkdull and colleagues (2011) many of the Muslim participants stated that the role of Muslim organizations in civil society should be promoted and Muslims should do more to build bridges with others, hold more events, conduct more programs, and provide more services. Certainly, many volunteer leaders have continued to lead teams that engage in a multitude of activities displaying radical resiliency in the face of socio-political challenges and the current so called 'War on Terror' (Qasqas, 2018). Although the aforementioned is praiseworthy, the reality is that nonprofit Islamic organizations have had to bear the financial and human labour costs of all those extra activities.

What, then, happens when the fundamental human resources to engage in such solutions are not secured? That is, most of these organizations are run and led by community volunteers. To properly engage in more social capital building projects would require at the very least more volunteer hours – a challenge already facing many organizations. Thus, it makes sense to focus on organizational commitment as it can have reasonably wide-spread implications on the future of these organizations, their services, and by extension the Muslim communities across Canada. Volunteer leaders are already heavily engaged in a range of activities and organizations, especially through mosques which serve as fruitful hubs for social capital (Al-Krenawi, 2016). However, the ongoing governmental scrutiny of Muslim mosque leaders and the most recent massacre of Quebec Muslims while praying in a Mosque (January 29, 2017) provide additional considerations that have yet to be examined in the extant literature.

Challenges Related to Mosques

According to Putnam (2000), weekly church attendance is one indicator of measuring participation as well as involvement in social life of the religious institution (e.g. study groups, classes). Besides the five daily prayers and the weekly Friday prayer, there are also common collective voluntary prayers such as the night prayers during Ramadan (*taraweeh*), the two prayers that initiate the religious holidays called Eid prayers, and funeral prayers for the deceased (Yousif, 2008). Some mosques go beyond being a place for prayer, however, as not only does it serve as a place for Muslims to network and volunteer, but it also allows for the reconstruction of fragmented and marginalized lives of immigrants, refugees, and other vulnerable groups within the community.

In addition, as a direct result of immigrating to a new land, immigrants have to restart their social capital bank, which can have several negative socio-economic implications (Kazemipur, 2014). However, once re-stocked, social capital can have powerful externalities that impact mortality rates, happiness, health, income, education, and at a national level improve the way democracy and the economy operate and produce their intended results (Putnam, 2000). Given such benefits of re-stocking

for newcomers, the role of the mosque has been shown to play an integral part in the integration process. Consequently, an important role that is played by the Muslim community is to provide the forum for which community members (including new immigrants and refugees) can enhance their stock of social capital.

For newcomers as well as those stricken by psycho-social challenges the mosque is often the first place of contact (Al-Krenawi, 2016). The opportunities for people to congregate, greet one another, volunteer, and support grieving families and friends are all notable social capital benefits of the mosque which are overwhelmingly managed and operated by volunteers. Thus it is not hard to see the importance of mosques and their leadership working collaboratively with social workers and other service providers based on shared values towards ongoing societal benefit. Perhaps now this is needed more than ever given the real threat posed to the safety of congregants in mosques ultimately reducing elements of its social capital.

Without a doubt, the most devastating and atrocious act committed against Muslims on Canadian soil has been the Quebec Mosque massacre of January 29, 2017. Alexandre Bissonnette, a Quebecer, entered the mosque heavily armed and with malice intent, attacking the Muslims who regularly congregate at the Islamic Cultural Centre of Quebec. At the time, Muslims were actively performing the last prayer of the day (*Isha*). His atrocities left six Muslims dead and 19 injured, while the remaining 28 were spared. Both the Quebec Premier Mr. Philippe Couillard, and Canadian Prime Minister, Mr. Justin Trudeau, labelled it as a terrorist attack (Canada. Office of the Prime Minister, 2017). However, Bissonnette is currently charged with six counts of first-degree murder, rather than terrorism which has resulted in public outrage.

Increased Surveillance and Scrutiny

Another socio-political context relevant to Muslims is the increased surveillance of numerous relief agencies under the guise of compliance monitoring in the US (Walden, 2016). There was also a push to expand the governments surveillance beyond its traditional scope to target Universities. In

Canada, Muslim Students' Associations have repeatedly been the target of questioning by RCMP and CSIS officials which has irresponsibly led to distressed activists and volunteer leaders leaving the volunteering scene altogether (Qasqas, 2018). Furthermore, in 2017 a CSIS surveillance scandal broke out suggesting an organizational culture that is hostile to Muslims and other marginalized groups (CBC, 2017). Thus, an added scrutiny on leaders of nonprofit Islamic organizations (under the presumption that youth radicalization might be taking place) could have adverse effects on perceptions of safety and security and understandably, on the willingness of committed leaders to persist.

To illustrate this point further, I turn to a personal communication with a group of Canadian Senators on national defense to provide anecdotal but important evidence of a unique context that has yet to be examined in the extant literature on how it impacts nonprofit Islamic organizations. I was invited as an expert witness on February 23, 2015 due to the surge of efforts to thwart criminal radicalization in Calgary (Senate of Canada, 2015). In the absence of hard data confirming the increased scrutiny, I offer parts of the transcript to demonstrate a few key points with the main one being that nonprofit Islamic organizations and some of their volunteer leaders are unnecessarily under scrutiny.

> **Mr. Qasqas:** I've been hearing a lot of talk about Islamic organizations and what's happening, what they're doing. These organizations are overwhelmingly run by volunteers. There's not that much training. With this trauma that affects the community, they're constantly asked to do more with less.
> **The Chair:** I'll follow Senator Dagenais' question with respect to radicalization within the community. Over the last number of months, we've been told at this committee that some radicalization is taking place in some institutions. In other words, there are teachers and imams who are advocating against Canada and everything we stand for; and young people are hearing it.
> **Mr. Qasqas:** It's certainly a concern if it's happening. I guess my circle of concern is very wide, but my circle of control is very limited. I can't think of one institution in Calgary that would actively promote violence from the Muslim community — period. For example, with the youth many of you have worked with through the Senate program, you can see a bright future for them. They have that. They have people like yourselves and your colleagues to guide them, to mentor them towards a better future. A lot of these youth don't. The more stress and strain we place on the organizations, especially the wide sweeping statements like there are Islamic organizations that promote this stuff, it causes the ripple effect the senator mentioned. These youth no longer want to connect. If I knew that one organization in the city of Calgary was promoting this, I would be afraid for my own child to send him anywhere. So begins this constant marginalization, families stay isolated and closed, communities start getting worried, and then we spend all this time focusing on putting out fires rather than building bridges and building institutions.

Senator Day: Would you include in that list better communication by the Muslim community to the public at large that this ISIS activity is not condoned by them nor accepted?

Mr. Qasqas: Absolutely. I think that has been happening for a long time.

Senator Day: I'm not sure the message is getting out there.

Mr. Qasqas: What do we do to get the message out there?

Senator Day: That's exactly what I'm asking

Mr. Qasqas: Sometimes you hear the question, why are Muslim leaders not speaking out about this? How would you know if they were? They would be here before you, telling you that they are. That's only one way, but how many people watch CPAC? I do, sometimes. I like seeing you guys.

The Chair: It's late at night. We can't sleep.

The prospect of being detained under national security measures is certainly something that VLNPIO are worried about. It is a stressor that most other organizations may not face. Unfortunately, little is known about leaders in the Muslim community both in the academic literature and from policy makers despite the importance placed on the role of Muslim community leaders as agents of social capital (or destruction depending on who you ask). It is also appalling to witness first-hand the lack of understanding from some government representatives, who are charged with the security of our nation, to be so ill-informed. Furthermore, the focus of some (not all) of the senator's attention on Islamic institutions as contributors to radicalization is, in my opinion, misplaced and frightening, adding another element of systemic discrimination to this mix.

In fact, the first witness of the day lambasted several non-profit Islamic organizations making an erroneous claim about the magnitude of mosques and organizations that are actively promoting violent extremism. It was clear from the onset that the discourse taking place was political and that allegations against leaders in the Muslim community did not require any evidence for some of the Senators. Whereas only one Senator, in particular, refreshingly challenged the slanderous accusations. For example, in response to the first witness (Mr. Lebuis), Senator Mitchell, a Liberal senator from Ottawa responded:

> **Senator Mitchell:** I don't really know where to start, actually. I think you're making, Mr. Lebuis, some very, very sweeping allegations, based on anecdotal evidence which implies that somehow the few anecdotal people you've mentioned actually have influence with radicalizing many, many Muslims in Canada …. And you're implying that somehow there is something unique about their religion that would make them all violent. I want to say that's unacceptable and that

rhetoric is extremely dangerous. Having said that, can you give us any intellectual, academic, empirical evidence that somehow whatever these few people are saying, and some of them are even U.S. examples, have somehow created mass radicalization, and if so, what's the mechanism? How is that happening? Are all these people listening to it? Are all these good Canadians listening to this? I just don't believe it. I think you're making it up … You're saying many, many, many mosques. I just can't accept it unless you can give us empirical evidence. Again, the evidence you've given is anecdotal, and it can be very misleading.

Senator Mitchell's response provides yet another impetus and context for this study. Namely, to provide actual evidence on the role of mosques and factors related to the Islamic faith to counteract such anecdotal and often Islamophobic rhetoric. That is not to say that all Muslims are pro-social, nor that religiosity is always a positive force, but rather by scientifically examining core elements of the faith and the underlying mechanisms that make it positive or negative, the analytical objectivity of religiosity can be maintained and keep the dialogue going. Rather, if assumptions are to be made, then it is more logical to assert that there is something unique about the religion that enhances the propensity to act pro-socially rather than violently. That is, the appropriate application of Islamic principles is assumed to lead to higher levels of pro-social and social capital building activities (e.g. volunteering).

Furthermore, although the senate hearings were aimed at a deeper understanding of criminal radicalization (my own coined term), in my opinion, the lack of understanding of Islam and the Canadian Muslim reality needs to be addressed first by both Muslims and non-Muslims. Otherwise, the unintended consequences of further alienating those who are best positioned to prevent criminal radicalization will continue. In this study, I aimed to provide intellectual, academic, and empirical evidence on factors that influence organizational commitment, while also providing deeper insights into the underlying motivational and faith-based nuances at play. Knowing such factors may provide politicians, national security experts, and others with a more accurate account of the role of the mosque and the Islamic faith in the lives of Canadian Muslims leading to more effective prevention measures.

As I publicly stated in the testimony "if Muslim youth are taught an authentic version of their faith, it's a protective factor, not a risk factor" to criminal radicalization. A belief I still hold strongly, but requires a more critical discussion on re-conceptualizing Islamic values; an area discussed in more detail

in later chapters. Although criminal radicalization is beyond the scope of this study, the socio-political

challenges that have resulted from this poorly understood phenomenon is an important context.

An Ethical Matter of Social Justice

Although the aforementioned is but one example, it hits bedrock at the pattern of systematic

discrimination that Canadian Muslims are subject to (Qasqas, 2018). Thus, I believe it is more than

enough to warrant serious attention from the field of social work as advocates for social justice. That is,

another impetus for this study, which is directly relevant to the field of social work, is that it contributes

to our understanding of the organizational challenges faced by nonprofit Islamic organizations as a result

of destructive external discourses and includes recommendations on what can be done to support

Muslim communities.

Unfortunately, Islamic organizations have been looked at as potential breeding grounds for

radicalization rather than the hubs of social capital that they truly are. Being labelled as a deviant

organization can have many negative consequences on the organization internally and externally, a

discussion that will be revisited in Chapter 2. Moreover, the scrutiny the volunteer leaders are under is

real and must be considered by the greater social justice community. The more that social workers and

other community development agencies and practitioners understand the challenges faced by this small

part of the voluntary sector, the better suited they can be to provide solutions to enhance the capacity of

these nonprofit organizations to serve their members. Especially since the Canadian Association of

Social Workers (CASW) *Code of Ethics* (2005a) clearly states that social workers are committed to

enhancing the welfare of all people in society by utilizing their knowledge and skills to meet the

changing needs of individuals and groups.

Furthermore, several other principles allude to the responsibility of social workers to advocate

for and enhance social development, social justice, and equitable access to services and resources. The

principles in the *Code of Ethics* and the CASWs *Guidelines for Practice* (2005b) are also fully in-line

with the objectives and goals of many nonprofit Islamic organizations which aim to provide services to

enhance the wellbeing of their members in particular and society in general (Qasqas & Chowdhury, 2017). It is hoped that one outcome of this study and the subsequent knowledge mobilization initiatives will serve to provide social workers with empirical, authentic, and credible knowledge based on the actual lived experiences of volunteer leaders who operate under unique socio-political contexts. Additionally, it is hoped to also contribute to helping current and future social workers develop pragmatic and culturally responsive skills to working with the leaders in the Muslim community; an outcome Al-Krenawi (2016) strongly encourages. Having provided the general background and impetus for focusing on Muslims in this study, the next section narrows in on the nature and ultimate purposes of this study.

Purpose and Nature of the Study

The purpose of this study is to develop a deeper understanding of factors that influence organizational commitment amongst VLNPIO across urban Alberta. In particular, the study will examine the relationships between general needs satisfaction, volunteer position satisfaction, and role clarity on organizational commitment, while controlling for sex, age, effort (hours served), and organizational type. The first question was mainly answered utilizing a survey-based research design. In particular, I aimed to examine how general needs satisfaction (GNS), volunteer position satisfaction (VPS), and role clarity impact organizational commitment? The null hypothesis was that there is no relationship between any of the predictors and organizational commitment, while the alternative hypothesis was that there is at least one of the predictors that has a positive and statistically significant influence on organizational commitment. The same model was also applied to males and females, youth and elders, high, moderate, and low effort groups (measured in hours), and organization types (mosques/Islamic centres, Youth Serving Groups, and Social Service Agencies).

Organizational commitment was measured using the Organizational Commitment Questionnaire (Mowday et al., 1979). This instrument was originally developed for employees but has been used for volunteers in a multitude of studies. In this study, the brief (nine item) and positive version (all reverse

31

scored items removed) was used and adapted to volunteer leaders. The instrument measures 9 items on a 7-point scale ranging from 1 (absolutely disagree) to 7 (absolutely agree) and measures the strength of the volunteers' identification with, involvement in, and desire to maintain membership in the organization.

GNS is conceptualized using SDT (Deci & Ryan, 1985; 2000) and operationalized using the Basic Need Satisfaction at Work Scale (BNSWS; Deci, Ryan, Gagné, Leone, Usunov, & Kornazheva, 2001; Ilardi, Leone, Kasser, & Ryan, 1993; Kasser, Davey, & Ryan, 1992). Needs satisfaction has been positively related to several outcomes such as enhanced performance, self-esteem, and organizational commitment (Gagne & Deci, 2005). If the needs of the individual are not satisfied in the social context, they will be more likely to leave the situation (i.e. quit volunteering) and if fulfilled they are more likely to persist (i.e. effort and longevity in volunteering). This proposition has been shown in both for-profit and nonprofit sectors, amongst paid employees and volunteers (Rhoades, Eisenberger, & Armeli, 2001; Frone, 2000; Gagne, 2003).

Volunteer satisfaction has been repeatedly cited as being positively related to organizational commitment, volunteer effort (time spent), longevity, and intention to persist in volunteering (Chacon et al., 2007; Cheung et al., 2006; Clary et al., 1998; Finkelstein 2008; Galindo-Kuhn & Guzley 2001; Omoto & Snyder 1995). In this study, I used a one-item global measure to assess the degree of satisfaction (on a seven point Likert scale) with the position by asking participants "Overall, how satisfied are you with your volunteer position in the organization?". Role clarity has also shown positive associations with organizational commitment (Nettting 2008; Haski-Leventhal et al., 2017). To assess role clarity, I used a one-item measure asking respondents to rank the degree to which they agree with the statement "my role in this organization is clearly defined" (on a seven point Likert scale).

Additionally, the way the organizational commitment items in the survey were conceptually linked with the other study variables is noteworthy and provide additional support for the alternative hypothesis. For example, one organizational commitment item asks about whether the respondent feels

the organization inspires the best in them. This is conceptually related to the degree of intrinsic

motivation in general. Other items relate to one or more of the three basic psychological needs of

competence, autonomy, and relatedness and are further detailed in Chapter 2. Another question in the

organizational commitment scale asks whether the respondent would accept any role to remain with the

organization, which would be directly related to the VPS variable. That is, if they are willing to accept

any position, then it is probable that they would be less likely to report low levels of satisfaction with the

position. However, this does not necessarily mean that the role is clear as they may be satisfied with the

position of vice president but have no clear indication on what that job requires.

Taken together, prior research supports the expectation that GNS, VPS, and role clarity should

have a positive relationship with organizational commitment. However, it is also important to control for

other variables to strengthen any conclusions. Figure 2 below provides a visualization of the model

representing the first research question.

Figure 2: Research Question Model

Sex, Age, Effort, and Organization Types

Faris and Parry (2011) noted that nonprofit Islamic organizations face additional challenges,

mentioning the dynamic role changes of women and young Muslims. However, they do not examine in

detail what is meant by this. Thus, I took into consideration possible differences between men and

33

women as well as youth and elder volunteer leaders to further examine the robustness of the model. For the age differences, the sample was split into two roughly equal sized groups. Youth were considered those 34 years and younger and elders were respondents over the age of 35 (see Definitions section for justification).

Effort levels of volunteer leaders was divided into low, moderate, and high categories. In particular, I used the number of hours served over the course of 12-months as a standardized measure of effort. The main baseline is derived from the hours contributed by Canada's top volunteers. Top volunteers are the 25% of volunteers that contribute 75% of the total volunteer hours across the nation and on average 169 hours a year (Sinha, 2015). Thus, volunteer leaders serving over 169 hours a year were grouped in the high category, while those serving between 1 and 53 were categorized as low and between 54 and 168 indicates a moderate level of effort.

With respect to organization type, respondents were asked to select what type of organization they served in. I recoded the groups under mosque/Islamic centres, social service agencies, or youth service groups (the process is fully detailed in Chapter 4). Although these categorizations may be imprecise, they did allow for some general insights into differences between these organizations and also made it possible to utilize comparative statistical tests (i.e. ANOVA). The next section focuses on the qualitative research questions followed by subsequent methods and analysis used.

Qualitative Phase

The second and third research questions are an extension of the first and are used to further explain the quantitative results and explore other areas for potential research. In particular, the second research question looks at factors that influence (positively or negatively) the components of GNS. The third question is concerned with resiliency factors that participants drew on that served to otherwise sustain aspects of their organizational commitment in the face of stressors. These stressors would be factors that would normally reduce organizational commitment via a reduction in one or more of the explanatory variables (GNS, VPS, and/or role clarity).

1. *What factors influence the three basic psychological needs of competence, autonomy, and relatedness of VLNPIO?*

2. *What factors impact the resilience of VLNPIO?*

To answer such questions required going beyond the survey data and interviewing participants. The key pre-determined themes include the basic psychological needs making up GNS (competence, autonomy, and relatedness), VPS, and role clarity, added stressors (risk factors), protective and resiliency factors. Additionally, a focus was also placed on what the participants considered to be best practices to encourage higher degrees of organizational commitment.

The qualitative data was collected from 36 volunteer leaders (6 in the pilot) using a semi-structured interview approach. The data was collected and analyzed with the purpose of providing detailed explanations supporting each of the research questions and providing a thick description of the reality of VLNPIO. That is, in the interviews, the trajectories of the volunteer leaders were explored as they told their stories of how they emerged into their position. Then, the focus was primarily on the three basic psychological needs: competence, autonomy, and relatedness. Participants were also asked what they felt kept them or other volunteer leaders committed to the organization despite added stressors. This allowed for a richer understanding into the risk, protective, and resiliency factors related to organizational commitment. Special attention was paid to better understanding unique contexts related to women and youth volunteer leaders as well as organizational, cultural, and religious factors. By doing so, I felt I was able to provide an original contribution by way of a more nuanced understanding of factors that are associated with enhancing, reducing, and protecting organizational commitment in VLNPIO.

Significance of the Study

First, engaging the communities that the University of Calgary serves and leads is one of the Eyes High goals also adopted by the Faculty of social work (University of Calgary, 2017). Thus, by engaging the leaders in the Muslim communities in research, it has already contributed to the

engagement goal and has opened up more opportunities for collaboration. Next, the nonprofit Islamic organizations will perhaps be the greatest benefactor of this study. By uncovering factors related to organizational commitment, nonprofit Islamic organizations can be better situated to implement retention and enhancement strategies. Also, understanding the motivation of committed volunteers can help organizations to develop data-driven selection criteria for future volunteers and contribute to effective leadership succession. Thus, understanding organizations and leaders provides practitioners within and outside of the diverse Muslim communities with useful knowledge to inform their practice, especially when little data exists.

From a social science perspective, this study can contribute to various domains. For example, by extending existing theories on motivation and commitment to new populations, it can produce statistics that others can use in future studies. Several validated tools that capture the constructs of self-determined motivation and organizational commitment have been developed and tested on various populations but have yet to be tested on VLNPIO. Also, as VLNPIO are ethnically and culturally diverse, this study may also contribute to the literature on multicultural populations, especially in the area of religious obligation as it relates to volunteerism. That is, despite 80% of Canadian volunteers reporting a religious affiliation, only 18% stated they volunteer to fulfill religious obligations and over 90% volunteer to contribute to the community (Turcotte, 2015).

But what if contribution to the community was in fact considered a religious obligation for some, as will be argued in the following chapters. Consequently, with the newly revised survey questions by Statistics Canada (2018), removing religious obligation and more appropriately replacing it with religious reasons, plus the addition of a spirituality question, the newly collected data may yield some comparative differences between past years. If that is the case, then this study can be useful to other researchers for arguing the importance of conceptualizing religiosity as a multi-dimensional construct. However, deeper faith-based nuances are often ignored in most volunteer studies despite the large number of volunteers operating under religiously-based motivations. Thus, a practical outcome from this

36

study will be to offer localized, culturally adapted, and research-informed volunteer human resource management recommendations for nonprofit Islamic organizations; which may be applicable to other faith-based organizations and enhance uptake (discussed in detail at the end of Chapter 3).

Another beneficiary to this study would be the field of social work with respect to education, practice, and program development. First, as there is a lack of research to inform social work education, this study will offer key insights into the diversity within Muslim communities and contribute to increased knowledge of this population. Social workers and others may benefit from understanding the challenges, prospects, diversity, and dynamics of organizations serving Muslim communities. This knowledge may also have implications for practice. With respect to practice, the results of this study may provide a deeper understanding into what social workers and other professionals can do to help develop and enhance organizations, especially in terms of volunteer motivation and retention. In one study, volunteers who were recruited by social workers were shown to relish more positive mental health outcomes than volunteers who were recruited by friends (Cheung & Kwan, 2006). One rationale for this phenomenon was that social workers might have been better attuned to matching the volunteers to suitable tasks (Wilson, 2012) or perhaps had a more effective way of helping the volunteers satisfy their basic needs for competence, autonomy, and relatedness. Additionally, if social workers are highly responsive to the underlying religious motivations it will only further their ability to be more influential. Thus, this study may help social workers (and other human service professionals) to be better attuned to understanding commitment and motivational factors of VLNPIO and work with these leaders to help them develop programs and training to enhance their own organizations and by extension society at large.

From an inter-disciplinary perspective, this study aims to contribute to a better understanding of different types of religious motivations and factors involved in sustaining volunteer leader commitment. Given the paucity of research on this population, it is not only important to test hypotheses but to also generate new one's utilizing the expertise of other fields. Therefore, by utilizing SDT, results of this

study may allow for more awareness on both positive and negative types of religious internalization associated with accurate or distorted views of religious obligation. In turn, how these styles can be theoretically linkes to civic engagement, commitment, religiosity measures, and other well-being indicators may be interesting for other fields such as sociology, education, psychology, and public health.

Definitions

The following definitions are put forth to increase clarity on how they are used in this study.

Elder: In this study are those over the age of 35. See Youth for a detailed description

Muslim: For the purpose of this study, and to reflect the diversity of Muslims in Canada, a Muslim is anyone who self-identified as a Muslim.

Nonprofit Organizations: Nonprofit organizations are defined as tax-exempt organizations such as an association, club, or society that operates for social welfare, recreation or pleasure, civic improvement, or any other purpose aside from generating a profit for its owners (Canada Revenue, 2001).

Volunteer: In this study, the definition of volunteerism coincides with Snyder and Omoto's (2008) defining features of volunteering. That is, volunteerism is a deliberate choice made by an individual to provide a service to others over time without any monetary reward and through a formal organization.

Volunteer Leader: An individual who carries a formal title in a nonprofit organization denoting a leadership role and includes managers despite the clear differences between the two roles.

Youth: For the purposes of this research, youth has been defined as up to and including the age of 34. The primary reasons for this is two-fold: one, it is the median age of the sample, and two, it is one main age category that Statistics Canada has included in its analysis of volunteers across Canada. The construct of youth has not been defined the same way across Canadian, Albertan, or municipal nonprofit and government agencies (Calgary United Way, 2010). Others have used similar ages such as the Policy Research Initiative (PRI) in their study on Investing in Youth: Evidence from Policy, Practice and Research; they use between 15 and 34. While the Foreign Affairs and International Trade Ministries use

18-35 to define youth.

Outline of the Following Chapters

In **Chapter 2,** the theoretical foundations of this study are reviewed. In particular, a detailed analysis of scholarly works pertaining to organizational commitment and a synthesis of the literature on the conceptual and empirical relationships between the study variables (i.e. organizational commitment, GNS, VPS, and role clarity) is offered.

Chapter 3 provides a deeper look at the context surrounding the study population. In particular, the dearth of research, diversity, unique socio-political context, and factors related to Islamic religiosity. Furthermore, it provides a review of the conceptual differences between nonprofit organizations and volunteers ending with the benefits of utilizing localization and cultural adaptation to inform Islamic approaches to human resource management.

Chapter 4 details the research questions and the procedures used to collect and analyze the data. The mixed-method design was divided into four phases beginning with a pilot survey and interviews, followed by the refinement and dissemination procedures of the volunteer leader survey supplemented with qualitative interviews. Furthermore, how both sets of data were analyzed is discussed along with issues related to the evaluation of the credibility of the findings including external, construct, and conclusion validity.

Chapter 5 reports and discusses the results of the pilot interviews with thick descriptions of the lived experience of six VLNPIO as an important contextual background to this study. Furthermore, how it shaped the design of the study put forward. **Chapter 6** provides the results and answers three research questions using the quantitative and qualitative data retrieved while also providing explanations for interesting findings.

Chapter 7 provides a non-technical summary of the results followed by a discussion around each research question. It then lists some of the limitations of the study, followed by recommendations for practice, policy, and research. After the conclusion of this study, a brief epilogue brings this

dissertation to a close.

CHAPTER 2: SELF-DETERMINATION THEORY AND ORGANIZATIONAL COMMITMENT

In 2013, over 12.7 million Canadians volunteered about 1.96 billion hours of unpaid services, an unfortunate decrease since 2010 (Sinha, 2015). Drawing from the vast interdisciplinary research on nonprofit leadership, satisfaction, motivation, and organizational commitment has the potential to offer deeper insights and practical strategies on how organizations can prevent turnover and enhance the organizational commitment of their volunteers. However, this requires a deeper level of analysis since most of the research in the aforementioned areas have been derived from populations and contexts that are different from volunteer leaders of nonprofit Islamic organizations (VLNPIO).

To offer a deeper level of analysis, a bottom-up approach is taken to allow for analytical extrapolations from populations and contexts that have some similarity to volunteer leaders of nonprofit organizations. That is, the construct of organizational commitment is not only reviewed empirically, but also conceptually at the sub-dimensional level to explore active ingredients that can be examined in more detail to assess their universal qualities. By utilizing self-determination theory (SDT; Ryan & Deci, 2017), analytical extrapolations on certain universal factors are made. Thus, SDT is explained in detail and synthesized with organizational commitment to theoretically support the research hypothesis on the relationship between motivation, satisfaction, and organizational commitment.

This chapter also provides the theoretical support for the importance of a deeper understanding of cultural nuances in relation to motivation and organizational commitment. Additionally, SDT's six mini-theories are utilized to provide insight into various risk and protective factors to motivation as well as underlying mechanisms related to religious internalization. Risk factors are primarily associated with the thwarting of the three basic psychological needs. The feeling of control, failure, and rejection are associated with a reduction in one's sense of autonomy, competence, and relatedness respectively. Then, the potential negative impacts of high levels of volunteer commitment are explored and the chapter ends with a review of resiliency factors and the important role placed on the understudied area of spiritual

coping resources related to volunteers.

Definition, Dimensions, Measurement, and Outcomes of Organizational Commitment

Organizational commitment is multidimensional and positively associated with volunteer hours and duration of service (Vecina & Chacon, 2017). However, how it is defined and measured is not standardized. Over 30 years ago there were at least twenty-five different conceptualizations of organizational commitment with a great deal of redundancy (Morrow, 1983). More recently, Klein et al. (2012) reviewed the literature and concluded that a scholarly consensus is still far from reached on at least three aspects of organizational commitment: what it means, how it is structured, and how it is measured. These are primary areas related to construct clarity (Suddaby, 2010).

What Does Organizational Commitment Mean?

Organizational commitment is conceptualized in this study as the strength of a person's identification, involvement, and intention to remain in an organization (Porter, Steers, Mowday, & Boulian, 1974). As such, having a strong identification to the organization and its goals and mission is a key component (Mowday, Steers, & Porter, 1979). The rationale being that an individual whose own goals are congruent with that of the organization would likely be more inclined to maintain membership in order to achieve such goals. Mowday and colleagues also provide a logical process connecting behavioural and attitudinal approaches to understanding how this commitment develops. The behavioural phase involves a loop where the person invests in the organization with time and effort (amongst other things) which impacts beliefs and subsequent attitudes towards sustaining their activities and involvement in the organization.

What is missing from this explanation is what underlying mechanisms facilitate the connection between behaviours and attitudes which are more deeply explained in the section on SDT. In short, the cycle is similar to SDT's concept of internalization – the process by which a previously unmotivated activity can become internally motivated if three psychological needs are consistently satisfied. Otherwise, the individual would most likely leave the situation to satisfy their needs elsewhere. This

process of internalization will also be further detailed in the section on SDT.

How is Organizational Commitment Structured and Measured?

Conceptually, three main dimensions characterize organizational commitment according to

Mowday et al, (1979). They are:

(a) a strong belief in and acceptance of the organization's goals and values;
(b) a willingness to exert considerable effort on behalf of the organization; and
(c) a strong desire to maintain membership in the organization (p. 4).

In other words, the dimensions include identification, involvement, and loyalty. The conceptual link

between the predictor variables in this study and organizational commitment can be better appreciated

by looking at the dimensions, sub-dimensions, and item level of analysis of the modified scale used in

this study. The organizational commitment questionnaire used in this study consisted of nine items (see

Table 1 below) and was adapted for volunteers.

Table 1

Organizational Commitment Items and Sub-Dimensions

Item	Sub-Dimensions
I am willing to put in a great deal of effort beyond what is normally expected in order to help this organization be successful (item 1)	Exceptional Effort
I talk about this organization to my friends as a great organization to volunteer for (item 2)	Positive Communication with Friends and Others
I am proud to tell others that I am part of this organization (item 5)	
I would accept almost any type of volunteer assignment in order to keep volunteering for this organization (item 3)	Unconditional Role Acceptance
I find that my values and the organization's values are very similar (item 4)	Value Congruence
This organization really inspires the very best in me in the way of volunteer performance (item 6);	Inspiration
I am extremely glad that I chose this organization to volunteer for over others I was considering at the time I joined (item 7);	Loyalty with no regrets
For me this is the best of all possible organizations for which to volunteer (item 9)	
I really care about the fate of this organization (8)	Care about the Fate

A highly committed volunteer leader tends to enjoy a strong value alignment with the

organization and cares deeply about its fate and success (items 4 and 8). Furthermore, they also have a

definite desire to maintain membership in any position (item 3) and possess a sincere intention to

provide exceptional effort on behalf of the organization (item 1). Moreover, they believe that this

organization inspires the best in them as a volunteer (item 6). Finally, they not only have no regrets for

joining the organization above all others (items 7 and 9), but also communicate their passion for the

organization to friends and others (items 2 and 5).

Outcomes of Organizational Commitment

Organizational commitment has repeatedly been shown to be associated with positive outcomes

such as duration of service and number of hours served by volunteers. Vecina and Chacon (2017)

analyzed thirteen variables from four different traditional theories on volunteerism to predict duration of

service (dependent variable). Her exploratory study consisted of 700 participants from twenty-five

different nonprofit organizations and tracked them for seven years, thus making it one of the few studies

to analyze turnover over such a long period. The study revealed that 64% of the sample quit within the

seven years with an average duration of service of 19 months (SD = 18.90). The highest drop-out rate

was seen in the first and second years (17% and 11% respectively). Also, males tended to drop out 31%

more often than females. Age was negatively associated with turnover such that for every one unit of

increase in age, the probability of quitting decreased by 1.5 times. Furthermore, controlling for age and

sex, there was a negative association between turnover and organizational commitment as well as a

positive correlation with organizational commitment and hours spent volunteering. Although motivation

has been shown to be an outcome of organizational commitment, in this study it is hypothesized to be an

antecedent and will be further discussed in the next sections.

Motivation, Satisfaction, and Organizational Commitment

Although an in-depth review of motivation theories is beyond the scope of this chapter, it is

important to note some commonalities between motivation theories to showcase its clear differentiation

from commitment. In Diefendorff and Chandler (2011)., they explain that the basic assumptions

44

underlying motivation are that goals or desired end-states are not only often numerous but also interrelated (e.g. several reasons behind volunteering). Furthermore, goals are arranged along a hierarchy and reducing the discrepancy between the current situation and the end-state underlies this basic process. That is, since the discrepancy is associated with an unpleasant feeling, it results in motivation to reduce it. Thus, humans are in a constant state of either approaching a desired state or avoiding an unpleasant one.

Motivation is also conceptualized as an unseen force that functions to direct, energize, and sustain behaviour across changing contexts and over time (Ambrose & Kulik, 1999; Kanfer Chen, & Pritchard, 2008). This force can also range in terms of its stability, intensity, and duration. George and Jones (2000) assert that "any conceptualization of motivation must contain reference to its inherently subjective and changing nature" (p. 667). Thus, motivation is not only unseen and inferred from actions, but can change from moment to moment, unlike commitment which is considered to be more stable over time.

Motivation can also be looked at as the 'why' of behaviour which can be biological, emotional, psychological, social, and/or spiritual in nature (Diefendorff & Chandler, 2011). However, explaining behaviour from only one of these domains may offer some explanations but neglect important others. For example, the root cause of why people eat is to survive (a discrepancy reduction goal), but survival is not the only rational reason as many people also eat for pleasure and some starve themselves for religious purposes. Thus, the eating behaviour for all humans may have survival as a common denominator, but other reasons offer a more holistic understanding of the behaviour. The same multivariate logic applies to why people choose to volunteer. Furthermore, the multidimensional and hierarchical view of motivation and goals can be one simple explanation of why those who volunteer for religious reasons may commit despite not feeling satisfied; simply put, they have prioritized their religious goals over psychological ones. However, if this is the case, their organizational commitment may remain high, but their sense of engagement would likely suffer overtime.

The hypothetical constructs of commitment and engagement are not only distinct but also essential to understand in the context of volunteerism (Vecina et al., 2013). Whereas organizational commitment deals with the identification with, involvement in, and intention to remain with an organization, engagement is more related to positive emotions associated with the work (i.e. satisfaction), thereby making the intention to remain more likely. Furthermore, organizational commitment occurs due to an emotional bonding with the organization that is related to the acceptance of the organization's mission and values (value congruence). Whereas engagement deals with the positive affiliation with tasks and has been connected to concepts such as vigour, energy, and well-being at work (related to the inspiration sub-dimension). Simply put, organizational commitment keeps volunteers devoted to the organization while engagement keeps volunteers internally motivated and consequently dedicated to the work. SDT (Deci & Ryan, 1985; 2000; Ryan & Deci, 2017) provides the theoretical underpinnings that examine multiple types and dimensions of motivation while also offering insight into the underlying mechanisms related to sustained volunteering behaviour.

Self-Determination Theory

SDT is a motivation and personality theory that has seen tremendous growth since its development in the 1970s with a key focus on differentiating between extrinsic and intrinsic motivation (Deci, 1971, 1975; Lepper, Greene, & Nisbett, 1973;). In the 1980s, it was formally developed and accepted as a sound theory of human behaviour. The first of its mini-theories, cognitive evaluation theory (CET), has been heralded as one of the seven traditional theories on motivation in the workplace in a review on the trends of motivational research and organizational behaviour (Ambrose & Kulick, 1999). Furthermore, it is also one of the most widely cited theories of motivation (Diefendorff & Chandler, 2011). Today, it boasts thousands of studies promoting autonomously motivated or self-determined motivation as consistently being associated with higher degrees of engagement, improved subjective well-being, increased effort in the workplace, and other key indicators of healthy functioning and living (Ryan & Deci, 2017).

SDT rejects a unidimensional view of motivation and is primarily focused with the underlying mechanisms behind developing intrinsic motivation. These mechanisms include the satisfaction of three basic psychological needs (competence, autonomy, and relatedness) and provides deeper insight into the factors that enhance and diminish organizational commitment amongst volunteer leaders. While understanding the role of basic psychological needs is necessary, it is not sufficient to capture the full capacity of the theory. Rather, the basic psychological needs theory is one of six mini theories. Each mini theory explains different aspects and phenomena related to motivation relevant to this study with basic psychological needs playing a crucial role in all of them. In this section, relationship motivation theory is alluded to when discussing the relatedness need and is concerned with the quality of meaningful relationships. Then, cognitive evaluation theory explains the difference between internal and external motivation followed by organismic integration theory which situates external motivation on a continuum. Goals content theory and causality orientations theory are then connected to the process of internalizing religious beliefs and further discussed with respect to organizational commitment.

The schematic below (Figure 3) was adapted from Visser (2017) with permission as the original figure did not include the external, introjected, internalized, and integrated sub-types of extrinsic motivation.
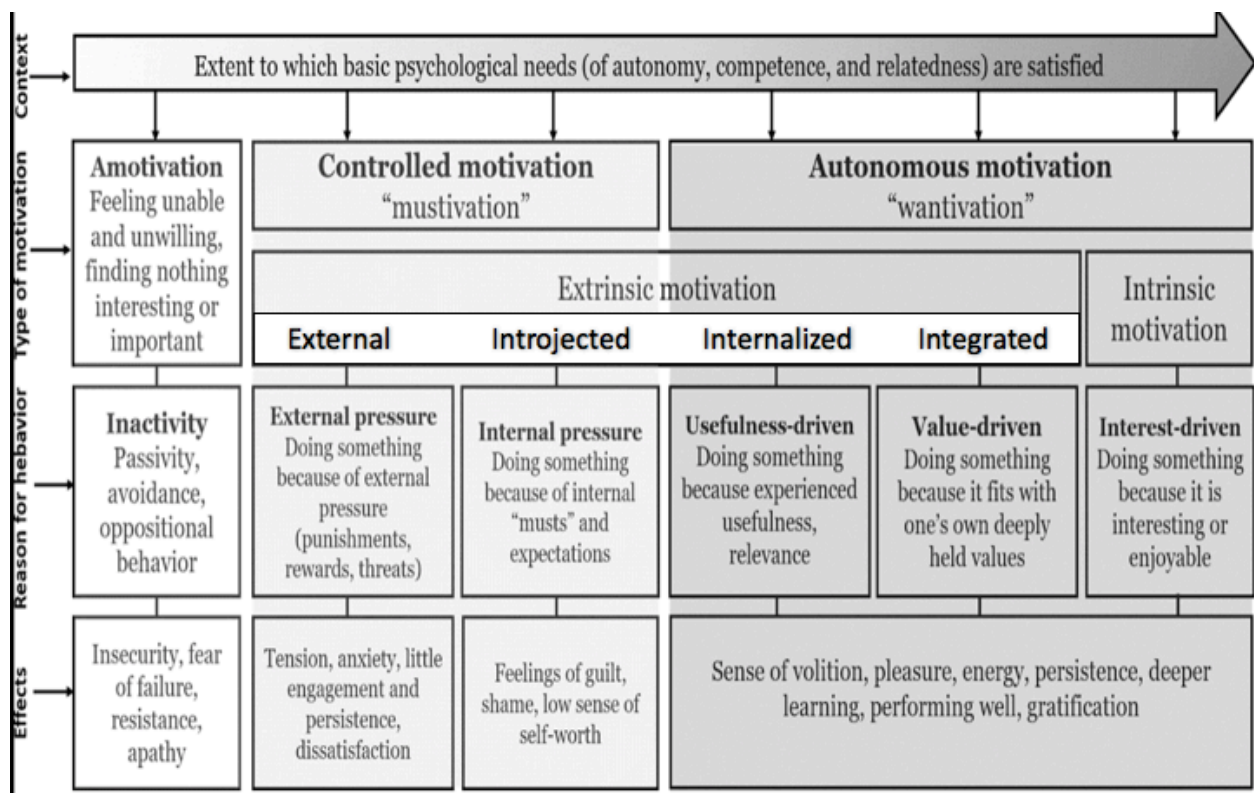
Figure 3. The SDT Motivation Continuum from Visser (2017). Reprinted with permission

Basic Psychological Needs Theory

At the core of SDT lies the basic psychological needs mini theory (Deci & Ryan, 1985; 2000). This mini theory holds that a fundamental belief regarding human nature is that all humans strive to satisfy the basic psychological needs of autonomy, competence, and relatedness. Thus, the needs are perceived as being innate and universal across cultures and sexes (Chirkov, Ryan, Kim, & Kaplan, 2003). Furthermore, the satisfaction of the three basic needs have been repeatedly shown to be associated with higher levels of work and volunteer engagement (Deci & Ryan, 2017).

The need for autonomy is categorized as an individual's need to experience a sense of choice in the decisions they make and control over their behaviours. The need for competence involves an individual's need to be able to successfully achieve goals and overcome challenges. Furthermore, the need for relatedness is defined by a need to be attached to and care for others and to be cared for by others. It is assumed that all three needs require fulfillment for an individual to optimally thrive and grow. For example, without autonomy, many behaviours that contribute to the other needs (competence

and relatedness) cannot be initiated (Ryan & Deci, 2017) leading some to label it as a meta-need (Assor, 2017). Some have also argued that a pre-requisite for commitment is that it is freely chosen otherwise it is not commitment but something else (Klein et al., 2012).

The philosophical view of human nature from this theory is that humans are volitional and naturally grow unless impeded. Deci & Flaste (1995) provide a fitting analogy to explain the role of the basic psychological needs in facilitating processes that lead to the positive outcome:

> "If you put an avocado pit in a pot of earth it will probably grow into a tree, because it is in the nature of avocados to do that . . . [But for that to occur] they need sun; they need water; and they need the right temperatures. Those elements do not make trees grow, but they are the nutriments that the developing avocados need, that are necessary in order for the avocados to do what they do naturally." (p. 98)

Thus, the three basic psychological needs are viewed as the factors that need to be satisfied in order for other natural processes to lead to psychological growth and health. That is, it is not the satisfaction of the needs that enhances positive outcomes, but rather they serve as nutrients to facilitate the natural development of human flourishing.

In the work and volunteer context, it is the satisfaction of these basic needs that have been repeatedly associated with optimal productivity (Ryan & Deci, 2017). Furthermore, different social contexts may enhance or thwart (i.e. control) the fulfillment of these needs (Deci & Ryan, 2000). If the needs of the individual are not satisfied in one context, they will be more likely to leave the situation to satisfy the needs elsewhere (e.g. join a different organization to volunteer for or go fishing). This proposition has been shown in both for-profit and nonprofit sectors and amongst paid employees and volunteers (Rhoades, Eisenberger, & Armeli, 2001; Frone, 2000; Gagne, 2003). For example, employees whose values and skills aligned with the organization and the job requirements have been shown to have higher general need satisfaction associated with higher organizational commitment and work engagement (Greguras & Diefendorff, 2009).

In Gagne (2003), an autonomous supportive work environment was defined as one that fulfilled all three basic needs. The study was conducted on a sample of volunteers and had shown that turnover

was negatively related to autonomous supportive work environments. Needs satisfaction has also been positively related to several other outcomes including organizational commitment (Gagne & Deci, 2005). In one rare study on Canadian volunteers (as most are on Americans), satisfaction of the needs had a positive impact on job satisfaction and also demonstrated that those with satisfied needs tended to have less turnover intentions (Millette & Gagné, 2008). A more detailed examination of each of the needs and the social context (i.e. perception of the behaviours of others) that tend to enhance or thwart them is put forth next.

Autonomy and Control

The need for autonomy is categorized as an individual's need to experience a sense of freedom in the decisions they make and ownership over their actions (Ryan & Deci, 2017). Giving people a choice and the rationale behind a specific task along with opportunities to be creative while acknowledging the importance of their perspectives are the interpersonal behaviours that support autonomy (Mageau et al., 2015). Whereas controlling behaviours such as intimidation, coercion through external rewards, and making demands without any rationale tend to thwart autonomy (Bartholomew, Ntoumanis, & Thorgenson-Ntoumani, 2009).

It should be clear that the definition of autonomy in SDT is not synonymous with independence or separation from others. Rather, it is more synonymous with terms like volition, self-regulation, self-organization, and self-determination. Thus, being autonomously dependent is not a contradiction. This is important to note as some have incorrectly challenged the entire theory's ecological validity as they claim that autonomy is more valued by individualistic societies and so it should not be generalizable to collective societies (Iyengar & DeVoe, 2003). In fact, this controversy is so alive that some have initiated empirical studies to compare SDT's construct of autonomy with other more individualistically defined concepts. Not only was a clear differentiation found, but the SDT construct was shown to be the only one more positively associated with well-being (Van Petegem, Vansteenkiste, & Beyers, 2013). The terms "individualism" and "collectivism" are often used to refer to individual or cultural value

systems that give priority to individual choice, freedom and independence, or group membership, identity and goals, respectively (Oyserman et al., 2002). Those who value collectivism give preference to shared goals and thus are heavily influenced by duty and obligation to their in-groups. Those with individualist orientations give preference to personal goals and value more independence. However, both are assumed to value autonomy but perhaps for different socio-cultural reasons.

Autonomy as defined by SDT has been shown to be a universal phenomenon that if satisfied would lead to increased functioning and well-being across cultures (Ryan and Deci 2017). Other cross-cultural studies showed similar results in the US, China, Peru, and Belgium (Chen et al., 2015), Brazil (Chirkov, Ryan, & Willness, 2005), Bulgaria (Deci et al, 2001), and Japan (Church et al, 2013). Recently, a meta-analysis was conducted to examine the relationship between autonomy and subjective well-being from 36 independent samples with a total of 12,906 participants (Yu, Levesque, & Maeda, 2018). To challenge the cross-cultural validity argument, these researchers conducted random-effects analyses on 22 samples from the United States and 14 from East Asia. The results demonstrated that autonomy has a moderate and positive relationship with subjective-well-being ($r = .46$, $p < .001$) and also showed that a difference between the US and Asian samples was not statistically significant.

Others studied the autonomy construct on cultural internalization in the US, Korea, Russia, and Turkey and found similar positive results on subjective well-being (Chirkov, Ryan, Kim, & Kaplan, 2003). Save Turkey, most of the studies were conducted on non-Muslim majority countries. Thus, Muslim populations may not have been properly represented in the cross-cultural validation studies of SDT's autonomy construct, pointing to another potential benefit from this study.

Competence and Failure

The need for competence involves an individual's desire to be able to successfully achieve goals and overcome challenges (Deci & Ryan, 2000). Competence is also widely studied and less controversial than autonomy as being an essential component of human development and functioning (Bandura 1977; Baumeister & Leary 1995). The perception of others having positive expectations, belief

in their competence, encouraging development, and receiving positive feedback can increase the need for competence (Sheldon & Filak, 2008). However, holding negative expectations of their competence and ability to change for the better, along with focusing on faults, would effectively hinder one's sense of competence and increase their sense of failure.

With respect to workplace behaviours, activities such as promotions (Benkhoff, 1997), involvement in decision making (Porter et al., 1974; Mowday et al., 1982; Beck & Wilson, 1997), and positive feedback on performance (Mathieu & Zajac, 1990) are all conceptually linked to competence and empirically contribute as factors associated with higher organizational commitment. Ultimately, being provided with positive feedback is the trademark in competence-related issues.

Relatedness and Rejection

The need for relatedness is defined by a need to be attached to and care for others and to be cared for by others (Deci & Ryan, 2000). Ryan & Deci (2017) acknowledge that many psychological theories support the importance of belonging for human flourishing, but add that "beyond these extrinsic benefits, feeling relatedness with others is an intrinsic and basic psychological need —something proximately valued for its own sake" (p. 294). In their relatedness motivation theory, the last of the six mini-theories to be developed, they focus on the importance of close and meaningful relationships with friends and loved ones with ample support on how the satisfaction of this need leads to multiple wellness indicators (La Guardia & Patrick, 2008). With respect to behaviours that enhance or diminish relatedness, being available for support and showing sincere individual concern increases relatedness whereas feeling rejected by others who are often unavailable, distant, cold, and essentially bad listeners would thwart relatedness (Sheldon & Filak, 2008).

Despite appearing to be opposites of one another, needs-supporting and need-thwarting behaviours have been examined and shown to be distinct with the possibility of the behaviours being done at the same time (Chua, Wong, & Koestner, 2014; Vansteenkiste & Ryan, 2013). Nonetheless, positive outcomes on performance and persistence have been demonstrated by need-supportive

behaviours while need-thwarting behaviours are associated with the increase of depressive and anxiety symptoms (Assor, Vansteenkiste, & Kaplan, 2009; Soenens et al., 2008; Yli-Piipari, Watt, Jaakkola, Liukkonen, & Nurmi, 2009).

Basic Needs Satisfaction Applied to Volunteer Leaders

One fundamental aspect of leadership that has been suggested by several scholars is the fulfillment of the needs of followers (Bono & Judge, 2003; Gagné, 2003). Furthermore, leadership that is inspirational, supportive, and empowering while also providing a sense of direction for the followers has the potential to enhance feelings of autonomy, competence, and relatedness in organizations (Bass & Riggio, 2006); which in turn can impact retention, effort and longevity of volunteer service (Clary et al., 1998; Deci & Ryan, 1985, 2000).

Indeed, the satisfaction of the basic needs mediates the role between transformational leadership and performance and may also explain the major difference between transformational and transactional leaders (Kovjanic., Schuh, & Jonas, 2013). The former display need-supportive behaviours whereas the latter focus more on external rewards and punishments. Consequently, researchers have also shown that perceptions of lack of organizational support (Rhoades, Eisenberger, & Armeli, 2001) and conflicts with leaders in the organization (Frone, 2000) were both negatively related to volunteer turnover.

Thus, what a leader does or does not do has implications on factors that influence or thwart organizational commitment. Despite the numerous factors that contribute to volunteer retention that are related to the actions or inactions of the leader, the overwhelming majority of motivation and retention studies in the nonprofit sector research focus on the volunteer and/or the impact of the leader on the volunteer. However, since volunteer leaders are positioned at different levels in nonprofit organizations, it could be that such studies are indeed applicable to volunteer leaders not considered top executives. However, other more unique aspects related to volunteer leaders may be promotions, increased decision-making powers, and ongoing feedback – all factors heavily related to basic psychological needs.

Being involved in the decisions of an organization is one role commonly played by volunteer leaders and can be related to all three needs. It is also a role that may set them apart from general volunteers. Being able to make decisions in the organization can be a powerful tool to demonstrate to a volunteer leader that they are trusted to be autonomous. Furthermore, when working as part of a team and having your input valued, it can increase one's feelings of competence and relatedness with others. When ongoing constructive and positive feedback is part of the process, then the trifecta of needs would likely be satisfied. However, since the perception of these needs being satisfied or thwarted is not stable (as they are sensitive to fluctuations), the other mini-theories are needed to provide more thorough explanations on the factors that influence different types of behavioural regulation that lead to organizational commitment.

Cognitive Evaluation Theory: Quality of Motivation

Exploring the factors that foster and thwart intrinsic motivation is the main focus of cognitive evaluation theory. This mini theory led to an explosion of new questions, hypotheses, and subsequent studies (Ryan & Deci, 2017). Intrinsic motivation is driven by internal factors such as perceiving the activity to be enjoyable, interesting and being in-line with one's sense of self, whereas extrinsic motivation is connected to external rewards.

Simply put, motivation can change across contexts and is based on multiple factors. Volunteers are often assumed to engage in activities volitionally which may seem to be driven by intrinsic motivation, but studies show that various factors related to the environment can also enhance or impede intrinsic motivation (Gagne, 2003; Gagne & Deci, 2005; Millette & Gagné, 2008). These factors can be classified as social contextual and intrapersonal, and can include punishments, rewards, and organizational controls (e.g. deadlines).

Further, the motivations behind becoming a volunteer and persisting as a volunteer have been shown to be different (Pearce, 1993; Millette & Gagné, 2008) and thus adds to the complexity of understanding motivation as a dynamic construct. From an SDT perspective, motivation can shift from

being internal, to external, and lead to amotivation (absence of motivation). The process by which this shift occurs is explained by through the frustration of the basic psychological needs. That is, when a person's basic psychological needs are subjectively thwarted, it results in a change in the quality of motivation with higher degrees of frustration leading to the undermining of intrinsic motivation (Ryan & Deci, 2017).

Although both internal and external motivations exist, external motivation is not always about punishment and rewards, and does not always lead to negative outcomes, but rather is situated along a spectrum. As SDT was developing, the authors dug deeper into understanding this phenomenon deeper which developed into the next mini theory: organismic integration theory.

Organismic Integration Theory: Wantivation and Mustivation

Organismic integration theory expands the understanding of extrinsic motivation. It describes each type based on its forms and offers reasons behind the regulation behaviour, impairments, and effects (Ryan & Deci, 2017). In general, external motivation would drive behaviours to be done for instrumental reasons or in order to get something out of it. However, this instrumentality has different forms. These forms range on a continuum from external to internal and include four distinct categories. They are external regulation, introjection, identification, and integration (Ryan & Deci, 2000).

The primary reasons people operate on external regulation are punishment and rewards in the environment. These external pressures often lead to negative emotions and attitudes of dissatisfaction. The introjected type is still a type of pressure but is more internal. That is, it can be seen in people engaging in behaviours out of obligation or because they have to rather than because they want to. Vansteenkiste's (2013) coined term "mustivation" combines both external and introjected styles of regulating behaviour as being a product of external control with the reason for the behaviour being due to pressure or obligation, internally or externally.

For example, a volunteer leader who attends a board meeting because it is a policy to attend to remain a leader or only because of the food provided is operating on an externally regulated type of

55

motivation of behaviour. The resulting effects are eventually tension, anxieties, reduced engagement, and dissatisfaction. However, if they attend because they feel others will perceive them in a negative light for being absent or because they promised and now must fulfill the promise, then they would be internalizing the external pressure and would thus be operating on an introjected regulation of behaviour. For introjected regulation, "the prototypical examples are contingent self-worth (pride) or threats of guilt and shame" (Deci & Ryan, 2000, p. 236).

Another volunteer leader may attend the meeting because they perceive the value in it or cleans up after an event not because they enjoy it, but rather feels like this is their purpose. That volunteer would be said to be regulating their behaviour more internally. Vansteenkiste (2013) used the term "Wantivation" to cover the other two more internalized forms of regulation. They are identified regulation (e.g. usefulness driven), and integrated regulation (e.g. purpose or value-driven). Integrated regulation integrates the identified behaviour into one's existing values or self. Both identified and internalized regulations of behaviour tend to have positive outcomes such as feeling a sense of volition, engagement in the activity, and vitality, even if not totally intrinsically motivating.

Despite 'wantivation' being internalized, it is still considered to be external regulation as intrinsic motivation is purely interest-driven and done because it is enjoyable or interesting. Most volunteer activities may not be inherently fun and often stressors in the environment or emotional or psychological wounds lead to a reduction in satisfaction and commitment. This phenomenon can be explained by this mini theory as one moving from intrinsic motivation to external motivation due to a reduction in one or more of the basic psychological needs.

SDT researchers have developed a family of self-regulation measures with ample empirical evidence for their validity and reliability (Ryan & Connell, 1989). The measures provide a relative autonomy index derived from four sub-scales (external, introjected, identified and intrinsic). This family includes a range of important life domains including but not limited to learning, health, pro-social

behaviours, and religion (Ryan & Deci, 2017). Quite relevant to this study is the deeper understanding of religious internalization and how it relates to organizational commitment.

Religious Internalization

The concept of internalization is not only applied to work and the volunteer context but has also been analyzed from a religious perspective. The Christian Religious Internalization Scale (Ryan, Rigby, and King, 1993) has been developed using an SDT framework with positive reviews by others (Hill & Hood, 1999). Although it is intended for a Christian population, it can easily be adapted to Muslims and any other religious group. The questions are meant to inquire about the reasons behind certain behaviours such as helping someone in distress. The options include responses such as "I'd get in trouble if I didn't, I'd feel bad about myself, because I want people to like me, it's important, or because its satisfying to help others". One can see the face value of how answers related to avoiding punishment or negative feelings are introjected while valuing the activity or doing it for the pleasure of the activity itself is more internalized.

Others have also studied such religious orientations most notably Allport and Ross's (1967) intrinsic-extrinsic model. A simple rendition of this model is that some people worship God to serve Him (intrinsic) and others worship so God can serve them (extrinsic). Kirkpatrick and Hood (1990) further divided Allport's extrinsic religious motivation into extrinsic-social orientation and extrinsic-personal orientation. The former refers to the sense of comfort, security, and protection a person gets from being religious while the latter is about the social contact. Neyrinck, Lens, Vansteenkiste, and Soenens (2010) looked at Allport's orientations from an SDT lens and others have identified that religious practices can be distinguished based on controlled and autonomous forms of motivation (Ryan, Rigby, & King, 1993; Soenens et al., 2012). Furthermore, Abu-Raiya and Pargament (2011) also identified that studies that measured intrinsic religiousness (as measured by both Allport's model and SDT) were consistently positively correlated to measures of health and well-being in Muslims while also being negatively related to negative health outcomes.

Autonomous religious motivation can also be a positive force in overcoming social problems related to prejudice. Allport's (1979) definition of ethnic prejudice has been widely used in the social sciences literature. He states that prejudice is "an antipathy based upon a faulty and inflexible generalization" (p. 9). Allport's seminal works on religious motivation were, in fact, conducted for the purposes of expanding his notable work on prejudice. SDT's work applied to religious motivation can also help us to understand sources and solutions to Islamophobia a little deeper. With respect to introjected religious motivation, one study demonstrated that Italian Catholic negative views of Muslims (i.e. anti-Muslim prejudice) were related to an introjected religious motivation while the opposite was true when the motivation was more autonomous (Brambilla, Manzi, Regalia & Verkuyten, 2013).

However, without understanding the role values plays in the types of religious internalization, important factors may be neglected. In other words, since most religions tend to promote the value of love for others, one would expect those who identify as being religious to be more tolerant of others. However, some research has demonstrated that people who are more religious tend to be more bigoted (Batson, Schoenrade, & Ventis, 1993). Explaining this contradiction provided the impetus behind Brambilla et al.'s, (2013) study and resulted in differentiating between conformity and pro-social values; with the former being associated with intolerance and the ladder with acceptance. The reason for conformity being connected to introjected religious motivation is "because this type of religious belief is predominantly based on approval of others" (p. 489). Thus, a proper understanding of positive and negative styles of religious internalization requires deeper probing into the world of values; by doing so, values can be situated along a spectrum ranging from externally controlled to volitionally chosen. Values that are based on internal or external pressure would thus be expected to have more undesirable outcomes while those that are more autonomous in nature would more likely have positive and pro-social outcomes. Thus, without a deeper understanding of the nuances and dimensions of religiosity, studies that utilize only one-dimension may explain and illuminate as much as they obscure and neglect the role of religiosity (for better or for worse) in the lives of its adherents.

58

Goal Contents Theory & Causality Orientations Theory

Although regulation of behaviour from an internal or external force is useful, the picture is incomplete without also considering intrinsic and extrinsic aspirations related to life goals. This is the core concern of goal contents theory (Deci & Ryan, 2000; Vansteenkiste, Niemiec, & Soenens, 2010). These final two theories provide the theoretical explanation for how perceptions of negative behaviours from others can be internalized or managed as a fundamental aspect related to resiliency. Furthermore, given the high value people place on their life goals, it may provide an indication of how volunteer leaders could be more likely to lose their value alignment with the organization if they perceive it to no longer serve their life goals.

Generally speaking, goals can be distinguished as intrinsic and extrinsic with the former usually facilitating the satisfaction of basic needs and its association with more optimal states of well-being (Niemiec, Ryan, & Deci, 2009). Niemiec and colleagues demonstrated that even the achievement of extrinsic goals was associated with negative feelings despite being seen as a form of success. Both cognitive evaluation theory and organismic integration theory posit that intrinsic motivation is impacted by social-contextual forces and internalization processes of external motivation. Organismic integration theory brought the individual differences in how people regulate their behavior to the fore.

Causality orientation theory is primarily concerned with diverse motivational styles also related to individual differences but more focused on "motivational sets or characteristic ways of perceiving and organizing motivationally relevant perceptions and information" (Ryan & Deci, 2017, p. 217). These orientations are impersonal, controlled, and autonomous causality orientations. People with autonomous causality orientations tend to focus on aspects of the environment that facilitate their basic needs and are associated with more positive outcomes. They also tend to use identified, integrated, or intrinsic styles of behavioural regulation. Simply put, this would be akin to a volunteer who tends to focus on the positive aspects of their experience and has the resilience to cope with stressors. This orientation is associated with higher satisfaction of all three basic needs. Those with a controlled causality orientation, tend to

operate on more externally controlled and introjected styles of behavioural regulation. That is, they are more likely to be impacted by controlling mechanisms such as rewards and other pressures. Although they may feel their sense of competence and relatedness is high, this orientation is mainly differentiated from the previous one on the thwarting of the autonomy need. The impersonal orientation would indicate someone who does not believe they have any impact on outcomes or to cope with stressful situations and is associated with the thwarting of all three basic psychological needs.

As the researchers continued to expand the theory, they repeatedly saw that the three basic psychological needs reinforced intrinsic motivation, more internalized types of extrinsic motivation, as well as causality orientations that were more autonomous – all leading to positive outcomes in functioning and well-being across a range of domains (Ryan & Deci, 2017). Thus, by utilizing the measurement of the basic psychological needs, not only can it provide direct influence on organizational commitment in VLNPIO but it can also be analytically explored to indicate the likelihood of other regulatory mechanisms at play through the other mini theories.

In the next section, the theories discussed are synthesized with the dimensions of organizational commitment to demonstrate the conceptual link further and to extrapolate interpersonal and intrapersonal factors that are associated with the enhancement or decline of organizational commitment.

Synthesizing Self-Determination Theory and Organizational Commitment Dimensions

Although most studies on volunteer motivation focus on the reasons why people choose to volunteer in the first place (Wilson, 2012), the reasons for initiating a volunteer trajectory and persisting as a volunteer can be very different (Haski-Leventhal & Bargal, 2008; Millette and Gagne, 2008). Thus, many have argued that more attention needs to be given to the organizational context in which the volunteering occurs to capture a more holistic view of factors that enhance engagement and commitment (Grube and Piliavin 2000; Haivas, Hofmans, & Pepermans, 2012; Wilson, 2012).

Van Schie, Guntert, Oostlander and Wehner (2015) characterized three important aspects of the organizational context to explain engagement and commitment in volunteers. They examined value

congruence, the motivational potential inherent in the activities themselves, and the extent of leader autonomy support as variables influencing intrinsic motivation which in turn influenced engagement. These intrapersonal and interpersonal factors are discussed next in relation to the sub-dimensions of organizational commitment and in connection with SDT.

Intrapersonal Factors: Identification, Value Congruence, and Loyalty

Organizational commitment has been shown to increase both volunteer hours served and duration of service (Einolf & Yung, 2018; Vecina & Chacon, 2017). Both SDT and role identity theory (Grube & Piliavin, 2000) can provide theoretical explanations for how the value congruence dimension of organizational commitment leads to positive outcomes.

Role identity theory posits that a volunteer can develop different identities as a result of interpersonal relationships (direct interactions and perceived expectations) which become internalized and over time, as this internalization process ensues, the external influence from others takes a less salient role. Instead, it is the role that has been integrated into the volunteer's self-concept that regulates future behaviours. SDT defines the internalization process in a similar way and adds that the mechanisms for internalization are found in the satisfaction of the three basic psychological needs. From both the Role identity theory and SDT perspectives, the initial choice to volunteer may be externally driven (by others) but as the volunteer continues to engage in volunteering, they become more committed to the organization through various mechanisms.

Some have also explained that value congruence is internalized to facilitate a role identity in the volunteer which is, in turn, associated with the increased number of hours dedicated exclusively to the organization (Stryker, 1980; Grube & Piliavin, 2000). Furthermore, the development of this role identity is predicated on the social context in which the volunteering is carried out as well as perceived expectations which are also essential to understanding sustained volunteering (Callero, Howard, & Piliavin, 1987; Grube & Piliavin, 2000; Piliavin, Grube, & Callero, 2002).

61

However, some have argued that just one identity doesn't quite give the full picture. For example, Gronlund (2010) identified five different types of role identities distinguished by the values they espouse and included a faith-based and community identity with the expression of religiosity, bearing witness, and having a calling as key descriptors. As for the community identity, it includes loyalty, solidarity, communality, and generativity. Thus, a faith-based and community identity can be considered sub-types of the role identity and related to the loyalty dimension of organizational commitment that emerges from the values dimension.

Loyalty can also be inferred from how a volunteer speaks about the organization to outsiders and can be connected to intrinsic motivation. This is important as it may be the only directly observable behaviour that can serve as an indicator to organizational commitment as the others relate to unobservable attitudes and intentions. In Gagne et al. (2014) the multi-dimensional work scale utilizes how one speaks about the organization as a key factor related to intrinsic motivation.

Interpersonal Factors: Leader Autonomy Support and Inspiration

Leader autonomy support is "characterized by leaders who take interest in the perspectives of their employees, provide opportunities for choice and input, encourage self-initiation, and avoid the use of external rewards or sanctions to motivate behavior" (Reeve, 2015, p.1). This is quite similar to what was discussed earlier regarding needs-supporting behaviours. In a recent meta-analysis of 72 studies (N = 32,870) reviewing the impact of self-determined motivation on employees, it was demonstrated that leader autonomy support is positively associated with engagement and negatively associated with distress in the workplace (Slemp, Kern, Patrick, and Ryan, 2018). Studies have also shown the distinct and important role played by volunteer managers on factors that enhance organizational commitment in volunteers. However, these managers are often paid staff of nonprofit organizations which is patently different than volunteer leaders supervising other volunteer leaders and should be interpreted with caution (Boezeman & Ellemers, 2007; Grube & Piliavin, 2000; Millette & Gagne, 2008).

Furthermore, aside from paid and unpaid leaders, there are several other differential features when researching volunteerism in the nonprofit sector which will be more detailed in the section defining the diversity within nonprofit organizations. Given the impact autonomy supportive behaviours can have on the basic psychological needs, it can be reasonably assumed that the studies demonstrating its importance in the for-profit sector would apply to volunteer leaders as well.

Volunteer Position Satisfaction, Role Clarity, and Organizational Commitment

The first section of this literature review aimed to provide the conceptual link between motivation (from an SDT lens) and organizational commitment, alongside evidence to support part of the hypothesis of the first research question. Furthermore, since SDT is particularly concerned with how social-contextual factors support or thwart people's thriving through the satisfaction of their basic psychological needs, the review also provided the impact that the perception of need-supportive and thwarting behaviours can have on the motivation and subsequent commitment of volunteers. In this section, satisfaction and role clarity are reviewed in their relation to organizational commitment followed by the control variables used in this study.

Volunteer satisfaction has been repeatedly cited as being positively related to behavioural indicators emerging from organizational commitment such as effort (time spent), longevity, and intention to persist in volunteering (Chacon et al., 2007; Cheung et al., 2006; Clary et al., 1998; Finkelstein 2008; Finkelstein et al. 2005; Galindo-Kuhn & Guzley 2001; Omoto & Snyder 1995; Penner & Finkelstein 1998). Volunteer satisfaction has been measured as a single item in many studies despite the debate on single-item constructs (Chacon et al., 2007; Tschirhart et al. 2001; Hager, & Brudney, 2015), whereas others have developed multi-factor scales (Galindo-Kuhn & Guzley, 2001). A meta-analysis was conducted examining organizational commitment and 48 different variables across 174 samples (Mathieu & Zajac, 1990), including job satisfaction. Job satisfaction was further divided into intrinsic ($r = .595$) and extrinsic satisfaction ($r = .167$) with the former having a remarkably higher association.

Studies have also emphasized the importance of matching the motivations to volunteer (i.e. antecedents) with the experience to enhance volunteers' satisfaction and ultimately, their retention (Clary et al., 1998; Tschirhart, Mesch, Perry, Miller, & Lee, 2001; Stukas, Worth, Clary, & Snyder, 2009). In this case, motivation matching serves as a mediator to satisfaction, which then relates to retention. However, this is not as straightforward as it seems. For example, if a volunteer wanted to serve in order to meet new people (initial motivation), then based on the previous concept of motivation matching, organizational leaders would be wise to ensure that this motivation is being met for this volunteer to increase their retention. However, the conceptual point that links retention and motivation may not hold since volunteers who achieve their external motivation (i.e. meeting new people, mandatory hours) may leave precisely because their initial intention has been met. Therefore, it is important to recognize that two people may volunteer for entirely different reasons, these reasons may change over time, and various factors can contribute to why they commit to the organization beyond the achievement of external motivations.

Role clarity has also shown positive associations with organizational commitment (Sakires, Doherty, & Misener, 2009; Nettting 2008; Haski-Leventhal et al., 2017). In the extant literature on human resource models of volunteering, role clarity is certainly an important factor. However, playing multiple roles is not uncommon in faith-based organizations and rather than being a challenge "boundaries created by roles appear to be less important than pragmatically responding to human needs" (Netting, O'Connor, Thomas, & Yancey, 2005, p. 179).

Given that GNS has been shown to be associated with organizational commitment, and that volunteer satisfaction and GNS are also positively correlated (Millette & Gagne 2008), coupled with the association with role clarity, it can be theoretically assumed that putting these variables together in the study should result in statistically significant and positive results on organizational commitment. In the next section, effort, age, and sex are discussed as three of the four control variables; the final one, organization type, is discussed in Chapter 3.

Control Variables

Demographics allow for a portrait of the nature of a sample, comparisons to the population as a whole, and further analysis of the sub-samples of the dataset (Field, 2009). Many studies have shown sex, age, life stage, race, immigration status, education level, employment status, and income as factors where statistically significant differences related to volunteer commitment have been shown (Einolf, 2010, Musick & Wilson, 2008; Mohammed & Eleswad, 2013; Griffith, 2010; Eagly, 2009; Foster-Bey, 2008; Rotolo, Wilson, & Hughes, 2010; Boyle & Sawyer, 2010; Kazemipur, 2011; Huang, van den Brink, & Groot, 2009). However, these studies do not necessarily provide insight into factors that relate to the commitment of volunteer leaders. Thus, providing additional controls are necessary to differentiate between the highly committed and others to provide deeper insights into the range of factors that influence organizational commitment. The objective of the next section is to first quantify what it means to be highly committed before reviewing the limited literature on highly committed volunteers.

Controlling for Effort: What does it Mean to be Highly Committed?

The number of hours served over the course of 12-months is how Statistics Canada collects standardized data on volunteerism across Canada (Sinha, 2015). The average number of hours served in 2013 was 154. Canada's top volunteers contributed at least 169 hours in 2013, 160 hours in 2010, 170 hours in 2007 and 179 hours in 2004. These top volunteers, while representing only one quarter of all people who do volunteer work through an organization, typically contribute more than 75% of all volunteer hours given to non-profit and charitable organizations (Sinha, 2015). Thus, relatively speaking, we can reasonably assume that in Canada, those who volunteer 372 hours a year or more are more likely to be classified as highly committed. Although weekly averages are listed in Table 2 below, it is not uncommon for volunteers to serve disproportionate hours during some weeks (e.g. major events, during holidays). We can also compare these statistics to other measures of highly committed volunteers based on the number of weekly hours served.

65

Table 2

Volunteer Hours and Rates of All Canadian Volunteers and Top Volunteers

	Population	Total Hours	% of Total	Yearly (Average)	Weekly (Average)
Total Canadian Population	29,188,000	-	-	-	-
Total Number of Volunteers	12,716,000	1,957,000,000	100	154	2.96
Total Top Volunteers*	3179000	1467750000	77	169+	> 3.25
First 10%	1271600	1,037,210,000	53	372+	> 7.15
Second 15%	1907400	489250000	25	169 to 371	
75%	9537000	450110000	23	1 to 168	

* Total top volunteers = top 25% = First 10% + Second 15%

In Windsor (2008), in one of the earlier studies focusing on highly committed volunteers, researchers measured hours served on a range with moderate to high being from '200 to 799' and '800 and above' being very high which is roughly an average of fifteen hours per week. Einolf and Yung (2018) recently reported on highly committed volunteers who dedicate about 10 hours a week for one organization in multiple roles including as volunteer leaders. Employment and Social Development Canada (2018) runs Canada's Volunteer Awards program which aims to recognize and award notable Canadian volunteers from a range of sectors and criteria. Although the primary criteria for almost all of the awards are related to impact rather than hours served, in at least one case 15 hours weekly' was listed as a high level of effort. Additionally, six to fifteen hours is also the mandated time required to volunteer in the US based Experience Corps program. This high commitment program focuses on older adults (50+) volunteering with younger populations (Hong & Morrow-Howell, 2010).

Taken together, the low end of high commitment would be considered about seven hours a week while the upper end appears to be fifteen hours a week. Although most studies on volunteers are cross-sectional, studies of this nature are deficient in providing a deeper understanding if they neglect the longitudinal aspect of volunteering. That is, I am concerned with sustained volunteering

rather than intensive volunteering, including duration of service in the analysis of the highly

committed volunteers is important.

Several authors have studied duration of service as an important variable in analyzing the effects

of organizational commitment. Vecina and Chacon (2017) use the concept of permanence to examine

why some volunteers endure over longer periods of time while others did not. She analyzed thirteen

variables (including organizational commitment) from four different traditional theories on volunteerism

to predict duration of service (dependent variable). Her exploratory study consisted of 700 participants

from twenty-five different nonprofit organizations and tracked them for seven years, thus making it one

of the few studies analyzing turnover over such a long period. The study revealed that 64% of the

sample quit within the seven years with an average of 19 months (SD = 18.90). The highest drop-out

rate was seen in the first and second years (17% and 11% respectively) and overall males tended to drop

out 31% more likely than females while age was negatively associated with drop-out rates (every one

unit of increase in age decreased the probability of quitting by 1.5 times). Furthermore, controlling for

age and sex, there was a negative association with drop out and organizational commitment (*HR* = .85;

95% *CI*: .77 - .95) as well as a positive association with organizational commitment and hours spent

volunteering (*HR* = .84; 95% *CI*: .75 - .93).

Socio-Political Factors Related to Age

In Canada, age has been looked at often and over time as a predictor for volunteerism (Sinha,

2015) but has not been examined in Muslim populations. When exploring the issues related to volunteer

retention in volunteers and volunteer leaders, it is important to note that the socio-political climate of the

day should not be understated (Denhardt et al., 2013). Although overgeneralizations should not be made,

Denhardt and colleagues have highlighted some assumed differences in motivation informed by both

socio-political and generational impacts.

For example, the baby boomers (people born between 1946 and mid 1960s) are assumed to have

been influenced by the Cold War and the Vietnam War. It is suggested that this group may be more

motivated by a commitment to organizations and motivated by praise and position in an organization. A change in the family structure was apparent in people belonging to Generation X (born in 1970s and 80s). That is, many belonged to dual income homes, which changed the family structure significantly. The assumption here is that Generation X may not trust large corporations; thus, independence and involvement are two key factors in their motivation. The Millennials (or Generation Y, born post 1980s) were reared in an information age with the Internet being perhaps the greatest change in society at the time. It has been argued that Generation Y would prefer work that provides meaning and makes a difference in society. Thus, giving rise to various socio-demographic questions such as current age, age and context they began volunteering, and whether their parents volunteered.

Moreover, Denhardt et al. (2013) explain that human life-cycle theories and generational differences should be considered with respect to motivations and needs of workers (including volunteer leaders). That is, young people, middle-aged men and women, and the elderly have been shown to have different abilities and value different things in relation to the services they provide. Rehberg (2005) distinguishes between the old and new volunteering phenomenon. Old volunteering is perceived as being motivated by a sense of belonging to an organization (usually a loyalty that is religious or political) as well as altruistic motives to contribute to the collective good. This type of volunteering has been associated with older volunteers. However, new volunteering is not necessarily focused on organization loyalty; rather volunteers tend to be selective in where they choose to work. Furthermore, they may "expect some personal benefit" (p. 109). This new age volunteering is also associated with younger volunteers.

From a SDT lens, old volunteering would be more associated with an autonomous form of regulation of volunteering behaviour and thus it can be expected that older volunteers would be more intrinsically motivated leading to higher degrees of organizational commitment. New volunteering is associated more with a controlled form of regulation of behaviour and younger volunteers may have less GNS and thus less organizational commitment.

Self-Determination Theory and the Highly Committed Volunteer Leaders

Einolf and Yung (2018) recently released one of the few studies on highly committed volunteers who dedicate about ten hours a week for one organization in multiple roles including as volunteer leaders. They interviewed twenty-five volunteers as well as nine of their managers to provide multiple sources of data to better understand the dynamics involved. They refer to these highly committed volunteers who provide quality service as "super-volunteers" (p. 2). Although their study was qualitative in nature, it does provide a few key insights that are relatable to this study.

First, they provided a comparable baseline on differentiating the top volunteers from the super-volunteers. In Canada, top volunteers would be considered highly committed and thus anything over 169 hours weekly would suffice, with those over 372 hours per week being considered super volunteers; they are, however, nonetheless under the same category. Although this study was conducted in the US (as most are), it nonetheless offers a foundation to build from.

One of the main conclusions from the Einolf and Yung (2018) study was that the primary motivation for these super volunteers was based on their values; thus, they intentionally chose organizations with high value congruence. However, values are not sufficient to differentiate the highly committed from everyone else as others have demonstrated the same predicament amongst general volunteers irrespective of the intensity of hours they dedicated (Musick & Wilson, 2007). Einolf and Yung (2018) argue that despite values being similar to other volunteers, the strength of the values in super volunteers was higher than regular volunteers, thereby suggesting that the quality of the values should be examined.

They also identified that the super-volunteers had more resources (e.g. time) and tended to be retired from positions that involved supervision, managerial, or highly skilled roles. In one study, although few demographic differences were found between volunteer leaders and residents, the leaders had a higher sense of commitment to the community, were more attuned to the community's needs, and had spent longer living in the community itself (Greenberg, 2000). Adding heritage in a community to

the range of variables may further differentiate the highly committed from the rest.

With respect to the volunteer experience related factors, when asked, the supervisors of these super volunteers explained that they had to dedicate extra time and attention to the super volunteers along with increased autonomy and flexible job descriptions and positions (often customized). Overall, respect, peer support, and connectedness were essential. These behaviours are in line with the competence, autonomy, and need-supporting behaviours discussed above, resulting from high leader autonomy support. As for the mechanisms underlying their high commitment, it is likely that their sense of internal motivation is in fact higher than other volunteers and can be more readily measured and influenced by behaviours from other organization leaders. These findings suggest that a look at motivation can be more revealing than the strength of values which may be hard to measure.

One reason for the difficulty is that values may be the aspirational goal that they chose to serve in the organization, but these goals often change during the experience (Millette & Gagne, 2008). Rather, the regulation of such high levels of commitment would be better understood through the satisfaction of competence, autonomy, and relatedness. The competence factor is clear as virtually all of the supervisors reported that they found the super volunteers to add great value in terms of capacity and, in some cases, specialized knowledge. The increased personal attention would help to explain the feedback that they would be given repeatedly to satisfy their need for competence while also indirectly adding to their sense of relatedness. Furthermore, the flexibility in coming and going, as well as how to do their job, is the hallmark of fostering one's sense of autonomy. Finally, super volunteers commented on the importance of peer relationships which was more directly in line with the relatedness factor of the basic psychological needs. In particular, peer support is one major factor that has been shown to be even more important than organizational support from superiors (Farmer & Fedor, 2001; Hidalgo & Moreno, 2009). What remains absent from the discussion here are the stressors that come with highly committed volunteer work: the focus of the next section.

Commitment Without Satisfaction: Can the Cost of Commitment Be Too High?

Volunteer leaders may enjoy many benefits with respect to satisfying their needs for autonomy, competence, and relatedness but SDT is not just about the facilitation of human flourishing. It also helps us to understand the dark sides of volunteering. That is, SDT "has historically dealt not only with growth and well-being but equally with the undermining, alienating, and pathogenic effects of need-thwarting contexts" (Ryan & Deci, 2000, p. 319).

Volunteers are far from being a homogenous group in terms of the amount of time they dedicate during their experience as evidenced by the category of top volunteers (Sinha, 2015). Utilizing time as a factor that indicates commitment has been done by many (Dorius & McCarthy 2011; Musick & Wilson 2008), but it has also been used as a stressor from a cost/benefit approach (Shye, 2010; Wilson, 2000) to understanding volunteerism (Vecina & Chacon, 2017). That is, the amount of time served as a volunteer naturally leads to a decrease in free time. The reduction of free time is considered one of the highest costs associated with volunteering (Haski-Leventhal, 2009).

The higher the commitment of a volunteer, the more likely any risks and costs associated with volunteerism are higher as well. Several costs have been identified in the extant literature including but not limited to reduced free time due to more hours engaged in the volunteer role (Dorius & McCarthy, 2011), longer durations of volunteering (Nepstad, 2004), thus foregoing other opportunities (Mische, 2001) as well as more pressure to engage in activities that have high stakes in the survival of the organization (Andrews et al., 2010; Kanter 1972). Less free time and higher levels of responsibility can be associated with many of the physical and emotional challenges that highly committed volunteers experience and should be taken seriously (Wiltfang & McAdam 1991).

High levels of volunteering may also cause the benefits to be undermined. In Windsor et al. (2008) they examined the relationship between well-being and volunteering. They identified that when volunteers approached high levels, the positive psychological well-being effect reduced. That is, those who volunteered more than 800 hours a year had lower psychological well-being likely due to the

71

obligation or burden of responsibility to keep supporting the underprivileged.

The highly committed volunteers dedicate so much time and effort to the service of others, often at the cost of their own personal development in terms of education and employment, and their social life (i.e. less time spent with families and friends; Corrigall-Brown 2012; Mische 2001; Nepstad, 2004). If the aforementioned is looked at as quality of life factors, it can be postulated that highly committed volunteers may be suffering, and thus high degrees of organizational commitment could likely be a factor in decreasing overall well-being and life satisfaction.

Subjective well-being is a construct that has been studied widely and is quite popular as a conceptualization of happiness in the field of psychology. In Diener (2000), happiness is inferred from how people affectively and cognitively evaluate their lives. The convention in past studies, measuring the affective component of subjective well-being, has been to use Watson, Clark, & Tellegen's (1988) *Positive and Negative Affect Schedule*. As for the cognitive component, the *Satisfaction with Life Scale* by Diener, Emmons, and Larsen (1985) remains the gold standard. These two are then combined to provide a total subjective well-being score which is then used to suggest general happiness.

The Basic Psychological Needs Satisfaction Scale (Deci & Ryan, 2000; Gagné, 2003) was derived from the BPNS at work scale and has been used in many studies to measure the cognitive component of subjective well-being using the *Satisfaction with Life Scale.* Even amongst notable demographics such as socio-economic status, GNS served as a mediator to lower levels of health complaints amongst this group, while controlling for age and sex (Di Domenico & Fournier, 2014). Although longitudinal studies have demonstrated that correlations between volunteering and better mental and physical health exist (Musick & Wilson, 2008), they tend to neglect the highly committed key volunteer leaders.

The impact on health outcomes of the highly committed are mixed. In the Experience Corps program, compared to a comparison group, positive health indicators were shown to be higher in the high commitment group compared to the new recruits who had yet to serve. This finding suggests a

positive relationship between high commitment and well-being (Hong & Morrow-Howell, 2010). However, in Windsor et al. (2008) they examined well-being and volunteering identifying that when volunteers approached high levels, the positive psychological well-being effect reduced. Perhaps a non-linear U shape curve shows the more proper relationship between volunteering hours and well-being, suggesting that a minimum and maximum threshold may exist.

However, despite such a cost, some studies have shown that more time spent volunteering is not considered a cost but rather a factor associated with commitment (Vecina, Dávila, & Chacón, 2005; Penner, 2002). The primary difference in these cases can be related to the perception of needs-support or need-thwarting behaviours of others in the organization, especially superiors. Thus, it is a matter of perception which can be changed with interventions. SDT offers one explanation for this apparent paradox. That is, if volunteers are having their basic psychological needs satisfied, then despite the stressors which are not perceived by the volunteer as costs, they will strive to persist in the volunteer activities as they are satisfying their needs. Furthermore, satisfied needs are an indication of more internalized regulation of behaviour which results in 'wantivation' or more internalized motivation and thus positive outcomes on well-being. On the contrary, those who continue to give many hours to volunteering, yet do not have their basic needs satisfied would more likely perceive the activity as a cost and if they persist, they will be operating on a type of 'mustivation' or external motivation. So, what keeps volunteer leaders so highly committed amidst added stressors that thwart the basic needs? This brings the review into the area of examining resiliency factors as an essential component contributing to organizational commitment in volunteer leaders.

Resiliency Factors: Turnover, Fit, Burnout, and Spirituality

Given the importance placed on volunteers in the nonprofit sector, volunteer turnover poses a serious problem for both the organization and society at large (Garner & Garner, 2011). Volunteer turnover is defined as a volunteer who leaves the organization and needs to be replaced (Skoglund, 2006). Rendering any training (if any) and resources invested in the volunteer void and adding to the

need for the organization to invest more effort and resources in recruitment and further training. Despite the added cost, very little has been done to investigate what root causes lead to turnover in volunteers leading some to draw from the voluminous literature on the role of environmental factors on burnout and strain in paid employees for answers (Scherer, Allen, & Harp, 2016).

Theories on the relationship between the person and their environment have been heavily studied since Lewin (1939) first introduced his theory of psychological forces. This theory postulates that the best way to understand behaviour is to not only look at the environment but also the person's perception of it. Scholars in the field of organizational psychology have repeatedly confirmed the importance of evaluating the perception of individuals at work leading to the domain of person-organization fit. Person-organization fit is a highly studied concept that assesses the degree to which an individual feels aligned with the organization (Greguras & Diefendorff, 2009). Others have added that this compatibility can be looked at deeper by looking at how various characteristics are well matched (Kristof-Brown, Zimmerman, & Johnson, 2005). The characteristics often analyzed for fit include values, goals, and needs with conclusive evidence to suggest that a good fit is associated with positive workplace and health outcomes while a poor fit is connected to negative physical, psychological, and emotional symptoms. Kim, Chelladurai, and Trail (2007) used both person-organization and person-task fit to predict retention intentions while also considering the relationship between the volunteer and the manager. They argued that to keep their volunteers, volunteer organizations need to focus on finding the right fit of the volunteer to the task, the organization, and management.

Two meta-analyses have been conducted demonstrating the relationship between person-organization fit, job satisfaction, intention to quit, and organizational commitment. In Verquer, Beehr, and Wagner (2003), person-organization fit was shown to predict lower turnover intentions, higher satisfaction, and increased organizational commitment. Whereas in Hoffman and Woehr's (2006) study, the lack of fit significantly predicted higher turnover, lower engagement, and diminished organizational commitment. Other studies demonstrated similar results while controlling for personality as measured

by the big-five (Tsai, Chen, & Chen, 2012) and cognitive ability (McCulloch & Turban, 2007). Kristof-Brown et al. (2005) reviewed six studies and showed poor organization fit to be connected to job strain. Although most of the studies in the meta-analyses are on paid staff, due to some underlying similarities, studies related to workplace engagement derived from the for-profit sector have been quite practical for the study of nonprofit sector volunteers (Vecina et al., 2012).

That being said, Scherer and colleagues (2016) recently examined the relationship between person-organization fit and intention to quit in a sample of 355 volunteers. What makes this study unique is its keen focus on the role of burnout and spirituality. They concluded that spirituality served to protect against the negative impact of poor organizational fit on burnout as well as weaken the impact of burnout on intention to quit. This led them to suggest that spirituality is a potentially important individual difference that serves as a "person-based coping resource" (p. 2). Although this study explains and enhances the important role of spirituality, the assumption that volunteers would not remain in the organization long enough to experience more serious conditions may not be applicable to volunteer leaders. That is, they state that the reason they used a narrow definition of burnout is because they assumed that "volunteers would quit before enduring long-term volunteer commitments that would produce cynicism, depersonalization, and other dimensions of burnout more characteristic of employees who often can't leave their organization" (p. 2). Thus, generalizing from this study may neglect the obligatory aspect of organizational commitment in highly committed volunteer leaders who may also feel that they cannot leave an organization.

Spiritual resources were also key to enhancing work engagement and preventing exhaustion in religious workers (Bickerton et al., 2014) as well as volunteers in disaster relief efforts such as hurricanes Katrina and Rita (Ai et al., 2013). This growing area of interest is essential to understand the valuable effect spirituality can have on a range of stressful situations (Emery, Wade, & McLean, 2009; Rupert, Miller, & Dorociak, 2015). Additionally, since spirituality is also highly related to intentions to volunteer (Einolf, 2013; Markstrom, Huey, Stiles, & Krause, 2010), others have also argued that various

conceptualizations of spirituality should be examined to determine how it can differentially impact outcomes including organizational commitment.

Furthermore, since value congruence is an important characteristic of person-organization fit as well as organizational commitment, then spiritual values should be added to the list of important measures to better understand factors that enhance and thwart organizational commitment. Currently, Statistics Canada (2013) has been repeatedly using the term "to fulfill religious obligations or beliefs" as one of the key motivators behind volunteering. Thus, to conclude the review on factors that influence organizational commitment, the difference between obligation and commitment will be explored while also suggesting alternative theories beyond SDT that can help to explain the phenomena.

Obligation and Commitment

Common psychological injuries such as failure and rejection (Winch, 2014) can be subsumed under negative emotions that thwart engagement because engagement also includes the absence of negative emotions such as frustration, stress, and anger (Vecina et al., 2013). Why volunteers commit despite feeling dissatisfied may have more to do with the dynamics between values, goals, and obligation rather than attachment to the organization. Thus, it is important to also consider the role of obligation in relation to organizational commitment, particularly in the context of volunteers who are not satisfied but remain committed to the organization.

Buchanan (1974) offered a definition to commitment that considers the obligatory aspect of behaving in a certain way which has an affective component along with subsequent rewards. The affective attachment with respect to organizational commitment would be to the organization but can also be connected to certain values or goals. As a result of that obligation, they may unconditionally accept any job to maintain membership, satisfied or not. Meyer and Allen (1997) differentiate these types of commitment as affective (want to) and continuance (ought to) commitment with the former being more associated with engagement and the latter with obligation.

Some evidence exists in the extant literature that stress on an organization impacts their volunteers and pressures them to serve more hours. However, many aspects of the negative side of volunteering are rarely studied (Brudney et al., 2016). Some research is available regarding conflicts between paid staff and volunteers as well as volunteers experiencing stress, strain, and burnout (Brodie, Hollebeek, Juric & Ilic, 2011). Otherwise, usually the challenges with resources and limited staffing of nonprofit agencies are the main concerns raised in studies (Grube & Piliavin, 2000).

Nonetheless, leaders of charities across Canada are worried that their services will be in higher demand, but a higher level of resources will not be available. One area of concern for Albertan leaders is the retention of volunteers and challenges with "available resources being outstripped by increasing demand" (Lasby & Marr, 2014, p. 1). Of the 1,698 respondents represented in the Alberta-based survey, half of the organizations did not report significant levels of stress, however, nine percent reported high stress and 41% reported some stress.

Furthermore, rugby coaches in Australia felt obligated to volunteer more due to the lack of volunteers willing to commit (Cuskelly, Taylor, Hoye & Darcy, 2006). Sharpe's (2006) research with a children's softball league suggested that attracting and sustaining volunteer involvement was a significant challenge for this volunteer-led league. Further, some research has shown that at high levels of volunteering, the psychological benefits of volunteering may be impaired because of the overbearing responsibility volunteers feel for the success and continuation of the causes and organizations they serve (Windsor, Anstey, & Rodgers, 2008). Thus, another implication of the volunteer shortage is that some volunteers (most likely often the leaders) may commit due to a responsibility to the community and despite feeling burdened (or possibly dissatisfied), they will nonetheless continue serving out of a sense of obligation (Hall et al., 2003, 2006).

What is not clear is whether this sense of obligation is associated with intrinsic or extrinsic motivation. For intrinsically motivated activities, rewards of participation come from engagement in the activity itself (Deci & Ryan, 1985; Mannell & Kleiber, 1997) and thus would be more aligned with

engagement without satisfaction as a necessary pre-requisite. In contrast, extrinsically motivated behaviour involves activity in which the incentive for participation is something external to the activity and can reflect varying degrees of choice (Ryan & Deci, 2000). For example, individuals who volunteer to help achieve a certain personal outcome are extrinsically motivated, as are those who volunteer only because there is no one else to take on a certain role. However, the first situation reflects a high degree of choice, while the latter reflects little choice. Thus, obligation may be more appropriately manifested as commitment or duty, and the degree of choice can help to distinguish between these two forms of obligation.

Differentiating Types of Obligation

From a Serious Leisure Perspective (Stebbins, 2000), obligation is also an important concept to apply to a comprehensive understanding of organizational commitment amongst volunteers. Obligation has been conceptualized as a feeling and some experience this feeling as part of their leisure pursuits while others consider it to be undesirable primarily because it reduces their sense of choice. The difference between the two has been examined in Gallant, Smale, and Arai (2017) and conceptualized as commitment (to the activity) and duty respectively. When obligation is considered part of commitment, volunteering is an acceptable aspect of serious leisure. At the same time, obligation as a duty is looked at as an undesirable and more akin to non-work obligations with negative impacts on motivation and organizational commitment.

Committed volunteering often has some degree of obligation imbedded within it and thus it would be improbable to assume total intrinsic motivation in every activity. That is, for some, they must be in attendance during certain times and must abide by various rules. Nonetheless, when the freedom to volunteer is lost due to a sense of obligation to stay, it can be considered part of a deeper commitment found in theories on serious leisure or it can be a detrimental force that leads to internal pressure to commit. From the SLP lens (Stebbins, 2013), the feeling of obligation is often associated with increased degrees of commitment because the volunteering activity is considered to be meaningful and systematic

and despite the obligation, the commitment comes with various rewards. These rewards can be a result of the strong bonds made with others which would serve the relatedness need in self-determination theory.

Nonetheless, obligation as commitment or as part of serious leisure is not fully coerced as the volunteer still has the choice to select tasks and has flexibility pertaining to completing them (Gallant et al., 2017). Thus, to a certain extent, it is not purely volitional nor is it purely controlled, rather it sits on a continuum much like SDT. That is, in SDT, identified and integrated regulation of motivation are considered external but fall under the category of 'wantivation' rather than 'mustivation'. However, SDT does not conceptualize obligation in a positive sense as it is a form of pressure (internal or external) and is considered to be an introjected style of regulation. For introjected regulation, "the prototypical examples are contingent self-worth (pride) or threats of guilt and shame" (Deci & Ryan, 2000, p. 236). This is an important point as guilt and shame can be detrimental to mental health and should be the subject of future studies.

On the other hand, obligation perceived as serious leisure (Stebbins, 2013) overlaps with commitment (Gallant et al., 2017) and in turn, commitment is both associated with affective attachment to a rewarding activity, and the existence of rewards that make continued participation in volunteering desirable. Thus, where SDT falls short in explaining high levels of commitment despite periods of potentially low motivation or satisfaction (e.g. frustration of the basic psychological needs), the serious leisure perspective offers an alternative explanation.

Summary

Organizational commitment is multidimensional, has many contributing factors, and is usually associated with reduced turnover intentions, and increased volunteer hours and duration of service (Klein, Molloy, & Brinsfield, 2012; Vecina & Chacon, 2017). SDT has utility in providing explanation for the underlying mechanisms associated with predicting the intention to continue volunteering (Wu, Li, & Khoo, 2015) – a major aspect of one dimension of organizational commitment including a strong

desire to maintain membership. Additionally, SDT has shown to be useful in explaining the other dimensions of loyalty and identification through the mini theories. Looking at rational associations between the most basic level of measuring organizational commitment (the item level analysis) and the items in the independent variables strengthens the support for the research hypotheses.

However, the purpose of this study is not only to confirm or test scales, but rather to enhance our understanding of factors that facilitate and thwart organizational commitment, thus the sub-dimensions were looked at more conceptually and are connected to the independent variables with less specificity. Also, since value congruence is an important characteristic of person-organization fit as well as organizational commitment, then a deeper understanding of such values should be added to the list of important measures to better understand factors that enhance and thwart organizational commitment. The next chapter provides detailed information on the Muslim context of this study as well as a review of the diversity of nonprofit organizations and volunteers.

CHAPTER 3: THE MUSLIM CONTEXT

Despite the paramount importance of leadership in any organization (Avolio et al., 2009), for nonprofit voluntary organizations the importance is further heightened due to their dependency on volunteers for their survival. Unfortunately, studies on leadership in nonprofit associations outside of the United States are scarce with even less studies on all-volunteer membership associations (Nesbit et al., 2016). Thus, it is unsurprising to know that very little research has been done to understand factors related to organizational commitment in VLNPIO. In this chapter, this dearth of research is first demonstrated. A review of the social work and psychology databases yield only two relevant articles that provide a simple platform to launch from. The first focuses on the unique socio-political context in which nonprofit Islamic organizations operate and the second highlights the importance of Islamic religiosity in connection to enhancing volunteerism. The conceptual differences between different types of nonprofit organizations and volunteer leaders is put forth and utilized to better categorize the different types of NPIO. Socio-political challenges are also provided to further support the argument that NPIO operate under unique contexts.

This chapter then builds on Yaghi's (2009) proposition and provides a review of the limited literature on Islamic approaches to volunteer human resource management. In line with both culturally responsive research and research from the margins (Brown & Strega, 2005), the chapter discusses the benefits and applicability of localization and cultural adaptation as a potentially preferred approach to working with community leaders in solving key problems related to organizational commitment. Lastly, I add a summary of Al-Krenawi's (2016) recommendations for providing deeper understandings of Islam for the uninitiated social worker.

Social Work Literature Search

For this search, given the general dearth of research on Muslims in Canada, any quantitative studies focusing on Muslims and organizational leadership in general were considered relevant. It should be noted that leaders and leadership (the verb) are separate concepts, however anything remotely related

to the galaxy of VLNPIO was considered for inclusion in both social work and psychology databases.

Search Criteria

In order to show the state of the social work research on nonprofit Islamic organizations, the following search terms derived from Worth (2012) were used: "independent sector, third sector, charitable sector, tax-exempt sector, civil society, social enterprise, and voluntary sector". All of the aforementioned terms were combined using the OR function of the Boolean search and limited to searches that included Islam* and Muslim using the AND function. The following searches were conducted on April 19, 2014 and further limited to English peer-reviewed publications.

Social Service Abstracts

After conducting the search, the Social Service Abstracts yielded only six peer-reviewed articles. These articles were mainly conceptual and qualitative in nature and none of them were related to volunteer leaders or organizations. Rather, they focused on social problems including state-sponsored violence against Muslims, poverty, and civil strife, along with some positive solutions to existing problems such as self-help groups and charity. The countries represented included Egypt, Somalia, Bangladesh, Indonesia, and India. With the exception of India, all these countries have a Muslim majority. However, there were no European or North American populations under study.

Social Work Abstracts

In the Social Work Abstracts database, I used the same keywords mentioned above, however, search results only yielded three irrelevant peer reviewed publications. Again, there were neither any studies focusing on Canadian Muslims nor volunteering, or volunteer leaders in nonprofit Islamic organizations. This lack of research in the field of social work is not surprising since there is a general lack of research on Muslims (Al-Krenawi, 2016). The lack of research and applied knowledge also extends to social work education. Several authors have noted that as many social workers completed their educational requirements, they lacked both training and education on Islam and/or Muslims to

prepare them to work more effectively with this large and diverse population. (Canda & Furman, 1999;

Furman, Benson, Grimwood, & Canda, 2004; Heyman, Buchanan, Musgrave, & Menz, 2006).

Psychology Literature Search

Even if the social work databases did not possess what was needed for a proper literature review,

it is not uncommon for disciplines to be ventured beyond into other fields for knowledge. Psychology,

and in particular organizational psychology, was where some (but still scarce) directly relevant literature

was found.

Search Criteria

Despite consisting of over 2500 journals and at least 3.5 million publications, the PsycINFO

database also has a scarcity of publications with a direct focus on leaders in Islamic organizations in the

Western Hemisphere. On November 16, 2013, the PsycINFO database search function was accessed

with keywords Islam*, Muslim*, and Moslem* and limited to publications in English peer-reviewed

journals.

Results

The result yielded 3838 hits. In addition, 58367 publications include leader* limited to abstracts.

When combining the two using the AND function, only 171 articles surfaced with 153 of them

published since 2001. Only thirty-three articles consisted of empirical data and were reviewed to

identify the current state of any evidence on leadership and Islam/Muslims. Furthermore, only eight had

a direct focus on Islamic leadership whereas the rest mentioned Muslim leaders as either a beneficiary

from the study (e.g. leaders will benefit from this study), perceptions of the roles Muslim leaders should

play on a range of issues (e.g. HIV prevention, women's rights, terrorism) and the need to involve

leaders in research and practice. In most of the publications, leaders of Muslims were defined as either

national leadership (e.g. heads of state) or religious leadership (imams).

A more in-depth analysis of the eight remaining publications uncovered that only four articles

provide a description, prediction, or explanation of leadership amongst Muslims; two are out of

Pakistan, one from the US, and one from Australia (Khan, Aslam, & Riaz, 2012; Sarwat, Hayat, Qureshi, & Ali, 2011; Yaghi, 2009; Faris & Parry, 2011). The last and penultimate of these four studies were deemed relevant and thus drew heavily on their recommendations and issues discussed. Unfortunately, no studies offered any empirical evidence on key issues related to Islamic organizations in Canada or factors influencing organizational commitment (See Figure 4 for a summary breakdown).

62205 (Islam/Muslims & Leader*)

153 (since 2001)

33 (Quantitative)

8 Direct focus

4 relevant (2 Pakistan)

2 Western Society (US) & Australia)

0 on NPIO
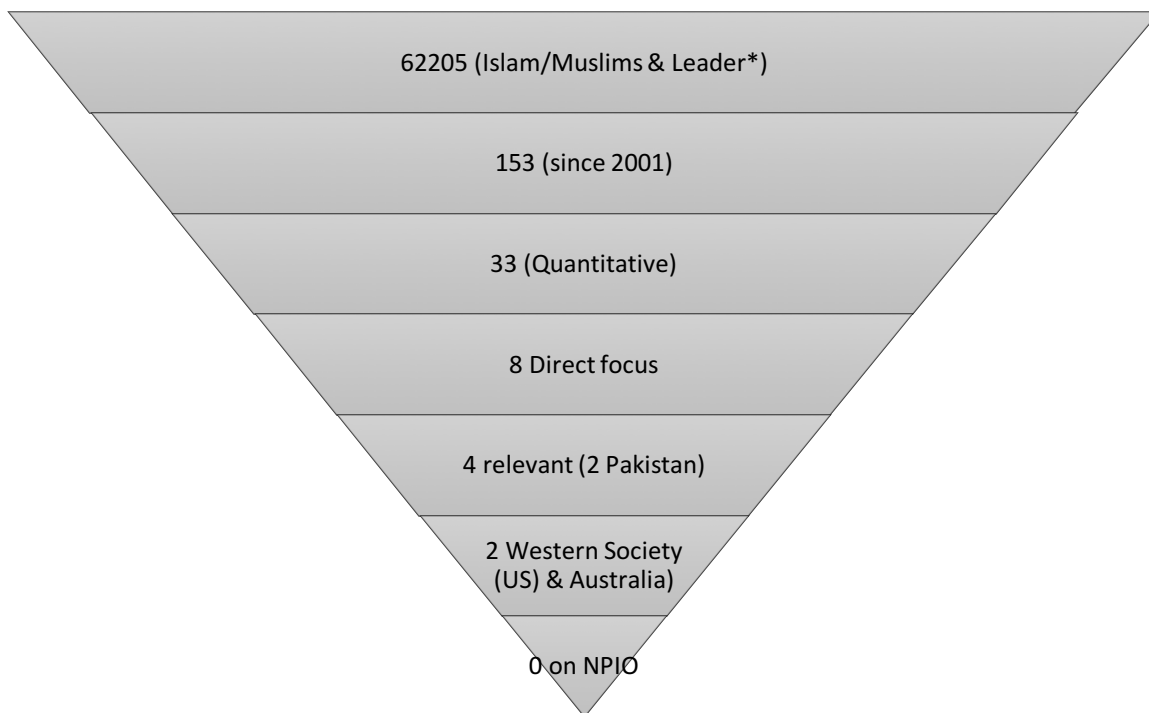
Figure 4. Breakdown of Literature Search Results

The first study focusing on Islam and leaders in Western society post-2001 was published by Faris & Parry (2011) in the *Leadership Quarterly* – a high impact factor journal in the field of industrial and organizational psychology. The second study by Yaghi (2009) was published in the *Non-Profit Management and Leadership* journal.

Article 1: Unique Context of Nonprofit Islamic Organizations

Faris and Parry (2011) conducted a qualitative study on the link between leadership in Islamic Organizations in Australia, organizational culture, and organizational effectiveness with the express purpose of testing a model on an Australian Islamic umbrella organization. Although not the direct intent of the study, they concluded that aside from the existing leadership challenges that traditional

84

organizations face, Islamic organizations also face issues related to a unique socio-political context, a multi-cultural population, the influence of religious clerics, and dynamic role changes of women and young Muslims (Faris & Parry, 2011). Thus, to respond to their call and offer more insight into these socio-political challenges and dynamic role changes sex and age were included in this study as two within-group differences to explore. A keen focus was also kept on any issues that can be developed into a hypothesis for further study in relation to the socio-political issues.

Article 2: Religious Beliefs

In Yaghi (2009), a narrow focus on values of leaders of nonprofit Islamic organizations in the US was found. Although the study focused on identifying core values using exploratory factor analysis, little was found to inform factors that influenced organizational commitment directly. Certainly, the argument that core values can have a strong impact on organizational commitment is substantiated in the literature and thus was included as a measure in the design of the study. Yaghi comments that "nonprofit institutions need to encourage religiosity so that volunteering remains strong" (p. 246). However, it is the notion of religiosity that needs deeper exploration especially since he also recommends that religious teachings and knowledge should be an essential part of volunteer leader development as well as a pre-requisite for board selection. Although Yaghi identifies religiosity as important to the criteria and selection problem inherent in organizations, he does not give more than that to draw on. Thus, a more nuanced understanding of Islamic religiosity and how it relates to organizational commitment is warranted.

Although both articles contain some merit to understanding non-profit Islamic organizations, it is clear that the study of nonprofit Islamic organizations is still developing (Ali, 2005). Others have provided descriptive accounts of Islamic organizations in the West (Bagby et al., 2001) but none have looked at organizational commitment factors of VLNPIO; especially in Canada. The next section provides a cursory review of empirical studies measuring Islamic religiosity to further add to Yaghi's (2009) recommendations. It should be noted that the search strategies above were not the only method

85

used. Rather, handbooks and literature reviews on relevant topics were consulted and the references were used to gather more resources. Furthermore, non-English sources were not reviewed which may be an important area to consider in the future.

Review of Islamic Religiosity

Social work scholars have identified Islamic practices such as prayer, faith-based coping mechanisms, family cohesion, and many other factors derived from Islamic belief and practices that have a positive impact on their adherents (Al-Krenawi & Graham, 2000). By examining the construct of religiosity further in relation to organizational commitment, it may lead to a more nuanced understanding of the role faith plays in Islamic nonprofits.

Abu-Raiya & Pargament (2011) identified the importance of engaging in qualitative studies to go beyond the few items others have used to assess religiosity to underscore the "particularities and nuances of Islamic faith and culture" (p. 106). They add, like other faith traditions, Islam is multidimensional and thus studies should go beyond measuring the construct of religiosity through only a few items. They identified 101 psychological studies with a focus on religiosity and well-being in their review. This led to ten main conclusions from their analysis and critique of the literature. Not only did they identify that empirical studies on Muslims are scarce, but the impact of negative types of religiousness is also understudied (i.e. extrinsic versus intrinsic forms of religiosity). They then encouraged further studies to "clarify misconceptions of the role of Islam in individuals' lives and replace them with scientific knowledge" (p. 106). I would add that the implicit bias of religiosity as having only positive impacts undermines its usefulness as an objective analytical construct and limits opportunities to develop quality research. Thus, religiosity can also be looked at in terms of quantity and quality as well as positive and negative styles of regulation as was discussed in the section on SDT (i.e. obligation). Furthermore, despite measures in some studies looking at obligation, altruism, and duty, no clear focus was placed on volunteers or volunteerism as an act of Islamic religious practice. However,

the link between religiosity and volunteering has been shown to be strong in a wealth of studies on other faiths (Cnaan et al., 2016).

A cursory review of commonly used Islamic religiosity scales found in Haque, Khan, Keshavarzi, & Rothman (2016) does not include any items remotely related to volunteerism beyond ambiguous or generic questions related to 'doing good deeds' or 'helping orphans and the needy'. Given the lack of empirical research on organizational leaders amongst Muslims and the vast diversity within this population it should be a priority to move beyond simplistic categories and assumptions (or worldviews) of homogeneity and adopt more culturally competent approaches to research (Hodge, 2005; Graham et al., 2010). By doing so, the credibility and utility of research results can be enhanced. Although Hodge (2005) and Graham et al. (2010) speak from the perspective of social work, the same logic can be applied to research in the interdisciplinary field of voluntaristics (Smith et al., 2016).

In Smith and colleagues' (2016) handbook consisting of 203 international scholarly contributors, a focus is placed on promoting voluntaristics which is defined as a "global, interdisciplinary field of research on all kinds of phenomena related or referring to the voluntary, nonprofit sector" (Smith et al., 2016, p.1). That is, just as linguistics involves the study of all languages in the world, voluntaristics aims to look at all volunteer and nonprofit work across the globe, both formal and informal. In the next section, definitions and types of nonprofit organizations and volunteers are reviewed and then synthesized to explain the development and types of nonprofit Islamic organizations.

Types of Nonprofit Organizations

The definition of a non-profit organizations has received a great share of the discourse around them, in general. Over two decades ago, Smith (1997) stated that a paradigm shift is needed in research since what existed at the time was an "incomplete, distorted, and misleading' picture of the non-profit sector" (p. 114). Moreover, Dicke (2011) argues that a generally applied definition of the nonprofit sector may not be feasible given the range in which nonprofit organizations operate. That is, they can be everything from "a small, loose association of people with like-minded goals" to "a large, formally

incorporated structure with hundreds of volunteers and paid employees" (p. 36).

Scholars have listed a range of terms, which include independent sector, third sector, charitable sector, tax-exempt sector, civil society, social enterprise, voluntary sector, and non–governmental organizations (Worth, 2012). There is also an added term in Canada called the core nonprofit sector, which are charities and other nonprofit organizations that do not include hospitals and universities. In general, the degree of variation between the different features of formal nonprofit organizations should be considered essential for conducting and evaluating research. This is especially true since many typologies have been developed to advance a more holistic understanding of the voluntary nonprofit sector.

Typologies can offer various benefits to organizational researchers and practitioners by providing a framework for conceptualizing organizations and summarizing complex and diverse phenomena (Rich, 1992; Doty & Glick, 1994). Two main types used in better understanding the distinct features of nonprofit organizations are purposive-activity and analytical-theoretical typologies (Smith et. al, 2016). Purposive-activity typologies focus mainly on the purpose, structure, external features, and activities of an organization. Whereas analytical-theoretical typologies include key variables related to the internal structure and processes of an organization.

The purposive-activity typology is used to identify three primary types of nonprofit organizations in this study: nonprofit agencies, membership associations, and volunteer service programs. These formal nonprofit organizations can be differentiated on a range of factors (beyond charitable status) including the structural make-up of their staff (e.g. volunteers or paid staff), main beneficiaries (e.g. members or public), territorial span (e.g. local or national), and publicly stated goals (Smith et al., 2016). All of which can be relevant as contextual factors differentiating NPIO.

Nonprofit Agencies, Volunteer Service Programs, and Membership Associations

Nonprofit agencies are those that are mostly reliant on paid staff but may also include volunteers (e.g. Universities and Hospitals). A membership association is defined as a structured nonprofit that

"depends mainly on volunteer members for participation and activity that primarily seeks member benefits, even if it may also seek some public benefits" (Smith et al., 2016, p. 1392). Volunteer service programs are developed to allow volunteers to serve within a larger organization (nonprofit, for-profit, or governmental) and can be looked at as a department of an organization.

Moreover, membership associations can be broken down into associations that are all-volunteer or paid staff and are distinguished based on their territorial span. Local associations also known as grass-roots associations are locally-based whereas supra-local associations can span provinces, nations, and even the world. However, grass-roots associations and supra-local associations are both organized nonprofit groups that are highly dependent on volunteers, autonomous, and independent entities.

Volunteer service programs differ from membership associations with respect to their degree of independence. Volunteer service programs are "always integrally dependent on some larger parent organization, which effectively owns them" (Smith et al, 2016, p. 61). Whereas membership associations are almost always subsumed under the nonprofit sector, volunteer service programs would belong to the sector of their parent organization and thus could be in the public, private, or third/civil society sector.

Deviant voluntary associations (as opposed to conventional or mainstream) are yet another neglected group by voluntaristics scholars (Eng et al., 2016). These groups are also local or supra-local membership associations with the main difference being that their goals or means to achieve said goals are considered in violation of the moral standards or norms of their host society. Of all the different types, nonprofit agencies have received the overwhelming majority of academic attention while voluntary associations, especially all-volunteer grass-roots associations, have been largely ignored despite being the oldest and most numerous of all membership associations stemming back over 10,000 years (Smith, 1997).

Official and Operative Goals

Official organizational goals are those that are explicitly stated in the mission statement of an organization and usually available to the public whether the organization is actively pursuing goals named in their mission or not. Operative goals are those which have dedicated resources, whether formally stated or not and, at times, are even hidden (Smith et al., 2016).

The goals of an organization, usually expressed through the mission statement, can also be differentiated. Three general categories of goals put forth by Knoke (1990) include member serving, legitimatization, and public policy goals. Maximizing the quality and quantity of services for members and non-member beneficiaries is a common general goal of associations with member-serving goals. Legitimacy building is an associational objective that involves changing public perceptions about the actions of an organization based on societal norms and values. Finally, associations with advocacy as their main category of goals tend to utilize their power and resources in order to influence policy and key stakeholders to improve the conditions of the patrons of their services. Although official goals can be publicly available and thus analyzed with some degree of objectivity, the operational goals of an organization are rarely made public. The discrepancy between the two may provide some objective indicators around the honesty of an organization. For example, if funds are collected for the purposes of humanitarian aid but instead are channeled to advance political aspirations, this would violate the norms of society and potentially cause the organization to be labelled as deviant.

The consequences to an organization labelled as deviant would likely result in governmental sanctions or the loss of certain privileges. For example, losing charitable status or other privileges afforded to such organizations. At the messo-level of analysis, other organizations would have to distance themselves from this deviant organization and thus weaken their advocacy power. At the micro-level, individual volunteers would be less likely to join an organization they perceive as deviant and those who are already part of it would be more likely to leave. So an organization is perceived by outsiders can be quite relevant to internal operations.

On the face of the record, one may automatically consider criminal enterprises as deviant associations, but what about organizations that are assumed (not proven) to be associated with terrorism. In the current socio-political context, this is a real fear for NPIO who may have to prove their innocence and be subjected to criminal investigations without evidence; thus forcing their organizational goals to move in the direction of legitimacy and away from member-serving. A context that was quite apparent after 9/11.

Sociopolitical Context Related to 9/11

After 9/11, "the sociopolitical context has changed permanently and this has resulted in different social welfare needs among Muslims" (Shier & Graham, 2013, p. 399). In response, the increase in media and public affairs organizations as well as community think tanks and interfaith dialogue groups were more prevalent (Nimer, 2002). That is, the unique socio-political context also has a part to play in the development of other types of NPIO (i.e. religion-linked political activity).

However, often ignored, is how nonprofit Islamic organizations were internally affected. An area where one can begin to see the implications of shifting organizational goals without considering how it may lead to other unintended challenges. For example, after 9/11, a rift was seen between nonprofit Islamic organizations on whether a shift should be made to focus on legitimacy or continue serving members (Qasqas, 2018). One opinion was in favour of enhancing legitimacy by focusing on distancing themselves from terrorism while another was inclined to not accept any liability for the actions of a few deviants who had nothing to do with the Canadian Muslim reality. Despite strong arguments in favour of each, this led to conflict in and between organizations and subsequently the concept of 'politics' became a risk factor, and for some, a primary reason for their turnover. Upon deeper examination, it can be posited that organizational decisions can be directly impacted by socio-political issues and may also have unintended ruptures in relationships and ultimately organizational commitment.

Types of Religious Organizations

When the goal of the organization is religious in nature, it can be categorized as any of the previous types of nonprofit organizations and may further be differentiated based on the type of goals that characterizes it. According to Scherer (1988), despite the growth in typologies used for organizations, many critics were concerned with the lack of their applicability to organizations like religious groups, due to their strong affirmation of values and obligation. As such, church-based and faith-based organizations are sometimes used interchangeably. However, the term faith-based has been critiqued as being inadequate (Unruh & Sider, 2005) and too vague including "everything from small congregations to multimillion-dollar hospitals" (Jeavons, 1997, p. 3).

Nonetheless, often the generic term church or mosque is used without any inter-organization diversity discussed. For example, Putnam (2000) identified three types of voluntary associations in America: community-based, work-based, and church-based. He used the term church to refer to "all religious institutions of whatever faith, including mosques, temples, and synagogues" (p. 65). In response, Sider & Unruh (2004) discussed the importance of going beyond a simplistic definition of a faith-based organization and stated that "one-size-fits-all language yields one-size-fits-all policies; what we need now is a whole wardrobe of options" (p. 111).

To this end, they developed a scale to categorize faith-based organizations utilizing various environmental (e.g. mission, policies, objects) and active (e.g. prayer, teachings, and other services) aspects of the organization as measures. This scale places organizations on a continuum, effectively replacing the generic term faith-based with faith-permeated, faith-centred, faith-affiliated, faith-background, faith-secular partnership, and secular. However, its utility has been challenged with respect to classifying Islamic nonprofit organizations (Qasqas & Chowdhury, 2019) and neglects that most of these organizations are quite distinct and diverse (Nimer, 2002; Yousif, 2008).

Given the variety of faith-based organizations, a more parsimonious approach would be to add 'religious' as a purposive/activity descriptor to Smith's et al. (2016a) typology of nonprofit agencies,

member-associations, and volunteer-service programs. Thus, the structure of religious nonprofit organizations would also range from being highly complex and formal to looser less formal groups and would mainly include religious social service agencies, congregations, and religious volunteer service programs.

Similar to nonprofit organizations, congregations as religious membership associations are also the most common (Cnaan & Curtis, 2013). Congregations, such as mosques and churches, tend to be all or mostly made up of volunteers, are organized around a religious leader in collaboration with lay leaders, and engage in various religious volunteering (Cnaan et al., 2016). The centrality of the religious leader to the organization can also differ substantially and few studies have examined the role of the imam in mosques. Al-Krenawi (2016) focused on the need to understand the important role played by the imam as the spiritual leader. However, it is important to recall that volunteer imams in non-Muslim majority countries are also quite common (Bagby et al., 2001). Not only can religious organizations be differentiated based on type, but the volunteers are also a diverse group and will be discussed next.

Types of Volunteering

The first step to describing the characteristics of the volunteer leader would be to define the term volunteer and apply it to the definition of leader. Three main analytical-theoretical types of volunteers are formal association, formal board, and formal service program volunteering (Smith et al., 2016). Additionally, the formal association and service programs sub-types are based on frequency (one-time, episodic, and regular). However, the term regular can be vague and thus differentiating based on the quality and quantity of effort with respect to frequency, duration, and intensity provides for an additional variation between volunteers. By doing so, volunteers can also be categorized according to the degree of commitment (i.e. low, moderate, or highly committed).

Traditional Definition of Volunteering

The definition of a volunteer for the purposes of this study is borrowed from Snyder & Omoto (2008) and is classified as a choice to provide service hours to others over time without any direct

monetary reward and through a formal organization. However, even this definition could be challenged

and thus understanding its dimensions is useful. Cnaan, Handy, and Wadsworth (1996) conducted a

content analysis to identify four dimensions for defining a volunteer, with each being further divided

into broad and pure categories. These dimensions are (1) the motivational antecedent to volunteering, (2)

the nature of the reward, (3) the volunteer context, and (4) the beneficiaries (See Table 3).

Table 3

Features of Defining a Volunteer

DIMENSIONS	PURIST	←——→	BROADEST
Motivation	Total Free will	←——→	Obligation
Nature of the Reward	No benefit at all	←——→	Below Market Value
Beneficiaries	Total Stranger	←——→	Anyone
Context	Formal Organization	←——→	Informal

With respect to the antecedent to volunteering, the dimension ranges from total free will (pure) to

volunteering out of obligation. For example, mandatory service hours by a court or as part of a pre-

requisite to graduate are considered to be done out of obligation and thus may be considered

volunteering under the broad definition but disqualified using the purist definition. In terms of rewards,

a purist definition is that the volunteer must not benefit at all from the volunteer experience whereas the

broadest and most inclusive view is someone providing a service simply below market value (i.e.

receiving some pay is acceptable). It is common for board members to be given reimbursements for

travel and other costs, but they are not paid for their time served on the board. However, stipended

volunteers, those who receive a regular remuneration (Smith et al., 2016), would not be included in the

definition given above. In terms of context, volunteering can occur within a formal organization or it can

occur as an informal interaction with a neighbour or friend. Finally, for the purist, the beneficiary to the

volunteering activity must be a total stranger whereas the broad definition holds that anyone can benefit,

even the volunteer him or herself (e.g. participate and benefit from self-help groups).

Types of Religious Volunteering

Although most of the studies on congregations are based on Christians (and out of the US), the descriptors discussed can also be applied to better describe nonprofit Islamic organizations. Religious volunteering would also be like other types of volunteering and could be subjected to the aforementioned typologies. However, the primary difference would be that the volunteering is conducted through the religious organization and "influenced by religion and faith" (Cnaan, et al., 2016, p. 473). Again, although external features are observable, how the religion influences volunteerism adds another level of complexity. The three main types of religious volunteering patterns have been put forth by Cnaan et al. (2016). They are congregation-support, congregation-based service, and congregation-linked political activity.

The purpose behind congregation-support volunteering would mainly be to enhance the religion and the volunteer activities are usually done within and for the religious organization. Often, they include formal religious education (religious weekend schools), missionary activities, and other general labour work associated with the religious organization such as maintenance or repairs to the building (Cnaan et al., 2016). Most religious congregations depend heavily on volunteers and in at least one study, over 40% of religious congregations did not employ full-time staff and for those that do, they usually only have one full-time staff member (Chaves, 2004, p. 223).

Congregation-based service volunteering is primarily intended for enhancing social services through the religious organization. These could include mentorship activities, social support services (e.g. counselling, coaching, companionship), food banks, and many other social welfare-enriching activities (Cnaan, Wineberg, & Boddie, 1999; Cnaan & Boddie, 2002). Congregation-linked political activity would include activities aimed at influencing public relations and policy through various democratic means. Furthermore, congregational leadership often includes the religious leader(s) and the lay leader(s). Lay leaders usually play a collaborative or supportive role to the religious leader (Cnaan et al., 2016) and thus would engage in other religious services, lead committees, or possibly engage in

95

administrative work. However, little has been done to examine the organizational commitment of the lay leader more fully.

The nature of the volunteer activities in these organizations is of concern for several reasons. First, the demands of different activities can bring about different contexts. For example, a committee member making simple budget decisions for enhancing the building versus the one doing the fundraising. In addition, those who work with vulnerable populations versus those who provide mentorship for highly resilient youth would also have different experiences. However, most relevant to this study is the role of the volunteer leader.

Volunteer Leaders

Leaders can be examined and defined with respect to their "traits, behaviours, influence, interaction patterns, role relationships, and occupation of an administrative position" (Yukl, 2006, p. 2). Additionally, effort levels is also an important area of difference between volunteer leaders and regular volunteers in the nonprofit sector (Prouteau & Tabaries, 2010). Northouse (2007) provides a simple and inclusive definition for leadership as "a process whereby an individual influences a group of individuals to achieve a common goal" (p. 3). Although influence over others through the organization is the most conventional type of volunteer leader, there are some instances where this may not be the case (i.e. leading a website alone).

With respect to the type of activities, two in particular are relevant for this review on volunteer leaders: organizers/supervisors and committee/board members (Sinha, 2015). About 44% of the number of volunteers in Canada either organized events or supervised them with 15% of all volunteer hours allocated to this activity. Whereas 33% of volunteers sat on boards or committees constituting about 10% of the total volunteer hours spent. The market share of hours allocated to these activities is essentially the same as they were in 2007. Although there is no specific category for 'volunteer leader' in the Statistics Canada survey, it can be rationally concluded that organizing, supervising, and being a committee and/or board member can be defined as a leadership role (with exceptions, of course).

96

Chiariello (2008) asserts that qualitative research on volunteer leadership is needed to better understand the characteristics, antecedents, and motivations behind engaging in it; however, in doing so, he also cautioned that "volunteer leadership is a unique and distinct construct that requires further research in its own right, not as a corollary to generic volunteerism or leadership" (p. ii). Although volunteers and volunteer leaders may seem to engage in the same activities with the only difference being the formal position, many other differences between volunteers and volunteer leaders have been put forth (Bryer et al., 2016). Also, despite potential similarities in motivation between leaders and volunteers, Denhardt, Denhardt, and Aristigueta (2013) cautioned that managers/leaders need to recognize that what motivates their followers may not be the same factors that motivate managers. They also pushed for volunteer managers to be more cognizant about their own motivations and needs.

Furthermore, differences between leaders as volunteers and leaders as paid staff, as well as different types of volunteer leaders are also prominent (Connors, 2012). That is, there are many types of formal volunteer leaders all holding positions of leadership in nonprofit organizations engaging in a myriad of activities. Volunteer leaders are most easily differentiated based on their position in the hierarchy ranging from top, middle, and bottom/front-line leaders with notable differences.

Most studies on grassroots association leaders neglects their emergence factors (Nesbitt et al., 2016). Experience and available time have received some attention as contributing factors to the emergence of leaders (Revenson & Cassel, 1991) but the work on this is older and scarce. Additionally, motives for why volunteers accept lower level leadership positions is equally misunderstood and some argue that perhaps the farthest we can empirically conclude is that they were asked to do so and could not refuse (Musick & Wilson, 2008). Although selection criteria of volunteer leaders is another understudied topic, a sheer willingness to do it may also be the only factor for many organizations (Taylor & Mcgraw, 2006). The reasons why members and other leaders elect or appoint volunteer leaders as well as factors that contribute to longevity of service are also lacking in empirical investigation (Nesbitt et al., 2016).

Yukl (2006) identifies a key difference between senior level leaders and lower level ones in terms of skills required to carry out a job. Worth (2014) offers the terms service volunteers and policy volunteers to further distinguish between volunteer leaders. Service volunteers are those who help implement the programs and services of an organization whereas policy volunteers are those who sit on governance boards with little engagement in service delivery. Policy leaders are also referred to as administrative leaders and usually consist of the board, top officers, and a paid executive in nonprofit agencies (Smith, Stebbins and Dover, 2006). Nonetheless, it is not uncommon to find volunteer leaders who are both service and policy volunteers.

Terms used to denote the highest level of policy leadership units in an organization include board of directors, board of trustees, and steering committees (the former is often used in the UK; Smith et al., 2016). Board leaders are often referred to as policy leaders as their primary role is to guide the overall organizations and assume fiduciary responsibilities. Officers are those who hold positions such as president, treasurer, secretary, and other terms and usually emerge after the organization is formed by a board.

Some evidence is available to indicate that volunteer leaders in grassroots associations invest a great deal more time into their roles than do leaders of nonprofit agencies with paid staff (Prouteau & Tabaries, 2010). Succession planning into positions of leadership are also a rare practice and area of research in grass-roots associations (Smith, 2000). However, one notable exception is found in congregations, but may have more to do with the organization of the Church and how ministers are ordained (Cnaan & Curtis, 2013).

Most research conducted on volunteer leaders has been on board members or senior level leaders. Given the wide-range of contexts surrounding board governance, one-size-fits-all approaches can be fraught with limitations (Cornforth, 2012). However, what they all have in common is the first stage of their life cycle as they had to have been created by someone. By exploring the life cycle of

boards, a bottom-up approach can be taken to derive deeper insights into understanding an organization, especially how positions of officers and other volunteer leaders emerge.

Life Cycles of Boards

Wood (1992) proposed a life cycle model of boards consisting of four stages. In the formation of the organization, the board members are the organization. The supermanaging phase includes the recruitment of new board members and the structure of the organization begins to become more complex with responsibilities delegated to smaller groups such as committees, often led by other nonprofit volunteer leaders. Then, the corporate phase includes the assignment of a top leader (e.g. chief executive officer or president) either through the process of elections or another type of emergence. During the final ratifying stage, the top leader's decisions are usually mechanically approved by the board which can lead to problems that require a return to stage two or three.

Others have provided similar phases and add that the transition from phase one to other phases is usually due to some form of financial or operational crisis. For example, in Mathiasen (1990) the shift from phase one (organizing board of volunteers) into the volunteer governing board phase (similar to supermanaging phase), is normally due to challenges with financial or human resources (e.g. conflict between volunteers). Thus, out of crisis, officers and other volunteer leaders emerge with differences in the nature and extent of their obligations, roles, and authority (Nesbit et al., 2016). Whether a result of crisis or strategic planning, it is an indicator of the maturity of an organization when board authority is delegated to officers and other volunteer leaders (Mathiasen, 1990). All that has been discussed around the types of nonprofit organizations, activities, and volunteer leaders will now be synthesized to explain the development and types of nonprofit Islamic organizations.

Origins of Western Nonprofit Islamic Organizations

Three ideal (often overlapping) types of nonprofit Islamic organization are mosques and Islamic centres (mostly grass roots congregations), Islamic social service agencies, and Islamic volunteer service programs, all led by different types of service, policy, or hybrid leaders. Although the function of Islam

on the lives of its adherents has been shown to be positive and pervasive in several publications (Carter, 2010; Graham et al., 2009; Hodge, 2005), this should not be an automatic assumption. Similarly, organizations with the descriptor Islamic may not be appropriately applying Islamic principles. Nonetheless, this section is more of a cursory review of several key Islamic principles that promote various civic virtues associated with the development of the community (Yousif, 2008). That is, as the Muslim population grew, the need to transmit beliefs and principles to the younger generations became a priority for Muslim communities across Canada (Nimer, 2002) and thus the development of NPIO.

Understanding the five pillars of Islam can offer some indication into the deeper values that require consideration with respect to the sustained behaviour of volunteer leaders. The first pillar of Islam is the *Shahahdah,* or the testimony that 'There is only one God and the Prophet Muhammad (Peace Be Upon Him) is His Messenger' (Yousif, 2008). One implicit requirement of this testimony is to strive so that all behaviours are done with a sincere intention towards serving God – a concept known as *ikhlas* and often translated into English as "refining" or "refinement" (of intention) in Islam. Thus, as discussed in following chapters, one of the most challenging intrapersonal issues involves this concept of *ikhlas* and forms the foundation for all other virtues and ethics. According to Yousif (2008), one of the primary purposes of the development of Islamic schools involves teaching various civic virtues and Islamic ethics. Thus, it can be expected that Muslims at a young age internalize this value quite strongly. How it is internalized is an important issue to consider given the potential for negative styles that lead to undesirable outcomes (discussed in more detail in the final chapters).

Nonetheless, Putnam (2000) states that the key difference between civic virtue and social capital is that civic virtue can be optimized if it is situated within a strong social network; that is, civic virtue alone is not enough to indicate a society that is "rich in social capital" (p. 19). He also adds that religious beliefs are not enough to measure social capital and thus attention must be turned to participation in religious institutions. For Muslims, the most notable and frequent form of participation would fall under the second pillar of Islam, the prayer (*Salah* in Arabic). Furthermore, although participation in a mosque

may be one objective measurement, there are other important indicators of the Islamic virtue of these organizations which will be discussed in later sections.

Mosques: Purpose, Structure, and Activities

The purpose, structure, and external features of mosques can be quite diverse. In Islam, prayer is a prescribed way of worship and includes both obligatory and voluntary prayers (Yousif, 2008). For this purpose, Muslim communities have built centres of worship called mosques with Edmonton. Alberta being home to the first Canadian mosque built in 1938 (Nimer, 2002). Islamically, a mosque is not owned by anyone, but rather is considered *waqf* or an inalienable religious endowment in Islamic law that is managed by a trust and used by the entire community (Ariff, 1992). This trust is usually made up of volunteer leaders and cannot exclude members from using the mosque (of course, certain legal extenuating circumstances may dictate otherwise). Furthermore, if a mosque is built, the intention is that it can never be sold or removed.

Besides the five daily prayers, there are also common collective voluntary prayers such as the night prayers during Ramadan (*taraweeh*), the two prayers that initiate the religious holidays called *Eid* prayers, and funeral prayers for the deceased (Yousif, 2008). All of which provide opportunities for people to congregate, greet one another, volunteer, and support grieving families and friends. In most Muslim communities across Canada, burial services are often the responsibility of one main mosque. In Alberta, the Al-Rashid mosque in Edmonton and the Muslim Association of Calgary have traditionally held this responsibility.

From an Islamic perspective, building a mosque is a symbol of a community that is here to stay and thus the importance of ensuring stronger integration and sustainable volunteer leadership is a critical. This concept would be a counterexample to the commonly held belief by some that Muslim immigrants may be looking to benefit financially from Canada and then go 'back home' (Kazemipur, 2014). Thus, Islamic values may play a strong role not only in community development but also in

factors related to societal integration and permanence. Procuring opportunities to fulfill other religious

obligations such as *zakat* (alms giving) allowed for the creation of social service agencies.

Social Service Agencies, Zakat, Fasting, and Hajj

Philanthropy is another indicator of social capital (Putnam, 2000). The hallmark of the third

pillar in Islam is the *zakat* (alms giving) which is usually crudely defined as a mandatory 2.5% tax on

annual income that is saved for over 12 months (Yousif, 2008). With the growth of the Muslim

community, charitable and social service organizations also emerged to address the growing psycho-

social needs of vulnerable groups within the community and many utilize the money raised from *zakat*

to help the needy (Nimer, 2002).

Fasting in the month of *Ramadan*, the fourth pillar, is an individual activity but includes optional

communal prayers at night and often breaking the fast with others collectively at the mosque (Yousif,

2008). Social capital during Ramadan is important to understand in light of the informal social

connections developed in the community as Putnam (2000) adds informal social connections to the

inventory of social capital indicators. These factors are less organized, spontaneous, flexible, and do not

necessarily have a clear intended purpose in mind. As such, they are at times harder to measure as they

can include nearly an infinite number of activities.

In Muslim communities, *Ramadan* is a special month as there is a higher frequency of attendance

in mosques throughout the month and especially during the night prayers where mosques are usually

vibrant throughout the night (Yousif, 2008). In addition, the end of *Ramadan* is celebrated with the *Eid-*

ul-Fitr or the celebration of breaking the fast. On this day, it is customary to attend a congregational

prayer followed by visiting friends and family. The same applies to the *Eid-ul-Adha* celebration that

occurs during the time of the *Hajj* season, the fifth pillar of Islam. Although the practice of *Hajj*, the

greater pilgrimage, involves visiting the holy city of Mecca once in an able Muslim's lifetime, it is

usually associated with several pre and post-travel educational and social activities.

Yousif (2008) contends that the well-being of the Muslim community rests on four key inter-

related indicators that Islamic organizations aim for – "individual contact, community continuity, group solidarity, and social integration" (p. 95). The author also asserts that social integration (related to social bridging) is gradual and is facilitated by the Islamic organizations, centres, and schools through the teachings of Islam. That is, the building of mosques and Islamic schools can not only provide places for individual contact and expression of faith to occur, but also serve as a form of planning for the future survival of the community. Many of the aforementioned activities often also include invitations to outsiders and other non-Muslim organizations and networks involved, all related to building social bridging capital.

Thus, internal challenges related to value judgments and perceptions of deviance can seriously thwart the organizations well-being internally and externally. What is most relevant from the myriad of activities mentioned above is whether they are actually occurring, and if so, who is doing the work to ensure that all of these community activities are undertaken. Certainly, the patrons of the mosques and social services can benefit, but as others spend time with their families, engage in joyous celebrations, and build their networks, who takes out the garbage (literally and metaphorically)? Kanter (1972) aptly stated that an association cannot survive if it fails to solve the problem of "who takes out the garbage? (p. 62). It is often the different types of volunteer leaders who assume these roles and their associated costs in order to keep the community surviving and, ideally, thriving.

To sum up, if the foundation for building NPIO are highly related to Islamic values, then understanding these values is critical. How these values are internalized may also provide an indication on the propensity of the individual to act on them. Furthermore, if organizational commitment is partially predicated on value congruence and alignment with the organization's mission, then deviations from Islamic principles may be a major factor in reducing a volunteer (or volunteer leader's) strength of organizational commitment. Although the literature is scanty on this level of depth when analyzing Islamic values and organizational commitment, some researchers have utilized Islamic values to inform human resource management of paid staff which may be analytically extrapolated to volunteer leaders,

but not without challenges.

Islamic Approach to Volunteer Human Resource Management

The main elements included in the human resource management models are usually "recruitment, selection, orientation, job design, training, placement, and evaluation" (Brudney & Meijs, 2009, p. 567). Hashim (2010) demonstrated that for 121 respondents across eight organizations in Malaysia, the Islamic approach to HRM had a positive and strong correlation with organizational commitment. In particular, ($r =0.674$, $p <0.01$) and the results from their regression analysis accounted for about 45% of the variance in organizational commitment. What makes this study relevant despite the organizations being for-profit entities, is both the nature of the work and the tool used to measure organizational commitment. That is, all of the organizations had an Islamic objective (e.g. Islamic banking or Islamic services) utilizing the same scale I used in this study to measure organizational commitment. Despite the many differences between Malaysia and Canada, this is a rare study that presents empirical evidence rather than just a conceptual paper.

Examining the Concept of Amanah

In Hashim (2010), the author connects Islamic principles derived from religious beliefs with the basic functions of human resource management. With respect to recruitment, Hashim references the Islamic concept of *Amana*h using the Holy Qur'an as a source to denote that the recruiter should provide equal access to all applicants without prejudice. Furthermore, the employer must also ensure that the job description is clear from the onset to allow the candidate to ensure they are able to be honest about their ability to carry out the requirements. With respect to the *Amanah* of selection, the principles of justice, merits, and fairness are important. Connected to the principle of justice is the selection of candidates based on merits rather than personal relationships (e.g. nepotism). In terms of fairness, the role should not be overwhelming to the point of causing undue hardship.

Regarding performance appraisal or evaluation, Islamic principles highlight the paramountcy of acknowledging hard work despite the outcomes, holding people accountable for their own mistakes, and

not the mistakes of others, and encouraging self-accountability. Hashim adds that the Prophet

Muhammad (PBUH) made it obligatory for employees to "be responsible for what they do, irrespective

of their positions either in social or organisational hierarchy" (p. 789). As for training and development,

the author references the Qur'an to assert that *knowledge* is essential in all domains including but not

limited to the spiritual, moral, and physical sciences domains. However, no discussion on what this

knowledge should include, nor skills development or other forms of need supportive behaviours were

discussed despite being closely related to the principles mentioned.

Einolf and Yung (2018) posit that two main problems are often associated with many of the

studies on best practices with volunteers. They are: the obviousness of the conclusions and the lack of

practical utility. That is, "the hypothesis that all good things go together is not difficult to support" (p. 7).

This can be seen from the above example as the values discussed are indeed aspirational and may lack

practical application. However, challenging this claim, some have argued in favour of human resource

management models' universality. Thus, regardless of the type of organization, size, or mission, positive

outcomes are highly likely (Brudney & Meijs, 2014). If volunteer human resource management

strategies are indeed universal, then integrating Islamic values can be promising but require additional

work, at the very least, in establishing construct clarity.

For example, the concept of *amanah* above seems to have multiple definitions based on different

contexts and is also conflated with other concepts (e.g. fairness, obligation, accountability). The

usefulness of this construct can be enhanced by first enhancing clarity in its definition, scope conditions,

and relationship with other constructs (Suddaby, 2010). Furthermore, measuring the application of

Islamic values in organizations is yet another challenge. Given that measurements of Islamic values are

still developing, this may be a fruitful area for research (Haque, 2016; Abu-Raiya & Pargament, 2011).

The hypothesis taken in this study is that organizational commitment can be influenced by increasing

self-determined motivation of volunteer leaders, role clarity, and position satisfaction. Thus, the

usefulness of Islamically integrated human resource management practices can be ascertained by the extent to which they influence organizational commitment.

Are Nonprofit Islamic Organizations Applying Islamic Principles?

Based on the review of the literature related to nonprofit Islamic organizations, many would argue that organizations are not applying Islamic principles to human resource management and instead, challenge the competence of these organizations. Some have alluded to the challenges of nonprofit Islamic organizations as being a crisis in leadership (Haddad, 2006) stemming from factors related to organizational incompetence (Safi, 2005) and thus, not fulfilling the trust or *amanah* that has been given to them. Rehman (2004) conducted a qualitative study to better understand why nonprofit Islamic organizations in America failed to retain professional volunteers. They surmised that it was neither lack of funds nor lack of professionals that was the primary concern, but rather the lack of professionalism. Role clarity and satisfaction with tasks was one major factor in the perceived lack of professionalism as one of their participants aptly stated, "we were repeatedly asked to be professional but given unprofessional tasks to do" (p. 13). They also identify a negative cycle where financial and organizational challenges of existing organizations lead to the lack of professionalism, which in turn leads to professionals feeling the organization is unacceptable to work in, and thus feel obligated to create new organizations.

However, the previous critiques of NPIO are not unfounded and although backed by some qualitative evidence, are also not unique to Islamic organizations. Grassroots associations often have struggles in human resource management factors and research on selection criteria and leader emergence factors are still lacking (Smith et al., 2016). Although the selection criteria of volunteer leaders in nonprofit organizations is an understudied topic, some have alluded that the sheer willingness to take on the role may be the only criteria for many organizations (Taylor & Mcgraw, 2006). Again, perhaps for NPIO it may be strongly linked to the value of *amanah* as an obligation. Furthermore, the reasons why

members and other leaders elect or appoint volunteer leaders as well as factors that contribute to commitment are also lacking in empirical investigation (Nesbitt 2016).

Leaving the organization altogether and starting up a new one because of a negative experience is perhaps the epitome of an erosion of organizational commitment but not a depletion of other types of commitment. Rehman puts forth recommendations that can break this cycle and thus lead to better retention of professional volunteers. Although the recommendations are important, they are more task-based and neglect the deeper level processes occurring that lead to turnover. The limited studies focusing on the critiques of NPIO are also mainly applied to the paid side of the nonprofit organizations such as staff in an Islamic school or paid staff at a mosque, relief or social service agency. Although their criticisms are noteworthy, their dismay for the lack of change requires additional scientific evidence and more pragmatic solutions towards increasing uptake of existing best practices in the area of volunteer human resource management.

Localization and Cultural Adaptation as a Solution to Lack of Uptake

The concept of culture-infused research with specific religious groups provides a starting point to the paramountcy of both localization and cultural adaptation. Culture-infused research demands that the researcher recognizes "the centrality of culture in all research endeavours and ensuring that each step in the research process is reflective of and responsive to the cultural identities and expressions of all stakeholders in the process" (Arthur et al., 2005, p. 270). This would also be in-line with combatting the notion of research from the margins. Research from the margins has gained prominence in Canadian universities and identifies that a political context in academia has led to the marginalized as being "the objects but rarely the authors of research" (Brown & Strega, 2005, p. 7). In addition, Ginsberg (1999) suggests that it is important that people of faith write their own narratives as stereotypes and prejudices tend to be reinforced when dominant group members write on behalf of the faith-based group. The aforementioned has been aptly addressed in various studies conducted by social work scholars on Muslims in Canada.

Creating a model for social work predicated on the concept of localization can have numerous benefits (Al-Krenawi & Graham, 2003). These benefits include but are not limited to:

1. Responsiveness to the needs of the community as defined by the community;

2. Careful consideration of selecting a theoretical approach and paradigm that consistently serves the needs of the community;

3. Identifying unique factors and important areas of training for outsiders;

4. Drawing on the insider knowledge of community members to make such decisions and to inform best practices (thus increasing uptake);

5. Deep understanding of variations and dimensions of the community to enhance ethical and effective practice;

6. Recognizing the unique nature of intracultural differences to enhance the generalization of best practices amongst the community;

7. Community development techniques identified and developed based on how effective they can be for the specific culture-sharing group rather than generalized to the entire group;

8. Cultural sensitivity is promoted as a priority rather than perk to practice;

9. Promotion of interdisciplinary research and training for outsiders; and

10. Enhanced community collaboration.

In the field of social work, it is recognized that knowledge and practice need to be reformed to allow for a deeper understanding of the unique challenges faced by a diverse population and has been part of the professionalization of the field for over sixty years (Greenwood, 1957; Rosen & Proctor, 2003). However, despite many authors contributing to the social work body of knowledge on Muslims, more work needs to be done. What is needed is a critical analysis of the existing theories and evidence-based practices in order to assess the degree of modification needed to meet the needs of these unique communities. The key aspect is that adjustments that are made are available to social workers (or other professions) and add to the shared body of knowledge (Bradshaw & Graham, 2007).

Graham, Bradshaw and Trew (2009) focused on taking a local cultural understanding of Muslims in Canada and adapted it to social work practices to contribute to the social work body of knowledge. Conducting the first study of its kind, the authors filled an important gap as they indicated that no studies yet existed which focused on the "localization of social work in North American Muslim communities in any systematic or comparative manner that can be used effectively in the social work education system" (pp. 556-557). Since their seminal work, many others have built on their authentic findings and researchers in the field appear to be gradually increasing the understanding of other essential contexts related to Muslims. However, there still remains a gap with respect to connecting to Muslim communities in a more inclusive fashion that requires at the very least a deeper understanding of cultural nuances. Al-Krenawi (2016) believes having a deeper understanding of the role of the mosque is a pragmatic approach.

Localizing knowledge derived from VLNPIO can provide for such deeper insights from which culturally adapted-interventions can be developed. The aforementioned ten points can serve as an evaluation rubric for studies aiming to demonstrate higher credibility in their findings. Cultural adaptation models can be subsumed under localization and can offer additional insights into integrating Islamic concepts with volunteer human resource management and other interventions.

Cultural Adaptation

In the field of psychology, academic attention was first paid to cultural adaptation when Forehand and Kotchick (1996) identified the need for more culturally-responsive training for parents. They asserted that parenting happens within a specific cultural context that may render Western-based approaches ineffective or inapplicable. A top-down approach can be useful if it consists of appropriate external and ecological validity akin to a universalist approach. Culturally-adapted models that are built with the intention of enhancing ecological and external validity of psychological interventions require certain dimensions be considered in order to be deemed culturally sensitive (Bernal et al., 1995). Their

model laid the foundation for many more models to be developed for the enhancement of therapeutic outcomes (Bernal & Rodriguez, 2012).

Before developing culturally-adapted interventions, identifying the cultural factors is an essential first step followed by developing culturally-relative constructs to measure impact (Forehand et al., 1996). However, currently this is not the case as many culturally-adapted interventions based on data retrieved from other populations are often first developed (top-down approach) and then applied to groups to assess outcomes (Hall, 2016).

The meta-analysis conducted by Hall in 2016 was based on seventy-eight studies and 13,998 participants of which 95% were non-European Americans. The aim was to evaluate the impact of culturally-adapted interventions on mental health outcomes. Overall, the effect sizes of culturally-adapted interventions based on a random-effects multi-level regression model demonstrated positive results (g = 0.67, p b .001). However, the researchers contended that further research is certainly needed, especially in identifying and measuring community-specific risk and resilience factors that impact psychological disorders. In order to do this, identifying these factors should precede and guide the development and evaluation of culturally-adapted interventions. They also conclude that this bottom-up process has been grossly neglected in the extant literature. In this study, religious beliefs can be looked at as both a major contributor to organizational commitment as well as a resiliency factor against added stressors that may otherwise hinder organizational commitment.

Summary

The increase in the number of Muslims in Canada has led to a parallel increase in the number of faith-based nonprofit organizations representing and serving Canadians (Muslims and often non-Muslims as well (Qasqas & Chowdhury, 2018). In addition, not only are Muslims in Canada diverse in their ethnic and cultural heritage, but also in how they organize themselves. North American Muslims in general have organized themselves in different ways with the most noticeable being the establishment of houses of worship called *mosques*. However, even mosques can differ on a range of external and internal

features not limited to size, demographics, and intrareligious differences. What all mosques do have in common is their heavy reliance on volunteer leaders.

From the review above, it can be concluded that Muslim communities are diverse, dynamic, and operate under unique socio-political contexts. There are several aspects related to Islamic practice and belief that have led to the development of different types of nonprofit Islamic organizations. These values, although understudied and often not clearly defined, can be strong factors influencing organizational commitment if they are situated in existing best practices.

There is a "best practice assumption," involving universal and common management practices (Hager & Brudney, 2015, p. 236) that can be adapted to Islamic contexts. This can be done by bridging best-practices with localized knowledge and using SDT as a main theoretical underpinning. The impact of applying basic SDT principles in all levels of social settings can have numerous benefits for volunteer leaders in their work and personal life. There is no shortage of empirical support demonstrating its significance (Deci & Ryan 2012; Yu, Chen, Levesque-Bristol, & Vansteenkiste, 2016). Whether it is parents wanting to impact their children, teachers motivating and enhancing their student's learning outcomes, or organizations aiming to influence job outcomes (Vansteenkiste et al., 2007), applying basic principles derived from SDT has merit. In addition, coupling these principles with added cultural nuances, faith-based and otherwise, can be useful as well but has yet to be done with Muslim populations in the volunteering context and only done at a shallow level of integration in the for-profit sector.

CHAPTER 4: RESEARCH DESIGN

Volunteer leaders play an essential role in nonprofit organizations, who in turn, provide important services for millions of Canadians every day. Although ample research has been done on factors that are associated with higher degrees of organizational commitment in volunteers, the literature is scanty on volunteer leaders. Furthermore, no studies to date have focused on factors that enhance and/or hinder organizational commitment in VLNPIO. Unfortunately, the lack of research on volunteer leaders in Islamic organizations in general poses a paradox for researchers intending to fill this gap. On one hand, assuming Islamic organizations, its leaders, and followers to be similar to other related non-Muslim organizations (e.g. churches and charities) provides for a wide array of theories and research to be used that may not be accurately generalizable to Muslim populations because of conceptual differences in context (i.e. persons, places, settings, times) or perceived conceptualization of constructs (e.g. obligation). That is, conceptual equivalence places an emphasis on equivalent meanings across groups (Berry, Poortinga, Segall, & Dasen, 2002) and if the concepts being studied are not the same for all groups in the study, then validity will suffer and render generalization inadequate.

For example, obligation to volunteer from a secular perspective may mean something totally different for religious communities, especially those which are praxis-focused. Perhaps this is also the reason why researchers at Statistics Canada have recently changed the double-barreled question on motivation to volunteer from "to fulfill religious obligations or beliefs" (Sinha, 2015) to religious reasons and then included a separate question on spiritual beliefs (Statistics Canada, 2018). However, whether there is a difference between religions on the conceptualization of obligation is yet another matter perhaps beyond the scope of this study.

On the other end of the paradox, in the absence of theories and scientific evidence on Islamic organizations, researchers may engage in post-hoc speculation of interpreting the meaning of research results. Hall (2010) contends that atheoretical approaches and post-hoc speculations about the meaning of research results "may not advance science as far as providing support or lack of support for a

scientific theory" (p. 21). Since the purpose of this study is to provide a deeper understanding of the factors that enhance and thwart organizational commitment in VLNPIO, confirming results from other studies in other contexts is important but insufficient. Given the contextual differences between volunteers and volunteer leaders as well as Muslims and other ethno-religious groups along with the dearth of research, it is necessary to not only empirically test hypothesis, but to also provide in-depth qualitative explanations to supplement the numeric data and generate hypotheses for future research. Thus, utilizing a mixed methods approach is warranted and the procedures used to do so are detailed in this chapter.

This will include the research questions, the phases of the study and the sampling strategy followed by the instrumentation. Finally, the data analysis methods will be discussed, and the chapter is concluded with aspects related to evaluation of the credibility of this study –namely external, construct, and conclusion validity.

Research Question 1

The first objective is mainly answered utilizing statistical analysis on data collected from the survey-based research design portion of the study. In particular, the research question is:

Do general needs satisfaction (GNS), volunteer position satisfaction (VPS) and role clarity influence organizational commitment?

H0: There does not exist a statistically significant relationship between role clarity, GNS, VPS on organizational commitment.

H1: There exists a statistically significant relationship between either role clarity, GNS, or VPS on organizational commitment.

The objective was to determine how much of the variation in organizational commitment can be explained by the independent variables while controlling for sex, age, effort, and organization type. This was the objective while also aiming to understand the relative and unique contribution of each explanatory variable towards the total variation. Including these three explanatory variables allows for

some empirical evidence imprecisely related to organizational factors (i.e. role clarity), interpersonal factors (GNS), and intrapersonal factors (i.e. VPS) to be further analyzed and explained through qualitative data.

Instrumentation

The primary tools of data collection used were survey-based and semi-structured interviews. The volunteer leader survey was divided into three sections. In the first section I asked about the organization which included fifteen including an open-ended question to allow for clarifications or additional information. The next section focused on the motivation, commitment, and satisfaction factors and included seven questions with the opportunity to add anything else the respondent felt was related to motivation or commitment to volunteer. The last section consisted of the socio-demographic variables which included twenty-eight questions and a final section allowing the respondent to add anything else they felt was pertinent.

Although standardized and psychometrically validated tools have already been developed and tested on a range of populations related to organizational commitment and motivation, none had been applied to Canadian VLNPIO. The objective of using psychometric tests is mainly to retrieve objective data from otherwise subjective measurements. By utilizing psychometric tests, I was able to enhance objectivity and minimize impartial judgments. The standardization of the instruments used supported the validity and reliability in enhancing the legitimacy of the results. The standardized instruments used in this study were:

1. Organizational Commitment Questionnaire (Short form);

2. Basic Psychological Needs at Work Scale (Short Form);

3. Satisfaction with Life Scale

4. Big-5 Inventory – 10 item Scale; and

5. Volunteer Motivation Inventory

Organizational Commitment

Organizational commitment (Porter, Steers, Mowday, & Boulian, 1974) is conceptualized as the strength of a person's identification, involvement, and intention to remain (retention) in an organization. Identification is defined as a strong belief in and acceptance of the organization's goal. Involvement means "a willingness to exert considerable effort on behalf of the organization." Finally, intention to remain is described as "a definite desire to maintain organizational membership". That is, there exists both a psychological (identification) and behavioural (involvement) dimension to this conceptualization of commitment with retention as a prerequisite.

Organizational commitment was measured using the Organizational Commitment Questionnaire (Mowday, Steers, & Porter, 1979). This instrument was originally developed for employees but has been used for volunteers in a multitude of studies. In this study, the brief (nine item) and positive version (all reverse scored items removed) was used and adapted to volunteer leaders. The instrument measures 9 items on a 7-point scale ranging from 1 (absolutely disagree) to 7 (absolutely agree) and measures the degree to which volunteers are committed to their organization.

General Needs Satisfaction

GNS has also been positively related to several outcomes such as enhanced performance, self-esteem, and organizational commitment (Gagne & Deci, 2005). Others have also noted the positive relationship between the fulfillment of basic needs and work commitment in both the volunteering and non-volunteering context (Deci et al., 2001; Gagné, 2003;). GNS is conceptualized using SDT (Deci & Ryan, 1985; 2000) and is measured using a standardized scale that ascertains the extent to which three basic psychological needs of competence, autonomy, and relatedness are satisfied. According to SDT, competence, autonomy, and relatedness are three universal and innate psychological needs that must be continually satisfied for people to sustain optimal performance and well-being. The Basic Need Satisfaction at Work Scale – Short form is a 9 item version of the 21-item instrument (Deci & Ryan, 2000; Deci, Ryan, Gagné, Leone, Usunov, & Kornazheva, 2001; Ilardi, Leone, Kasser, & Ryan, 1993;

Kasser, Davey, & Ryan, 1992). The original version was first used in Kasser, Davey, and Ryan (1992) but has repeatedly transformed and evolved since then. The current scale assesses the degree to which people feel the aforementioned needs are satisfied in the domain of work. Combining the scores provides for an aggregated needs satisfaction score.

The 21-item version has also been adapted and validated to volunteer contexts (Haivas, Hofmans, & Pepermans, 2013). Thus, in this study, an adapted version of the scale was used by replacing words such as 'work' or 'job' with volunteer. Otherwise the short form scale remains the same. Responses are rated using a four-point scale ranging from 'Not at all true' to 'Completely true.' Autonomy need satisfaction is measured with three items such as "I feel like I am free to decide for myself how to lead as a volunteer." Competence-need satisfaction is also measured using three items with one example being, "I often feel very capable as a volunteer leader." Finally, relatedness-need satisfaction is measured with three items such as "I get along well with people I come into contact with." The three sub-scales are then averaged to provide an index of general-need satisfaction at work as has been done in other studies (Gagne, 2003; Deci et al., 2001). Additionally, I also report the individual sub-scale correlations with other variables in the study to provide deeper insight into what is going on. It has been shown that the fulfillment of needs is not only essential for well-being and engagement in general (Deci & Ryan, 2008), but also for the development of intrinsic motivation and internalization (Gagné & Deci, 2005) –factors I hypothesize should be positively associated with organizational commitment.

Satisfaction with Life Scale

The Satisfaction with Life Scale by Diener, Emmons, and Larsen (1985) is a 5-item scale designed to measure subjective global factors regarding one's life satisfaction. Respondents choose from a 7-point Likert scale that ranges from strongly disagree to strongly agree. The total score is then aggregated with lowest scores being extremely dissatisfied (5 to 9), followed by dissatisfied (10 to 14),

116

then below average (15 to 19) and average satisfaction is between 20 and 24. High scores on satisfaction are between 25 to 29 and the highest (30 to 35) indicates one being highly satisfied.

Big-5 Inventory – 10 item Scale

Five dimensions were included corresponding to the Big-5 personality traits in the 10-item brief personality scale (BFI-10) developed by Rammstedt and John (2007). This scale is a modified version of inventory developed by Gosling, Rentfrom, and Swan (2003). The traits include extraversion, agreeableness, conscientiousness, neuroticism, and openness to experience. The scale measures each trait on a 5-point Likert-scale consisting of two items for each trait. The results were calculated across all volunteer leaders to provide an aggregated standing on each personality trait.

The BFI-10 is a shortened version of the BFI-44 and studies have been conducted on its validity and reliability despite being substantially reduced in the number of items (Rammstedt & John, 2007). Overall, the abbreviated version (BFI-10) has lower effect sizes than the BFI-44, but nonetheless retains significant levels of reliability and validity to utilize for research. Even though a shorter scale has been developed, namely the Single-Item Measure of Personality (SIMP; Wood & Hampson, 2005) which includes five items, it takes roughly about the same time as the BFI-10 and has lower psychometric properties of validity and reliability.

Volunteer Motivation Inventory

The Volunteer Motivation Inventory (VMI) developed by McEwin and Jacobsen-D'Arcy (2002) and later revised by Esmond and Dunlop (2004), consists of forty-four reasons that one might have for volunteering and participants are asked to indicate, on the five-point scale, the extent to which they agree or disagree with each reason as it applies to them. The items in the scale can be further divided into internal and external motivators. In this study, only seven items corresponding to two categories (values and reciprocity) were used. I selected only the ones that indicated an internal drive as I found that all of the participants in the pilot were internally motivated with external/personal benefits from volunteering being considered a negative reason for volunteering.

The values scale consisted of five items measuring the personal value placed on helping others out of concern and compassion. This scale is originally from Clary et al.'s (1998) volunteer function inventory which was partially used in the pilot study. A reliability analysis was carried out on the Values scale in the pilot study (phase 1) that resulted in arguably a less than acceptable reliability using the Cronbach's alpha, $\alpha = 0.59$. Two of the items reduced the overall reliability and warranted removal, although due to the low sample size (N = 15), it was expected. Moreover, as explained in the next section, this prompted a challenge with the cultural adaptability of the values scale. Nonetheless, I retained the original scale as many studies have demonstrated its salience in volunteering motivations with a recent meta-analysis conducted on forty-eight different studies (after the collection of our data) confirming the values function as holding the highest mean score (Chacon et al., 2017). Simply put, values are the number one reason why people choose to volunteer in other samples. In the final survey, another reliability analysis was carried out resulting in an acceptable level of reliability using the Cronbach's alpha, $\alpha = 0.77$ with no items suggested for removal.

In addition to the values function, I also utilized the reciprocity motivation for volunteering that consisted of two items. Although some have argued that using the Cronbach Alpha for two-items is possible, the Spearman Brown formula is also encouraged (Eisinga, Grotenhuis, & Pelzer, 2013). Thus, I used both Cronbach's Alpha as well as the Spearman-Brown (split-half model) to be diligent. Both resulted in an acceptable level of reliability of $\alpha = 0.89$. In conjunction with the values and reciprocity scales, I used three other one-item measures not included in the latest version of the VMI but rather in a pilot study. These items focused on the motivation to volunteer due to the community and government not doing enough as well as volunteering for religious reasons.

Justification for the revised scales in the final survey comes from the initial interviews where a high focus was placed on values and reciprocity amongst all six interviewees. Furthermore, community and government-related issues were mentioned by a few and the issue of religion by all. Finally, although an ad-hoc justification, in Asghar (2015) the most remarkable result from her study was that

the values scale from the VFI (same used in VMI) was the least internally consistent amongst the other six (Cronbach Alpha was .73 – although acceptable). She then surmised that the relevance of this function is still important but that cultural and socio-political context are important considerations and possible reasons to revise the items in the value scale to be more relevant. In particular, she called for a revision of the values function in order to culturally adapt it to Saudi Arabian volunteers to integrate the religious aspect –a factor that she states may be essential as "a society that operates under Islamic values is likely to be influenced by the religious implications that stem from Quran and Sunnah which in turn could be one of the factors that motivate volunteers to engage in voluntary activities" (p. 60). Others have also shown that cultural context may be a reason for the value function being less consistent than the other values (Davila & Diaz-Morales, 2009; α= .61; Vocino & Polonsky, 2011; α= .89).

Nonetheless, in this study, I used volunteer motivation in its original format as a rank-ordered variable. That is, the highest scores served as the primary reason, and subsequent scores were secondary and so on. A total of five measures allowed us to examine the degree of importance to each reason why volunteer leaders of nonprofit organizations volunteer.

Volunteer Position Satisfaction and Role Clarity

Volunteer satisfaction has been measured as a single item in some studies (Chacon et al., 2007; Tschirhart et al., 2001). However, rather than a global measure, I simply asked, "Overall, how satisfied are you with your volunteer position in the organization" and provided the participant with seven options to choose from (7-item Likert scale) ranging from very dissatisfied to very satisfied.

In addition, role clarity has also shown positive relationships with organizational commitment (Nettting 2008; Haski-Leventhal et al., 2017). Role clarity was measured globally using only one-item has also been shown to be reliable (Fisher, Matthews, & Gibbons, 2016). I used a one-item measure asking participants to rank the degree to which they agree with the statement "my role in this organization is clearly defined" using a 7-item Likert scale.

Control Variables

Demographics allow for a portrait of the nature of a sample, comparisons to the population as a whole, and to further analyze the sub-samples of the dataset (Field, 2009). Many studies have shown sex, age, life stage, race, immigration status, education level, employment status, and income as factors where statistically significant differences related to volunteer commitment have been shown (Musick & Wilson, 2008; Mohammed & Eleswad, 2013; Griffith, 2010; Eagly, 2009; Foster-Bey, 2008; Rotolo, Wilson, & Hughes, 2010; Boyle & Sawyer, 2010; Kazemipur, 2011; Huang, van den Brink, & Groot, 2009; Einolf, 2010). All of these are part of the socio-demographic variables in this study along with other questions relevant to the study of Muslim populations.

Taking all of these points together, I hypothesized that a positive influence would exist between at least one of the explanatory variables (GNS, VPS, and/or role clarity) on organizational commitment while statistically controlling for age, sex, effort levels, and organization types. Additionally, and for exploratory purposes, I looked at the same model in all of the control groups to see if the model applies in the same way for each category within each group. I first looked at whether a difference exists between the two groups and organizational commitment with the following independent samples t-test hypotheses for the dichotomous groups of sex and age.

H0: There is no statistically significant difference in organizational commitment between males and females.

HA: There is a statistically significant difference in psychological commitment between males and females.

H0: There is no statistically significant difference in organizational commitment between youth and elders.

HA: There is a statistically significant difference in psychological commitment between youth and elders.

Although there is no clear-cut conclusion on the relationship between sex and organizational commitment, there have been studies that have shown higher levels of commitment by females (Cramer, 1993; Mathieu & Zajac, 1990; Mowday et al., 1982) and higher personal statements of commitment (Loscocco, 1990). At the same time, others have found no statistically significant results of a relationship between sex and organizational commitment (Billingsley & Cross, 1992). Age has also been positively correlated with organizational commitment (Mathieu & Zajac, 1990; Mohammed & Eleswad, 2013).

As for effort levels and organizational types, the ANOVA hypotheses were:

H0: There is no statistically significant difference in psychological commitment between low, moderate, and high effort levels.

HA: There is at least one statistically significant difference in organizational commitment between the low, moderate, and high effort levels.

H0: There is no statistically significant difference in psychological commitment between mosques/Islamic centres, Social Service Agencies, and Youth Serving Groups.

HA: There is at least one statistically significant difference in organizational commitment between Mosques/Islamic centres, Social Service Agencies, and Youth Serving Groups.

This was followed by looking at any significant differences between the groups on the other main variables as well as splitting the data between each group and running an additional multiple regression analysis to identify the robustness of the model. Below is an explanation of each categorization along with my decision-making processes as a consensus is not available on defining youth and elder, nor effort levels.

Youth and Elders

In this study I further divided age from a continuous variable to an ordinal variable of measurement to compare between youth and elders. Under and including the age of thirty-four are considered youth and over the age of thirty-four are considered elders. The primary reasons for this are

two-fold: one, it is the median age of my sample, and two, it is one main age category that Statistics Canada has included in its analysis of volunteers across Canada.

However, to further support my decision, the construct of youth has not been defined the same way across Canadian, Albertan, or Municipal nonprofit and government agencies (Calgary United Way, 2010). Statistics Canada has defined youth differently in at least three different publication sources, suggesting there is no federal conventional definition of youth. Most Government of Alberta agencies use up to the age of twenty-four and in the Calgary nonprofit sector, some organizations have used as low as twenty years old; still, others have used up to thirty years of age. Additionally, I have decided to choose the upper limit of the youth age spectrum since no federal, provincial, or municipal (public and nonprofit) consensus has been reached on what defines youth and I have only included adults in our selection criteria. Thus, the youth age range for this study is between 18 and 34. Finally, others have used similar ages such as the Policy Research Initiative (PRI) in their study on *Investing in Youth: Evidence from Policy, Practice and Research*; they use between 15 and 34. Finally, the federal Foreign Affairs and International Trade Ministries use 18-35 to define youth.

However, it is important to note that I had thirty-one missing variables. I was able to look at various other descriptive information to infer whether the respondent fell in the youth or elder category. For example, I inspected the age of the youngest child while also looking at how many other children the respondent had. Furthermore, I also considered other factors in some cases such as highest level of education and years living in Canada. Thus, although I am confident in the decisions made, I make this point transparent for the reader to draw their own conclusions.

Effort Levels

Effort was conceptualized in this study as the number of hours reported in a 12-month period. Respondents were asked to input the number, but no restrictions were given. In retrospect, I had to infer hours for several of the cases due to allowing participants to input any information for hours (as opposed to forced choice or integers only). For example, those who listed 'over 100' we inputted as 101 when it

could have easily been 102 or more. Furthermore, some wrote 'at least 10 hours a week' to which I put 520 although it is very likely some weeks they may have done more or less. One participant wrote '4000' and although it is possible, I still considered it an improbable exaggeration as it would mean they volunteered over 10 hours a day, every day of the year.

Nonetheless, after cleaning the dataset, I grouped effort into three ordinal categories: low, moderate, and high. Our main baseline is derived from the hours contributed by Canada's top volunteers. They are the 25% of volunteers that contribute 75% of the total volunteer hours across the nation (Sinha, 2015). Specifically, 15% of all volunteers served on average between 169 and 371 hours, and 10% volunteered over 372 hours. Thus, the high category was anything over 169. Then, the low category was selected based on looking at the range of the lowest 25% (quartile range) which was 53.5. Thus, I selected 53 as the low category and between 54 and 168 as the moderate category.

In order to offer a comparative context for effort levels, the current sample is compared to societal average (national and provincial) and Canada's top volunteers. Since the launch of this study, the 2013 Statistics Canada survey results on volunteering and giving was released and is thus used as the primary data for comparison notwithstanding the limitations (e.g. some factors are imperfectly compared and will be made transparent). I then looked at sex and age as two demographic variables to see if VLNPIO serve more hours than the national and provincial averages and if the same applies across sexes and age groups. The age groups were the same as those in the national statistics data.

Organization Types

In Qasqas & Chowdhury (2018), an initial attempt to categorize NPIO along a faith-based typology was wrought with inconsistencies and ambiguities mostly due to using only the mission statement as an indicator. NPIOs are certainly diverse and other typologies would serve to allow for more meaningful comparisons. The differences between NPIOs on mission statement alone would group many under the same category. Others have looked at other factors such as the core activities versus the peripheral. When I examined the core activities of NPIOs, clear differences become easily apparent. For

example, Mosques/Islamic centres hold daily, weekly, and special prayers as their core activities separating them from all the rest on core functions. Furthermore, the structure resembles that of congregations and would thus be better subsumed under the heading of a membership association (mostly all-volunteer and some with paid staff).

Social service agencies provide support (locally or globally in my category) consisting of both social service and charity-based groups and would be akin to nonprofit agencies with paid staff. Youth serving groups focus on educating and developing youth (often by youth themselves) and consist of student associations, Islamic schools (weekend or otherwise), and youth clubs. However, since most of these are essentially owned by a parent organization, they would best be categorized as volunteer service programs. These three categorizations may be imprecise but nonetheless they provide for more meaningful analysis. The decision-making process is further explained below.

First, each type of organization was selected from a list of 12 options derived from Nimer (2002) as well as three added organizational types including youth groups, student-based associations, and multi-purpose organizations. I also allowed respondents to include any other type of organization that may have been missed in an open-ended 'other' category. However, since multiple responses were allowed, I had to clean the data in order to ensure that the results could be analyzed using tools that demand an independent samples assumption. Although this removes some of the multi-purpose nature of the organizations, it allowed for a more meaningful analysis. That is, in order to properly understand organizational commitment, it is important to understand the nature of the organizations that volunteer leaders are involved with and having independent samples strengthens our results.

In order to enhance the validity of choices made, if the organization was not a Mosque/Islamic centre, I looked up the organization name and searched for their mission statement online to ascertain whether they fell under a social service or youth group category. For example, MOSAIC is certainly a community development and a youth serving group that may operate out of a mosque as well as engages

in charitable projects; however, in its mission statement it clearly focuses on providing youth with volunteer opportunities as its core activity and thus it was placed under the youth-serving group.

Orphan sponsorship programs are popular entities amongst youth groups in the community; however, because their core activities involve charity (e.g. food hampers for widows and single mothers) they are subsumed under the social service category.

Additionally, the Al-Rashid Mosque, like many other mosques has youth programs, schools, and other community development activities. However, when looking at other factors such as the activities and the programs the respondent was involved in, it was either retained under the general heading of Mosque/Islamic centre, or more accurately listed as a youth volunteer service group (if it was a youth club). However, Mosque/Islamic centre was the default if there was no way of knowing which program the volunteer leader served in.

In a few instances, the organization type was referred to differently by different respondents from the same organization. However, when there were no other choices, whatever the respondent included was retained, rather than making assumptions as this served to ensure that the data remained as authentic as possible. That being said, when there were other options, to further support the limitation choice, what the highest level of leader reported was retained and, in most cases, it was the president or founder who reported when multiple options were available.

I also opted to remove categories that were always included with other categories and place them in one of the existing three categories despite the core activity not perfectly aligning. For example, although ethnic-religious organizations, research groups, and multi-purpose groups were additional categories in the question on organization type, all respondents listing them also listed at least one additional type. Furthermore, there was only one respondent who listed media and communications that was not more appropriately subsumed under one of the other categories, so it was included in the social service category as it was primarily aimed at community development. A few other categories listed scholarship foundations, self-help groups, and film-festivals. The scholarship foundation was

125

categorized under youth serving group as they tended to focus primarily on youth and students and were essentially operating under the auspices of a parent organization. The other two were categorized under social service groups since they all have a community development core activity and were parent organizations. However, these are certainly different types of organizations which should be considered with their own category in future research.

Phase 1: Pilot Phase

After receiving ethical approval from the University of Calgary Research Ethics Board (REB), I first launched a pilot survey with fifteen VLNPIO. After analyzing the data, it was important to turn to six existing volunteer leaders with extensive records of commitment and experience to provide a deeper context to answer the research questions in order to increase the face validity and content validity of the survey. Face validity is determined by whether, on the face of the record, the instrument is measuring the hypothetical construct (Trochim, 2005). Content validity refers to the extent that the items in the instrument sample the wide range of meanings given to the construct. Both face and content validity are subjective measures usually done during instrument construction by experts or lay people and thus are the weakest forms of validity. Together the aforementioned represent how well the construct is translated into operationalization. Given that no data on validity or reliability of the instruments used exists on VLNPIO, it was important to pilot the survey first.

Phase 2: Strengthening and Refining the Survey via Qualitative Interviews

Given the paucity of research, it was also essential to provide a contextual background to the study by consulting volunteer leaders who have dedicated a great deal of time and effort to different types of nonprofit Islamic organizations. Consequently, I received further approval from the REB to conduct qualitative interviews with VLNPIO to provide a context for the rest of this study and to inform the refinement of the questionnaire.

This phase of the study included face-to-face and over the phone interviews with prototypical volunteer leaders. These leaders were sampled with the goal of maximum variation across different

126

characteristics (e.g. gender, role and type of organization, immigration status, and age). In addition, from each interview I gained multi-level perspectives and different socio-cultural influences to better understand underlying mechanisms, factors, and/or cultural nuances related to satisfaction, motivation, and commitment in VLNPIO.

During the interview, each participant was given an opportunity to provide an overview of their life with a keen focus on the antecedents, processes, and outcomes of volunteering followed by the subsequent semi-structured questions:

1. What do you feel are possible goals that Muslims choose to accomplish through volunteering?

2. What are some of the factors that contribute to longer hours and longevity of service for volunteer leaders in NPIO's?

3. What are some factors that may cause a volunteer leader to quit?

4. What would you say adds/subtracts to a volunteer leader's level of satisfaction in a nonprofit Islamic organization?

5. How would a volunteer leader and regular volunteer differ in terms of motivation to commit to the NPIO?

6. Is there anything else you can tell me about motivating volunteer leaders to commit to the organization?

In the pilot interviews, data from each interview was first grouped under each question to ascertain what participants considered to be relevant goals, motivations, and turnover factors as well as factors that enhance or reduce satisfaction. Furthermore, they were asked about the differences they thought were primary between volunteers and volunteer leaders. During the interview, when significant statements were made, I would note the time and take interview notes. Immediately following the interview, field notes were written and reflected on during analysis.

By doing so, deeper knowledge of the factors influencing commitment amongst volunteer leaders of nonprofit Islamic organizations was gained and the diversity of constructs to be used relevant

to the research questions was maximized. This led to a major refinement in the original questionnaire, which was submitted as an amendment to the original application and subsequently approved by the REB.

As I explored the antecedents, experiences, and outcomes of volunteerism of these six prototypical volunteer leaders I found that what contributed to their commitment was diverse, and promoted the addition of certain items and constructs to examine in the study. Furthermore, by gaining multi-level perspectives and hearing about different socio-cultural influences I was better situated to revise my instrumentation in order to more appropriately capture factors related to organizational commitment.

Summary of Changes to the Pilot Survey

In the pilot survey, Meyer and Allen's (1990) organizational commitment scale was used which was modified for the volunteering context and only used the affective and normative commitment scales (16 items). However, the reliability of this scale was low with a Cronbach alpha of .239. Although this reliability test is sensitive to sample size, after further analysis, removing six of the items, mostly the ones that were negative in nature, the Cronbach alpha significantly increased to an acceptable value of .719. However, after discussing the survey items and other factors with a few of the respondents, changes needed to be made. Analyzing the transcripts from the interviewees led to measuring organizational commitment according to Mowday and Colleagues' (1979) conceptualization and scale which include the sub-dimensions of involvement, identification, and willingness to exert substantial effort all while maintaining a certain desire for retention.

All interviewees supported the notion that internal motivation was paramount to sustaining the work that they do. However, they also reported that a significant person in their lives usually had a positive influence on them. The influence here appears to have helped shape their Islamic beliefs on altruism and obligation. These beliefs would be in-line with all NPIO in this study since they all assert that their organization's mission is to serve in some capacity based on Islamic beliefs. Thus, one main

128

factor in organizational commitment would be upheld, namely value congruence. However, these beliefs are varied and can be conceptually different.

Two more key factors based on the items used to measure organizational commitment in this study are the willingness to exert extraordinary effort and the experience of feeling optimally inspired through volunteering. Connecting the concept of inspiration and GNS has merit and will be looked at deeper later in this chapter. However, the obligation factor serves as an alternative to adequate levels of GNS and is more connected to why they keep exerting effort despite the added stressors on GNS, often referring to different religious beliefs as the source of their resiliency. For some, their obligation was much deeper than it would be in an actual paid job perhaps suggesting that these beliefs could also be differentiated based on strength.

Loyalty was another directly related phenomenon to organizational commitment. In the study, two items are used measuring how agreeable the respondent is to choosing the organization above all others. For one of the participants, irrespective of any challenges, maintaining loyalty was key. Thus, he would still have some organizational commitment even if all other factors were thwarted. Additionally, caring about the fate of the organization is another item in the measurement of organizational commitment. Here, wanting to make a change in the organization may be linked to this organizational commitment factor.

Additionally, a global one-item question was added to measure role clarity as this was a theme that emerged from the pilot interviews that was not originally identified in the pilot survey. A five- item measure of life satisfaction (Diener et al., 1985) was utilized to replace the one-item question in the pilot to more thoroughly examine life satisfaction. Measuring volunteer satisfaction and GNS remained the same.

With respect to motivations to volunteer, the pilot survey had twelve items utilizing the volunteer functions inventory (VFI). Six could be considered external and six internal. We retained the items focusing on internal motivation (i.e. values and reciprocity) and turned to an older version of the

Volunteer Motivations Inventory which included many of the VFI items while also adding the religious beliefs, community and government deficiencies as motivators.

With respect to organizational, volunteer-related, and socio-demographic variables (descriptive profile variables), a few additions were made. The organizational type options increased from nine to eleven with an additional other category to include youth groups and student-based associations. The activities question had fifteen items including one other category. However, 11 out of 15 respondents identified other activities which led to an additional five items in the refined version. The aforementioned three were all added as a result of the pilot interviews. A brief personality scale was also included as this was the core factor in one of the interviews and heavily supported by the extant literature on motivation and satisfaction at work. Additional items on birthplace were included to capture generational status as well as questions on sect and whether the volunteer leader was born Muslim (i.e. to capture converts as well as an important demographic). Finally, an additional category for ethnicity was included to capture the multi-cultural identity of this population (e.g. Canadian Pakistani or Middle Eastern Canadian).

Phase 3: The Volunteer Leader Survey

After refining the questions and consulting the committee as well as some of the respondents, the volunteer leader survey was completed and ready for dissemination. The Volunteer Leaders Survey included 50 questions and takes approximately 10-15 minutes to complete.

Selection Criteria

The entire population of adult volunteer leaders across Alberta was considered for inclusion in this study. Thus, they all had to:

(a) be over the age of 18; and

(b) currently live in Alberta; and

(c) self-identify as a Muslim; and

(d) at the time of the study hold a formal volunteer leader role in a formally registered organization.

Sampling

Invitation letters were sent to nonprofit Islamic organizations and informed consent letters were sent to those who responded as being potential participants. Participants chose whether to complete the questionnaire online or via a mailed a paper copy with a postage paid return envelope. Thus, I aimed for total population sampling as I sent invitations to all of the nonprofit Islamic organizations in Edmonton and Calgary that had contact information online. Snowball sampling included requesting general volunteers to forward the email to any volunteer leaders they were in contact with. Although this approach was not random nor replicable, the response rate allows for an added level of trust in the external validity of the sample.

The survey was launched online between June 16, 2015 and March 15, 2016 using the *fluidsurveys* portal. Of the estimated 400-550 volunteer leaders serving, a total of 247 respondents completed the survey with five of them being paper copies (all paper versions were collected from one organization). However, 31 surveys were removed as they did not meet the selection criteria or were further assessed as duplicates. In one case, the paper survey was entered into the dataset twice in error. That is a final N of 216 which corresponds to a response rate of between 39% and 54% of volunteer leaders from 65 organizations that fit our selection criteria. After cleaning the data set, SPSS 21 was used for statistical analysis.

In the cross-sectional phase of this study, one main objective was to quantitatively describe, in as much detail as possible, the population of volunteer leaders and provide a snap-shot of various socio-demographic and organizational variables of VLNPIO. Furthermore, I aimed to measure the degree of self-determined motivation, role clarity, and VPS associated with organizational commitment. In addition to the scaled items, participants in the study had the option to add any clarifying information without any limits. For example, in one section, the question was "Is there anything else you can please tell us about factors related to your motivation and commitment to volunteer?".

Phase 4: Explaining the Results via Qualitative Interviews

The next phase of the research included interviews with thirty volunteer leaders from diverse organizations and socio-demographic backgrounds to provide deeper explanations for the survey results and to inform a knowledge mobilization initiative. This initiative includes a deep description of the major issues facing the community as well as what participants believed to be best practices. These interviews were conducted in both Calgary and Edmonton, mostly in person and between November 2015 and October 2017 (three were over the phone and only one of the phone sessions agreed to have it recorded). In particular, since it was determined that most of the volunteer leaders reported high degrees of GNS (i.e. results of the BNWS), it was important to examine the three components (competence, autonomy, and relatedness) in a deeper fashion. Furthermore, pilot interview data suggested that some volunteer leaders remain highly committed despite major stressors that should theoretically lead to reduced commitment. Thus, providing deeper explanation for potentially contradictory information was required. To do so required the use of interview data to allow for a fuller picture of factors influencing organizational commitment.

Research Questions 2 and 3

I aimed to explore additional risk, protective, and resiliency factors associated with motivation and organizational commitment utilizing the following research questions:

1. *What factors influence the three basic psychological needs of competence, autonomy, and relatedness of VLNPIO?*

2. *What factors impact the resilience of VLNPIO?*

Since explaining specific findings from the quantitative analysis was the primary reason for the qualitative component, the thematic analysis was mostly guided by the relationships identified between GNS, VPS, role clarity and organizational commitment. Although one of the potential challenges of this approach is that qualitative findings may contradict elements of the quantitative results, this was not interpreted as a shortcoming but rather a strength in enhancing the study's legitimacy. By doing so, a

range of factors related to organizational commitment can be revealed including ones that potentially contradict the initial hypothesis.

Each participant was provided with an informed consent document and willingly participated in the study. Since autonomy, competence, and relatedness are the basic psychological needs making up autonomous motivation, participants were asked about influences on these factors directly in hopes of connecting it to organizational commitment. The questions asked were:

1. Based on your own knowledge and experiences, what do you feel increases a volunteer leader's sense of autonomy? What do you feel decreases a volunteer leader's sense of autonomy?

2. Based on your own knowledge and experiences, what do you feel increases a volunteer leader's sense of competence? What do you feel decreases a volunteer leader's sense of competence?

3. Based on your own knowledge and experiences, what do you feel increases a volunteer leader's sense of relatedness? What do you feel decreases a volunteer leader's sense of relatedness?

4. From your experience and knowledge, what do you think makes volunteer leaders commit even if they are not satisfied?

5. In your opinion, what (if any) areas or issues related to this study require further research or follow up?

The next set of questions were aimed at understanding what can be done to instill a sense of high organizational commitment in current and future volunteer leaders. These questions serve as the basis of a knowledge mobilization initiative to enhance commitment in volunteer leaders. Thus, the following were asked:

6. What are some best practices related to volunteer leader commitment that you would want to share with others? And, who would you want to share this knowledge with?

7. What do you think would be the most effective strategy to share this knowledge? What would encourage or prevent you from implementing this strategy?

8. What resources do you feel are needed to carry out a comprehensive strategy to share best practices in enhancing volunteer leader's commitment?

9. Is there anything else you would like to share or discuss in more detail that you feel wasn't addressed in the questions you have been asked?

10. Who would you recommend we contact next to conduct a similar interview for the same purposes**?**

Minor Deviations from the Original Qualitative Data Collection Process

In the interest of transparency, it is important to document a slight, albeit normal deviation in the process. In the third phase of the study, after providing the participant with the results of the survey, they were asked about autonomy, competence, and relatedness individually. However, after three interviews, it was apparent that the three concepts were not only interrelated, but participants would integrate the three as they discussed their answers. This pattern that emerged required reflexivity and the ability to change my approach. As such, I revised my approach and began to ask participants all three in the first question about factors that increase autonomous motivation (autonomy, competence, and relatedness), giving them the freedom to answer openly and without any confinements. As participants spoke about factors that decreased autonomous motivation, it was a natural segue into discussing the relationship between satisfaction (and dissatisfaction) and commitment. This generally stayed the same throughout. The last question assisted with our snowball sampling technique and stayed the same.

Sample Size

The objective of the qualitative analysis was gaining deeper insights to more thoroughly explain the factors influencing organizational commitment until reaching a satisfactory point of saturation. That is, additional perspectives are not increased when adding more participants to the study, rather saturation can be reached without a specific set amount. According to Glaser and Strauss (1967), in qualitative

studies, once saturation is reached that signals the appropriate sample size. Depending on the type of qualitative analysis used, various scholars have recommended different numbers of participants ranging from at least six and up to fifty (Morse, 1994; Creswell, 1998). Ultimately, resource limitations (including time) will also dictate sample size (Patton, 1990). I did not set a sample size for the interviews although I did begin with six as part of the original plan. However, the recursive nature of research led to intense interest in continuously developing our understanding of the volunteer leader's reality and led to thirty interviews with a diverse range of demographics, organization types, and positions in the organization. The majority of these interviews were held with key volunteer leaders or those who held exceptional levels of responsibility in the organization and/or exerted considerable effort.

Sampling

This phase of the research process was conducted utilizing an open-ended interview process. Thirty volunteer leaders were chosen through multiple methods of nonprobability sampling. I started with the heads of the largest organizations in both Edmonton and Calgary who had also held positions for many years and were well-known key community leaders. This was followed by identifying both young volunteer leaders as well as female leaders to approach maximum variation. This form of purposive or judgmental sampling was followed by snowball sampling. That is, at the end of each interview, participants were each asked to recommend other volunteer leaders to participate in the study. Through the second sampling method (i.e. snowball or referral sampling) I recruited additional participants. However, I found certain key groups were underrepresented and thus engaged in another method of purposive sampling to achieve maximum variation amongst active volunteer leaders (e.g. members of specific nationalities and specific activities).

Socio-Demographic Variables

There were 24 different socio-demographic variables in this study which are further broken down into six domains: Individual (three variables), Household (five), Vocation (five), City (two), Country (five), and Culture (four).

Individual

The individual domain includes three items; (1) sex (male or female), (2) age (derived from the year the participants was born) and then grouped into youth and elders, and (3) Personality.

Although the volunteer leader survey only included a very brief personality scale in order to reduce the time it takes to complete it, the intention was to collect data to provide a general understanding of the VLNPIO collective personality profile.

Household

The household domain includes five questions. They are (1) marital status (single and never married, married, divorced, widowed, common law, separated, and prefer not to answer); (2) number of children living in the home; (3) number of residents living in the home, (both were forced choice ranging from 0 – 7 or more), and; (4) household annual income (forced choice ranging from under $5000 to over $150,000). Each item was measured using a multiple-choice option and measured as nominal variables except for household income which was ordinal. In addition, (5) the integer value of the age of the youngest child was asked and measured as a continuous variable. The age of the youngest child is one question that can unlock where the family is in their life cycle. This type of question will allow us to demonstrate similarities and differences based on life cycle. Mid-life and later life stages have also been a factor in explaining why some people choose to volunteer as well as differences in effort and longevity of volunteering (Suanet, van Groenou, & Braam, 2009; Smith, 2010; Komp, van Tilburg, & van Groenou, 2011; Warburton & Gooch, 2007).

Vocation

The vocation profile looks at both employment and education. As for employment variables, they included (1) current employment status (employed or self-employed full time or part-time, retired, homemaker or similar, unemployed or looking for a job, and other; (2) field of study completed (open-ended), and whether or not the participant is (3) currently working in their field (Yes, No, or other). With respect to education, participants were asked about their (4) current educational status (Full-time, part-time, or other); and (5) the highest degree earned (less than high school, high school or equivalent, some post-secondary or technical training, certificate or diploma, undergraduate degree, Masters, PhD, and Other).

City

The city profile included two questions, (1) which city they lived in (Calgary or Edmonton along with other main cities), and (2) how long they have lived there to provide an understanding of their heritage (ranging from less than 6 months to over 10 years). In one study, although few demographic differences were found between volunteer leaders and residents, the leaders had a higher sense of commitment to the community, were more attuned to the community's needs, and also had longer heritage in the community itself (Greenberg, 2000).

Country and Culture

The country profile involves questions about their (1) legal status in Canada (Citizen, Permanent Resident, temporary worker, international student, or other), (2) how many years they have lived in Canada, (3) where they were born as well as where their (4) father and (5) mother were born (in Canada or outside of Canada). Thus, immigration factors considered both legal status as well as generational status. If the respondent was not born in Canada, they would be considered a first-generation Canadian, whereas if they were born in Canada and one or both parents were born outside of Canada, they would be second-generation. If all were born in Canada, they would be third-generation Canadians. Thus, I differentiate between immigration factors related to legal status and generational status.

With respect to culture, two main areas were looked at; religion and ethnicity. With respect to religion, participants were asked if they (1) were born a Muslim (Yes or No) and (2) what sect they identified with (left as an open-ended question). Regarding ethnicity, they were asked (3) what country of origin they most identify with (and given only one open ended choice to choose) as well as an (4) option to include other countries they identify with (up to four).

An additional question was added asking if the respondent had a mentor and if they did, they were further probed to list what impacts they had on their life. This was not included as a major variable in the study nor focused on in the statistical analysis. However, it was intended to provide some context to be considered in future studies.

Organizational Characteristics

The organizational profiles consist of three questions in the survey: the name of the organization; the size of the volunteer base, and the type of organization. The name of the organization and the size of the volunteer base were open-ended questions. In this study, organizational size was determined based on the number of total volunteers in the organization. However, I found inconsistent results when analyzing each organization's report of the number of volunteers and thus the data collected on this variable is not a reliable measure of the size of the organization. Nevertheless, the data was recoded to distinguish between small, medium, large, and massive-sized organizations based on the number of volunteers. Organizations in this study ranged from having a few volunteers to up to 3000 (mainly the national associations in which I assumed they were referring to all of Canada). Thus, readers are cautioned to not use the massive organizations as a reliable measure and an alternative could be to group the massive organizations into the large group.

Volunteer-Leader Variables

The volunteer-leader portion of the profile covers seven distinct variables. They are:

(1) antecedents to volunteering or what affected their decision to volunteer in the first place;

(2) number of years as a volunteer in any organization or role (Duration of Service);

(3) leadership emergence (how they became a volunteer leader);

(4) the level of leadership (top, middle, bottom);

(5) effort or how much time they dedicated to their organization as a volunteer leader;

(6) volunteer involvement with other organizations (in any capacity); and

(7) how much time they dedicated to the other organization.

Volunteer leaders were asked to state factors that motivated them to enter the world of volunteering and were given nine options to choose from as well as an option to add their own. These included early life factors such as parent's encouragement and involvement in volunteering as well as school and community related factors. Leadership emergence variables included whether or not they were elected, appointed, emerged over time, and/or they started or revived the organization. The level of leadership was coded after retrieving the volunteer leader position.

Asking respondents about other organizations they volunteer for not only creates a complete VLNPIO profile, but it also allows for the surfacing of any connections between the study variables and the choice to serve somewhere else. Furthermore, if they serve more hours somewhere else, it also allowed me to assess other factors related to organizational commitment. Finally, I also asked if these organizations were NPIO or other non-Islamic organizations to identify the degree of social bridging capital.

Quantitative Data Analysis Plan

The data collected from 216 participants was subjected to statistical analysis using SPSS 21. The proposed statistical methods fell under three end-goals: describing, predicting, and comparing the data to answer the research objectives and questions. Thus, I utilized various descriptive statistics (e.g. measures of central tendency and frequency distributions) as well as inferential statistics (e.g. regression analysis, t-tests, and ANOVA).

Descriptive Statistics

Descriptive statistics are reported on the socio-demographic variables to put forth the VLNPIO

profile. In particular, the socio-demographic profiles include; (1) Individual; (2) Household; (3) Vocation; (4) City; (5) Country; and (6) Cultural variables along with organizational and volunteer-related variables. Each of these profiles was used to describe and explore variations of the independent and dependent variables in an exploratory fashion. In order to carry out a multiple regression, correlations and linear regression must first be understood, along with the assumptions that need to be met.

Bivariate: Pearson Product Correlation

Correlational techniques are used in order to describe the degree of association between two or more variables and make predictions about one (or more variable based on the value of the other variable) (Field, 2009). Correlation coefficients summarize this degree of association in one number that ranges between -1 and +1 with the sign indicating the direction and the closer the coefficient is to 1 the stronger the relationship. There are several coefficients to choose from and each depends on the scales of measurement of the variables. There are two basic types of correlational techniques: bivariate and multivariate. Bivariate techniques describe the degree of association between two variables whereas multivariate techniques involve three or more variables.

The most commonly used correlation coefficient is the Pearson Product coefficient (r). In order to use the Pearson Product correlation four main assumptions must be met. They are continuous variables, linearity, independence, and homoscedasticity. If one or more of these assumptions are violated, the correlation coefficient produced can be inaccurate or misleading. The assumption of linearity holds that there must be a linear relationship between the variables. This can be tested for by inspecting a scatterplot. A scatterplot is the visual representation of the independent and dependent variables. In this case, the internal motivation score (ranging from 1 to 7) and effort (number of average hours per month) respectively. Each data point on the scatterplot corresponds to the two scores for a single respondent. If the data points are widely scattered it means the variables have a weak association and the opposite is true if they are narrowly scattered. If a straight line can be observed, then it can be

assumed that linearity is present. With respect to independence, this simply means that one participant's score within a data set is not influenced by that of another. The fourth assumption holds that the range of Y scores is about the same for all values of X. Often researchers concerned with descriptive statistics use correlations to describe the relationships between variables.

Hierarchical Multiple Regression

A standard multiple regression allows for the prediction of a dependent variable based on multiple independent variables and is an extension of the linear regression (Field, 2009). Multiple regression analysis can be used to predict new values for a dependent variable if there are two or more independent variables. However, in this study, it is mainly used to determine how much each independent variable contributes (individually and collectively) to the change in the dependent variable. That is, a hierarchical multiple regression analysis was carried out to examine the amount of change in organizational commitment accounted for by role clarity, GNS, and VPS while also controlling for other variables.

The null hypothesis for the hierarchical multiple regression is that none of the predictor variables will have an impact on the dependent variable or the coefficients are equal to zero (H_0: $\beta_1 = \beta_2 = \beta_3 = \beta_k = 0$). Whereas the alternative hypothesis would be that *at least* one of the independent variables significantly predicts the outcome variable (H_A: $\beta_k \neq 0$). In building the regression model, several options are available differing on how each variable is introduced into the model. The one used in this study is called the Enter method which forces all of the variables into the model simultaneously. This decision is based on the theoretical relationships (discussed in Chapter 2) between GNS, VPS, role clarity and organizational commitment.

For a multiple regression to provide valid predictions, the following assumptions must hold: a linear relationship between the independent variable and the dependent variables (i.e. each of the variables is tested for in the same manner as a linear regression), no significant outliers or influential points, independence of errors (residuals), homoscedasticity of residuals, residuals are normally

distributed, and no multicollinearity. However, multicollinearity is an additional assumption that must be met before utilizing a multiple regression as a model that is statistically accurate. Multicollinearity occurs when two or more independent variables are highly correlated with each other. If this is the case, then it can lead to issues with understanding which variable contributes to the variance explained and ultimately impact calculating a multiple regression model. There are two stages to identifying multicollinearity: inspection of correlation coefficients and calculating tolerance values.

Correlations greater than 0.7 are the ones that imply multicollinearity between variables. However, one must also look at the VIF or the Tolerance levels (VIF is the reciprocal of the Tolerance value). VIF values greater than 10 (and Tolerance values less than 0.1) suggest there may be a collinearity problem.

Comparing Groups

First, for descriptive purposes, I looked at the correlations between groups (sex, age, effort, and organization type) and organizational commitment to provide data on the VLNPIO profile. Then, to control for the groups, I included them in the regression analysis in order to distinguish their effects from the explanatory variables. Additionally, I also compared the groups across all of the study variables and compared the model after splitting the data to see if there were any significant differences between the R squared.

The independent-sample t-test is used to determine whether the mean of a dependent variable is the same in two different groups that are used (Field, 2009). The independent samples t-test was used as the primary comparative tool for sex and age (dichotomous variables). The dependent variable, organizational commitment, is measured as a continuous variable. Although the analysis may provide a statistically significant results about the real difference in commitment between male and female volunteer leaders or youth (under 34) and elder volunteer leaders (over 34), it will not reveal the size of the differences and thus an effect size (d) is calculated.

Furthermore, an ANOVA is carried out to measure the differences between three or more categorical groups. In this case, the levels of effort include low, medium, and high and the organization types include Mosques/Islamic centres, Youth Serving Groups, and Community development and charitable groups. However, post-hoc tests are also needed to provide further information. The following assumptions were also assured: the data are approximately normally distributed, there are no significant outliers, and there is homogeneity in variance. If any of these are violated, a decision-making process should lead to a decision whether to continue to use parametric tests or to opt for a non-parametric test that does not require the assumptions to be met. If the groups are independent, the independent sample t-test is used and if they are derived from the same or related groups (dependent) then the Mann Whitney U test is used. That is, after seeing the results, if the dependent variable means are in the same group.

The independent-samples t-test first calculates a significance level (p-value), which is the probability of the sample group means being at least as different as it is found in the study. If the probability is less than .05, then it is possible to conclude that it is unlikely that the two means are equal in the population, thus accepting the alternative hypothesis and rejecting the null hypothesis for this test. Furthermore, the effect size (r) is manually calculated and reported.

The one-way analysis of variance (ANOVA) is an extension of the independent-samples t-test and is used to determine whether there are any statistically significant differences between the population means of three or more independent (and unrelated) groups. However, using repeated independent samples t-tests increases the probability of finding a significant result simply due to coincidence or in other words, increasing the probability of a Type I error. Mathematically, this can be represented as P (Type I error) $= 1 - (1 - \alpha)^k$, whereas k represents the number of groups and thus for k groups, k(k-1)/2 comparisons can then be made. Resulting in a α larger than 0.05. An ANOVA calculates the amount of variability between scores (total sum of squares; SST), how much of the variability is explainable by the model (model sum of squares; SSM), and how much variability cannot be explained due to individual differences (residual sum of squares; SSR). When the between-group

variability is large and thus accounts for most of the variability in the data, then a difference in the groups is most probable. An F-statistic is calculated by taking the ratio of the mean of SSM and SSR.

An F-statistic ≤ 1, implies that the within-groups variance is equal to or greater than the between groups variance, thus it is likely that no difference between the groups exists and the null hypothesis cannot be rejected. However, an F-statistic > 1, indicates that the between-groups variance accounts for most of the variance, and the groups are likely different thus rejecting the null hypothesis that no difference exists between the groups. If an ANOVA test generates a significant result, then post-hoc testing is needed in order to inform us of how many comparisons were significant and which ones differ from each other. These post-hoc tests are intended to limit the possibility of a Type I error due to the multiple comparisons. Bonferroni's Correction Factor and Tukey's HSD (Honestly Significant Difference) are two of many others. For the former, if α is divided by the number of comparisons, the α will still inflate, but by starting out lower, it will end up close to whatever was chosen as a significance level. (usually 0.05). Whereas Tukey's HSD is mathematically similar to a t-test, but rather it is based on Tukey's q distribution, which accounts for the inflation in α.

Fisher r-to-z Test

I first wanted to see if there were any statistically significant differences between sex, age, effort, and organization types on the main study variables before testing the entire model. Thus, an independent samples t-test was run on sex and age while a one-way ANOVA was run on effort and organization types. To test the model against all of the groups, I used the Fisher r-to-z test (Statistics Solutions, 2019). Although other more powerful tests can be done, I found it sufficient to utilize the Fisher r-to-z transformation to examine the significance of the difference between correlation co-efficients derived from the multiple regression on each group. This test calculates a z-value and corresponding p-value of significance. If the p-value is greater than .05, then one can conclude that the predictors do an equally good job of predicting the outcome variable for each group. Although splitting the data comes with

144

added risks for error due to significance testing on smaller sample sizes, it suffices to demonstrate these results. Further studies may need to re-examine the question utilizing larger sample sizes.

Qualitative Data Analysis Plan

Applied thematic analysis (ATA) focuses mainly on the inductive development and interpretation of themes. It endorses a pragmatic approach to data analysis by utilizing "whatever analytic tools help achieve a given analytic objective" (Guest, Macqueen & Namey, 2012, p. 107). The ATA method derives its method from multiple methodological approaches with the goal of "presenting the stories and experiences voiced by study participants as accurately and comprehensively as possible".

The general approach to this study's thematic analysis was driven by the research hypothesis and subsequent theoretical framework. A theme is "a phrase or sentence that identifies what a unit of data is about and/or what it means" (Saldaña, 2009, p. 139). The units of data analyzed were paragraphs transcribed from the interviews. Themes in this study ranged in their level of scope and range from being specific and unique to a certain context to being wide and connected to other themes. Furthermore, themes could also support or challenge other themes. That is, the categories were pre-determined under the variables in the study. Sub-themes were also pre-determined as dimensions of each variable. For example, organizational commitment has at least three main dimensions of identification, involvement, and willingness to maintain membership. The dimensions allowed for aspects of organizational commitment that volunteer leaders felt were still present despite the added stressors potentially thwarting other dimensions. For example, losing identification with the organization is perhaps the most pressing issue as it is a main reason why they would exert effort and want to maintain membership.

During the data integration phase, the main quantitative results were summarized for the participants and preceded each question in the interview. The qualitative data was then used to provide a deeper context. This also helped with increasing the understanding of organizational commitment. Although this may have biased the participant to focus only on the question rather than allow them to deeply explore other factors, it was sufficient to gain a richer explanation of the results.

The content was grouped under each question to identify similar responses, explanations, or descriptions of each main point. Additionally, I was interested in different explanations of similar phenomenon or challenges. For example, I looked at communication between elders and youth from both perspectives in relation to each theme.

The repetition of key words or explanations were grouped together and began to quickly sound familiar. For example, hearing participants speak about the importance of relationships served to support the importance of the relatedness need. However, the way the qualitative instrument was designed was to also allow the participant to comment on challenges to each main issue. Uncommon, remarkable, and emotionally charged statements also formed the bases of categories. Furthermore, each interview followed a similar structure and was rarely fractured. However, when it was required, additional probes were used. For example, in one interview while the participant was explaining her trajectory as a volunteer in Canada and the roles she played, she made a comment that one of the past organizations she served in never had a female chair before. A brief back and forth was discussed about how it had changed since her time and that most of the executive bodies in both Calgary and Edmonton are now female. She was excited to hear that which then led to the probe asking about gender and leadership in the Muslim community. This departure from the structure allowed for deeper and important insights which were originally only looked at from an empirical lens in the survey. However, it served useful and added another major themes to the study. Finally, this departure is common in semi-structured interviews.

Generalization: Statistical, Analytical, and Transferability

Generalizing from the results of this study to the population of volunteer leaders (if at all possible) requires additional intellectual labour, especially since the sample was selected from Muslim communities in urban Alberta, the design is correlational in nature, and the sampling strategy was not random. Furthermore, given the limited insight that survey data can provide on deeper underlying processes, qualitative data derived from the volunteer leaders themselves was necessary, especially since

a theoretical approach may be used to generalize some specific results to other VLNPIO across Canada. However, this potentially conflicting argument (i.e. generalizing from qualitative research) requires some clarification.

Generalization is often repeatedly mentioned as an inherent weakness in qualitative research (Creswell, 2008). However, Firestone (1983) asserts that "[g]eneralization is always based on extrapolation" (p. 22). As such, trust put into the generalization of research findings from qualitative research should not always be immediately rejected. Rather, Firestone identifies three approaches to extrapolation in his typology of generalizability models (statistical, analytical, and case-to-case).

The first approach is most commonly referred to as statistical generalization and extrapolates from a sample to a population. This is the hallmark of most quantitative studies and draws on the rationale of probability theory to establish how representative a sample is to the actual population in order to establish external validity. This is also where the weakness of qualitative studies is most pronounced with respect to generalization. That is, sampling and interviewing individuals (as done in this study) cannot be generalized to the entire population. However, qualitative researchers may argue that generalization is not the intended outcome but rather particularity (Greene & Caracelli, 1997).

Case-to-case extrapolation is often used in qualitative studies and is a matter of transferability of the particulars rather than statistical generalization. Additionally, it is an informed choice that the reader (not researcher) makes usually derived from the intricately detailed descriptive data (i.e. thick descriptions) and assessed for the applicability of the results to the reader's own context. This approach is also common for qualitative studies and supported by other scholars (Lincoln & Guba, 1985).

However, the third approach, the analytical generalization is an extrapolation of the results to a theory, rather than a population. Here, the onus is on the researcher to intellectually labour over extrapolating from certain results of the study to a broader theory (Firestone, 1983). From there, the theory is then used to make the generalization, especially if the theory is applicable in a wide range of contexts. In this study, since SDT (Ryan & Deci, 2017) assumes universality and innateness of the basic

147

psychological needs, extrapolating from one context, person, place, or time to others can be done but requires a process of approximation. This is similar to Trochim's (2000) alternative approach to providing evidence for the degree of trust that can be put into the generalizability of findings not derived from a random sample. In particular, he suggests utilizing the proximal-similarity model put forth by Campbell & Trochim (1986). This model proposes that by identifying the different contexts in which generalizations can be made, followed by theorizing about the relative similarities or 'gradient of similarity', this framework allows for an imprecise but probable generalization. For example, if volunteers and volunteer leaders or Muslims and non-Muslims can be shown to be approximately similar, then approximate generalizations from each can still be meaningful.

Sampling and External Validity

Although a random sample was not taken the proximal-similarity model (Campbell, 1986) suggests that imprecise but probable generalizations can be made. Thus, if a volunteer that is both satisfied with their position, the position is clear, and their motivation is more internally regulated (higher degree of autonomous motivation), then they are more likely to have higher organizational commitment. I assumed that the same logic can apply to volunteer leaders as the similarity between volunteers and volunteer leaders is notable and the psychological construct of GNS is universal.

Given that the sampling strategy used in this study was non-probabilistic, I cannot draw on the rationale of probability theory to establish how representative this sample was to the actual population of VLNPIO. Nonetheless, the purposive sampling strategy included multiple approaches to enhance the representativeness of the sample. Initially, the goal was aimed at establishing a diverse sample and, as such, heterogeneity sampling was utilized. This was coupled with non-proportional quota sampling to allow for smaller groups to be represented. Additionally, snowball sampling was also used.

Measurement and Construct Validity

Validity is synonymous with accuracy. The results of an instrument are said to be valid when it measures what it intended to measure (Trochim, 2007). For example, if the instrument is measuring

commitment, then items should address various aspects of commitment to avoid underrepresenting or overinflating the construct. Underrepresentation would lead to construct-irrelevant variance (Messick, 1995) while overrepresentation would essentially be a problem of measuring more than one construct (e.g. commitment and engagement). Additionally, if the construct includes its own antecedents or outcomes, it will lead to tautology. That is, if commitment is defined as including retention, while also causing it, then a logical flaw exists. Thus, clearly defining the meaning, antecedents/outcomes, and structure of a construct helps enhance its construct clarity and ultimately validity. Moreover, it allows for prior research to be intellectually critiqued and improved.

The structure, meaning, and measurement of commitment has received a great deal of scholarly attention. However, a lack of consensus has led to an array of challenges leading some to question the validity and utility of the concept altogether. Despite the conflation and contradictions in meaning, researchers have been tenacious in keeping up contributions to a deeper understanding by developing new constructs, measurements, and by keeping the raging debates alive (Klein et al., 2012).

Since both face and content validity are subjective measures usually done during instrument construction by experts or laypeople, cultural factors may play a major part in how meanings are interpreted. As such, the value of examining lived experiences through qualitative research designs and ensuring that a culturally-relevant process is followed can further enhance the credibility of research findings and is discussed next.

Analysis, Triangulation, and Conclusion Validity

This study began as a primarily quantitative study with qualitative data being given a supportive rather than influential role. To theoretically explain the phenomena of organizational commitment, one theory (SDT) was mainly used. However, after consultations with organizations and substantial member checks, not only did the conceptualization of organizational commitment grow, but so too did its significance, thus adding a need for enhanced legitimacy.

The basic premise behind using a mixed methods research design is that the combination of both approaches provides a better understanding of a research problem than either approach could alone (Creswell & Plano Clark, 2007). There are several advantages to a mixed methods research approach. For example, the limited depth inherent in survey-based data can be supplemented with deeper qualitative data to offer a more credible level of evidence. Furthermore, it allows for an additional level of data to complement the shortcomings in the other data set, to explain findings, and overall, to enhance the legitimacy of the evidence derived from the study. By bringing together various reference points, the process of triangulation allows for the researcher to "minimize the intrinsic bias that comes from single-methods, single-observer, and single-theory studies" (Denzin, 1989, p. 307).

Scholars in the field of qualitative research such as Miles and Huberman (1994) and Lincoln and Guba (1985) have encouraged utilizing others from outside the research team to confirm the validity of the findings and analysis. This is also known as member checking or respondent validation and includes participants or others from the same community to review the summarized data to ensure it reflects the meanings put forth (Creswell & Plano Clark, 2011). External feedback was used in order to inspire more critical thinking about the conclusions rather than documenting validation. In addition, this process of member checking allows for enhancing the potential for knowledge mobilization.

After confirming the main research hypothesis, in order to gain more confidence that it represented the true nature of what is really going on, I also focused attention on negative cases. That is, it is quite likely that many respondents may have been subject to various biases inherent in survey-based research. Thus, it was also important to look for both confirmatory and negative cases. This allowed for a reduction in researcher bias in this study as has been advised by others (Mays & Pope, 2000; Seale & Silverman, 1997). These cases were also incorporated into the interpretation of the findings and further supported the development of the qualitative research questions. The external feedback received by outsiders to the research allowed for the stimulation of critical thinking rather than to be used as a source of data.

To summarize, data and methodological triangulation were used to confirm, enrich, refute, and ultimately more deeply explain organizational commitment. In addition, theoretical integration was also utilized to explain one part of the phenomenon which allowed for going beyond the psychological parameters found in SDT of factors influencing OC and to appreciate the salience of alternative theories derived from the field of sociology (i.e. SLP). This was mainly pronounced with respect to obligation and has more to do with construct validity issues related to this study.

Summary

In this chapter, details on the study variables along with the research design, ethical compliance, data collection and analysis were provided. To answer the research questions, a mixed methods explanatory design was utilized. This four-phase mixed methods study is primarily quantitative in nature with qualitative data collected from semi-structured interviews that was used to refine and strengthen the instrumentation (phase one) and then later support the quantitative results of the study in phase four. Thus, the qualitative data used in this study was collected after analyzing the results of the pilot survey and the final version of the survey which was called the volunteer leader survey.

Quantitative data was collected from adult volunteer leaders through online and paper versions of the questionnaire. The questionnaire includes socio-demographic variables, personality traits, volunteer-related and organizational variables, along with validated instruments measuring volunteer job satisfaction, general satisfaction of the basic psychological needs, and organizational commitment in volunteer leaders. The data was then subjected to statistical analysis using the 24th edition of SPSS (IBM). The proposed statistical methods fell under four end-goals: describing, predicting, and comparing the data to answer the research questions. I utilized various descriptive statistics (measures of central tendency and frequency distributions) as well as inferential statistics. The inferential statistics used are correlations and regression analyses (multiple) as well as a comparative test (independent samples t-test). The qualitative data was analyzed using NVIVO. In the next chapter, the results of the pilot interviews are put forth to provide a deeper context to the lived experiences of VLNPIO followed

by the results of the statistical analysis and qualitative explanations of risk, protective, and resiliency

factors to answer the research questions.

CHAPTER 5: RESULTS OF THE PILOT INTERVIEWS

One doesn't normally associate words like rejection, failure, and abuse with an activity like volunteering. Furthermore, training to prevent these emotional injuries from infecting volunteer commitment is also curiously absent from the extant literature. With millions of volunteers serving about 1.96 billion hours in Canada, one should not, however, neglect the thousands of volunteers reporting a lack of motivation or bad experiences as the primary reason for no longer serving (Sinha, 2015). Understanding what is happening in nonprofit organizations directly from those serving adds an important level of detail to statistical abstractions derived from national survey data. In this chapter, thick descriptions of six highly committed and diverse VLNPIO are put forth. Although certainly not statistically generalizable, readers may be able to draw on specific details to extrapolate knowledge to other contexts. However, it should also be noted that all six participants are from Calgary and it can be argued that the differences in the dynamics between the Edmonton and Calgary Muslim communities would place limitations on transferability. In this chapter, first the demographics of the participants will be detailed followed by each interview and how it shaped the design and thought process around this study.

Demographics

A total of six interviewees were selected based on their status as key volunteer leaders and from different socio-demographic and organizational backgrounds (see Table 4). The pilot phase interviews included four males and two females. In this study, youth are considered those under 35 and elders are those over 35, thus, I interviewed four elders and two youth. All six participants held the leadership positions in six different organizations. Ethnically, the sample was also diverse. Amongst the participants, there was equal representation from both immigrants and first-generation Canadians. The ethnic origins consisted of representation from the Middle East, Africa, South-East Asia, and the Balkan region. The organizations they served were also diverse. An umbrella organization for most Sunni mosques and Islamic centres, two youth serving organizations, a weekend Islamic school, an Islamic

153

centre (also called a *musallah*), and the chairperson for an Islamic School board of trustees. All interviews were conducted in Calgary. Furthermore, they all shared certain volunteer-related characteristics. That is, they all had a lengthy duration of service, contributed many hours of service, had strong roots in the community, and held significantly important responsibilities over the operations of the organization. Thus, all would fall under the category of key volunteers.

Table 4

Socio-Demographics and Organization Types of Participants in Pilot Interviews

Sex	Age	Gen Status	Ethnicity	Organization Type
Male	Under 35	1st	Middle Eastern	Youth Serving
Male	Over 35	1st	Middle Eastern	Umbrella
Female	Over 35	2nd	Balkan	School Board of Trustees
Male	Over 35	2nd	South-East Asian	Islamic Centre
Male	Over 35	2nd	African	Weekend Islamic School
Female	Under 35	1st	Middle Eastern	Youth Serving

Each interview was analyzed for key themes surrounding each research question to further refine the conceptualization of the factors impacting organizational commitment. First, a general description of the volunteer leader's trajectory and current operations is put forth to demonstrate the different pathways and current organizational contexts. Then, I focus on commitment factors and how they are related to goals, effort, turnover, and satisfaction. Finally, I examined factors that differentiate volunteers from volunteer leaders.

Interview with Hussein

Hussein, a young volunteer leader in the community began his trajectory at an early age. Growing up in a household where his father before him was a highly committed volunteer, he recalls the value of volunteering being instilled at a young age. He volunteered since the sixth grade, which consistently flowed into junior high and high school. His primary objectives have always been the youth and enhancing community capacity to serve their needs. Hussein feels that he has always had a strong sense of support around him from having many friends, mentors, and support from elders in the community. Growing up around other key volunteer leaders he was able to develop into a highly

committed and productive contributor to society. However, despite the "internal motivation" that kept

him going, coupled with his strong focus on "Islamic values", at one point in time he did quit from his

role due to a variety of reasons that will be explicated from the excerpts below. For Hussein,

organizational commitment and a strong person-organization fit is predicated on the congruence

between the individual's personal values and vision with the organization.

When asked about goals that volunteers in the Muslim community strive for, he first provided a

cursory review of universal factors related to volunteerism (e.g. school requirements, dedication to a

cause). He then described what he felt was unique to Muslims. He identified *ajr* or "religious rewards

that can motivate youth strictly on a religious basis and there is a spiritual reward when they give back".

He amplified the notion of religious based rewards further by discussing the concept of *sadaqah jariyah*

(loosely defined as perpetual charity). *Sadaqah jariyah* for him implies deeds that last forever due to the

continuing impact these deeds have on the lives of others. Such everlasting deeds are often associated

with volunteering in terms of helping others directly which in turn can impact their lives in the future or

they might be focused on educating others which will serve to enhance their lives now and into the

future.

For Hussein, impact on society is what he believes all sincere volunteer leaders strive for and

that the primary drive is more obligatory in nature than intrinsically rewarding. Simply put, he stated "if

they don't do it, it's going to stop. It forces a person to stay in the role". But he was conflicted on

whether this was indeed a sense of entitlement or sincere obligation. Hussein's reflexivity during the

interview was remarkable. As he struggled to differentiate between entitlement and obligation, he found

himself going back to the original intention behind the activity as an essential differential factor but

questioned the conclusions he came to during the interview.

> I feel confident in saying, the best volunteer leaders are, you'll find their motivation is, if they
> didn't do it wouldn't get done. Because it carries a lot of weight, that burden, you feel it's your
> responsibility, it's not a sense of entitlement, it's the opposite of that. People are going to call me
> and blame me if this doesn't get done. God is going to blame me if this doesn't get done. But is
> that true!?

At this point he paused to reflect on what he was saying. Whether or not the accountability is accurate is an important point that was repeatedly alluded to in this interview. The first outcome of this concept of sincere obligation or sense of entitlement led us to a discussion around the sense of competence derived from the activities. He identified that a strong factor in regulating his internal motivation was feeling a sense of competence which often was derived from the productivity of his programs which he interpreted as "instant feedback" from others mainly including the direct testimonials from parents and youth. However, it certainly was not all positive and he provided deeper culturally nuanced explanations on added stressors.

After being active for so many years, with a heavy burden of feeling "dragged into this," he became increasingly frustrated with various issues which can stem back to insincerity to a certain degree. The first one he discussed has to do with merits and social status. Basically, to Hussein, if you are the best person for the job, then you have an obligation to do it; however, if you are not, it could be an indicator that one is insincere.

> I think that *riyaa'* (showing off) is very negative. If someone generally wanted to give to the community, they would have to honestly assess what they have to offer. When someone without competency goes for a leadership position, it questions their sincerity.

He further explained that not every volunteer leader in the Muslim community has internalized the notion of sincerity and some do it simply to "be seen as contributing to the community". However, for him, this can be dangerous as "there are people who are very sincere but incompetent" and "unfortunately that incompetence is to such a degree that they don't know they're doing something negative," thus adding an aptitude factor to sincerity.

He also held that having a sense of entitlement is a contributing factor to this notion of '*riyaa'* which is not always apparent and can also be applied to the religious activities of volunteer leaders.

> Even in a spiritual sense, they feel they should lead the prayer because they have a sense of entitlement. That is more about *riyaa'*.

156

As a Canadian born and raised Muslim, he challenged the "tribal" mentality that he feels has become imbedded in the "nature" of the community. That is "it means a lot when someone from a certain family becomes a leader over everybody else". He did not specify which ethnic groups may feel this way, but the concept can be extended to others as the root of it all is 'riyaa' or to a certain extent, incompetently taking on a volunteer leadership position for externally motivating reasons.

It was quite apparent that when speaking about reasons why a volunteer leader would quit, that Hussein was frustrated with feeling undervalued. This came from organizations outside of the community as well as within the community. He recalls a very devastating time where he was highly active giving spiritual and motivational speeches to at least three schools a week and was also running a very successful Friday night basketball program. On a weekly basis, he would volunteer up to twenty hours in addition to his educational and other life responsibilities.

> I specifically remember feeling frustrated because we were doing something that was helping the school and helping the students, and helping the school keep the students safe and on track, and out of fights and away from negative activities. And, they would consistently make us feel like they were doing us a favour by allowing us to come and speak to the youth.

He would go on to explain that he felt his efforts were consistently undervalued by policy level leaders at the public school level as well as within the community.

> It was frustrating that they couldn't see that we were taking from our time. But it wasn't just from the schools, it was also from the community.

It also appears that positive feedback received from the productivity of other programs, the parental support, and the youth testimonials was not equally weighted in his mind with the negative criticisms he would receive. These negative criticisms in his mind, had a detrimental impact on his overall motivation to persist – to the point that he would doubt his own intentions questioning whether he himself was acting on self-entitlement rather than being the best for the position.

> It can go through your head, that umm maybe if I step back and I'm not doing this, somebody else will come and do it better, right? And that's where you ask yourself if I continue doing what I'm doing, is it because I feel entitled and should be in charge of the youth programs or am I doing it because I'm the best person to do it.

Doubting his own intentions is one part of the factors leading to his eventual temporary turnover coupled with his family seeing what he was going through and encouraging him to focus his efforts on his own career. However, he was still committed to volunteering but not necessarily to the organizations he served through because he felt obligated to make a difference and still had a sense of autonomy. The breaking point came when he felt his autonomy was severely compromised.

He recalled that his Friday night basketball program was stunted simply because the board decided to control the key to the gym. Although, at first, he did not challenge this, eventually he did when every other week he and dozens of youth were "standing out in the cold waiting for someone to bring the key." He saw this as an interruption hindering not only the program itself, but possibly his reputation as he was ultimately responsible for the youth. Stating once again, that the person coming to open the door, despite it being their agreed-upon role, would repeatedly make Hussein feel "as though they are doing you a favour."

Digging a little deeper into why he felt this was happening, he again oscillated between the feeling that he had a sense of entitlement but in this specific case, it was clear that it was unsanctioned community politics stemming from "distant stakeholders" or community 'stake-pullers' (a word I used in response to his comment) impacting the board. That is, if stakeholders are those who keep the programs running (i.e. board of directors of the organization), then stake-pullers are those who influence the stakeholders to pull their support. Hussein commented on why he felt they would do such a thing and identified that it was perhaps the devaluing of youth programs in general by elders who felt that allocating resources for youth was not a priority. Furthermore, dealing with these 'stake-pullers' for Hussein was futile as these "difficult people" would never offer positive feedback. Rather every decision he made was met with "being questioned and carries controversy and negativity."

When asked about factors that add or detract from volunteer leader satisfaction, Hussein re-affirmed that the previous points of feeling a sense of competence, autonomy, and strong relationships would enhance satisfaction while dealing with the negative (often destructive and unearned) criticisms,

158

loss of autonomy (which he connected to role ambiguity), and feeling devalued would thwart satisfaction, especially if the objectives one initially set out to accomplish are not being met. For Hussein, his motivation "was never a positive reinforcement motivation" but rather a sense of obligation and responsibility.

In conclusion, he made multiple references to the importance of role clarity as being an essential part of alleviating many organizational incompetence issues. Additionally, he added that role clarity would help the volunteer leader to make a conscious choice from the beginning to accept or reject the position along with its foreseen and unforeseen stressors. He defined role clarity using a series of simple questions leading to evaluation:

> Another major factor is clarity of roles. What a person's role is within an organization? What's their authority? What's their autonomy? What's their ability to control the different aspects of the program, the location, time, different activities they are going to be doing? I'm not saying it should be more or less, but it should be clear! Who they're reporting to? Who their accountable to? What the outcomes of this program are and whether they are reaching those outcomes?

Hussein's interview provided a unique context that provided key insights into the lived experience of youth volunteer leaders and the factors facilitating and thwarting organizational commitment. Not only was internal motivation essential, but the external motivators (i.e. prestige or praise) were seen as being antithetical to Islamic sincerity, which is (perhaps) the ultimate factor in regulating his motivation and commitment.

In reflecting on this interview a few concepts needed further examination that would be paid attention to in follow up interviews. In particular, these included the cultural factors related to status and the negative impact that stake-pullers can have on the volunteer leader's efforts. Furthermore, the dichotomy between a sense of entitlement and sense of obligation was particularly interesting as it was an important factor for Hussein related to the multi-faceted construct of Islamic religious beliefs. His struggle to differentiate the concepts in his own life was valuable as it may be related to how other volunteer leaders perceive their own intentions and perhaps ruminate on whether their sincerity is being compromised if they stick around despite the added stressors. One can easily give sympathetic advice to

a volunteer leader experiencing such stressors but that is unlikely to be effective. That is, telling Hussein that the positive feedback received should outweigh the negative unearned criticisms, would not have made a difference since he would tell himself that all the time. Rather, his religious beliefs serving as a resiliency factor offered more promise in helping to better understand the underlying mechanisms that regulate his motivation in continuing to exert effort on behalf of an organization.

For this reason, the notion of a knowledge mobilization initiative grew even stronger which would demand interventions to address the psychological injuries while perhaps utilizing existing coping resources (e.g. spirituality). The next interview was essential in order to look at the perspective of organizational commitment from an elder policy leader's perspective.

Interview with Nuh

Certainly, the unwritten history of Calgary is buried in the experiences of these key volunteer leaders of the past. Nuh, a highly committed key policy leader, recalled his development during a time when the tallest building in Calgary was the Palliser at nine stories high and for every one minority "you'd have 600 mainstream." Nuh is a rare first-generation Canadian Muslim, born in Calgary during a time when few supports were available to Muslims. At a young age, he was one of the few Arabs to speak English and would often translate for others. When the grocery store was opened, it became the main hub for Arab and Muslim migrants to seek help. His father was one of the first key volunteer leaders in Calgary in 1952. At sixteen, he was already considered a total insider as he would speak at the mosque and during Eid prayers.

In 1961, the Muslim Association of Calgary was registered under the Benevolence Act and in1982, he served as the Chairperson. He would spend most of his days between school and the grocery store where most of his volunteering would launch from. The first major mosque in Calgary was rejected for a permit four times. Nuh recalls his personal friendship with Rabbi Ginsberg where they would drive out to Drumheller together to visit the inmates at the Drumheller institution. He also demonstrated the importance of bridging social capital and collaborating with allies from other faiths.

160

He spoke highly of the Rabbi as an ally and stated that, "when we bought the land in the Southwest, the city rejected us four times, so he went there and fought with us".

When looking at his motivations, like others, his reward was the intrinsic euphoric feeling derived from voluntary acts of support to others.

> You feel good when you help people. You feel that you helped somebody that needed something, and you were able to give it to them. Someone wasn't able to communicate you were able to help them communicate.

People would often offer him money for his time but would always refuse. At a young age, he formulated the attitude that he would "never be rich" in this world.

> I believe every one of us was put in this world, you know, to help people, we are all here to help. If I help you, you don't owe me anything for me helping you. I'm helping you because that's my duty. My duty as a Muslim, my duty as a human being. To help anybody not just [your own], you help anyone who comes your way.

A common pattern starts to emerge amongst the participants in that they are intrinsically motivated to serve, derived from an internal drive. Whether this drive is considered to be internal pressure and thus a type of external motivation (introjected motivation) is unclear. However, the religious beliefs here appear to be humanitarian in nature. With respect to organizational commitment directly, however, the conversation shifts focus.

> To me it's about unity and it's about loyalty. If I'm in MCC or not in MCC I still work for MCC. I won't go form another group. The stronger the organization the stronger the people.

This is one point that further supports the choice to change the way OC was measured in this study. That is, the OC questionnaire by Mowday and colleagues (1979) has two items that identify what can be called loyalty. The respondent is asked if the organization they chose to volunteer with is the best of all others.

Another key point he brought up was related to the diversity of Muslims. He puts forth an important point of comparison by saying that behind closed doors when leaders compare the Muslim community to others, they tend to denigrate their own accomplishments often praising other groups. However, Nuh would assert that the other groups tend to be less diverse or not as large as the Muslim

161

community and thus do not make for good comparisons. Rather, comparing to the Christian population

for Nuh is more valid than any other cultural or religious group.

> Compare yourself to the Christians. 1 billion to 1 billion. Just as we have misfits, they have more
> misfits. We are diverse. Every colour and we are in every country.

As we shifted to discussing satisfaction, the conversation took a similar turn as it did with

Hussein. That is, an interesting theme began to emerge with these key volunteer leaders. As they were

prompted to speak about satisfaction, it appeared to diminish in importance and more emphasis was

placed on goals, internal motivation, and purpose. For Nuh, he believed that rather than challenges being

a hindrance, they actually served as a motivator: "The thing is you become more motivated when you

become more challenged". In our conversation, he focused mainly on political opponents as being the

source of these challenges. As the community began to have more strength in numbers, political issues

led to rallies of hundreds of people. He referred to these political harassments as "*usee bil dawaleeb*" or

sticks in the spokes of the wheel.

He also provided a different perspective on volunteers and volunteer leaders which further

challenged the study categorization and supported the concept of key volunteer versus general volunteer

(and by extension applied to leaders). He praised volunteers stating "volunteers are what make things

work. There the one's that nobody sees, they'll see me, but not the rest of these guys." He also held the

same appreciation for donors who give thousands of dollars anonymously. When probed into why he

thinks they do it, it was not the social status or vanity that Hussein criticized as being a form of '*riya*',

but he said "they do it for the *ajr*" (spiritual rewards from God) and believes that at least 90% would fall

in that category.

In his trajectory, he would later go on to become the Chairperson for the Muslim Association of

Calgary, where he stated that his role became even more crucial and more time was spent. It became a

full-time unpaid job for him putting in "easily 40 hours a week." Nuh did not only lead during times of

prosperity, but also during times of crisis: "I was there during all the *mashakil* (challenges)." The first he

spoke of was the conflict between the Muslim Association of Calgary and the Muslim Community Foundation of Calgary in which a reconciliation committee was formed which led to the forming of the Muslim Council of Calgary. The next major challenge was 9/11. A time where scrutiny of volunteer leaders was prominent and still lives on today. But this was not a deterrent but perhaps a motivator for him as the job became even more of a challenge.

The final point is one that had a significant impact on my view of key volunteers which has also not been seen in the extant literature as a serious risk factor to organizational commitment with unintended consequences on others. Nuh noted that it is not uncommon for volunteer leaders to be slandered with serious allegations. He held the position that this is perhaps one of the main reasons why children of key volunteers refuse to take up the role. He said, "I think it's just the way they see their parents treated" and provided a few examples from his own life and others in the community. As for the others, they will not be discussed here but certainly Nuh's radical resilience is truly remarkable. His next statement is perhaps the single most important reason why the unfounded and anecdotal scrutiny of key volunteer leaders needs to be taken extremely seriously.

> You take a look at my son, he says to me, I will never ever volunteer as long as I'm alive, volunteer in the community, my son. Why's that? He said because I see what they do to you, there's no way I would do it. I wouldn't even think of it. My dad was exactly like that, when I was a kid, I used to watch them call my dad a thief. I stood and literally listened to them, hear them call my dad a thief. But that just made him more. Everybody that gets involved. I didn't quit eh, a lot of people quit.

This was truly an emotional experience for Nuh that resonates with many other key volunteer leaders who despite their sacrifice are met with harsh undeserved criticism and scrutiny from the community. When this scrutiny is also found at the highest levels of government, it makes it a systemic and serious challenge. Not only do volunteer leaders sacrifice their time, energy, and reputation, but perhaps worst of all, the enjoyment of seeing their children take up after them to serve the community. Nuh was truly an exception and contentedly recalled, "my mother used to always say to me - you are like your dad".

The politics and challenges that N spoke of appear to still plague his community. In the current socio-political climate, this level of slander and scrutiny is also being publicly spewed at the highest levels of public discourse on Muslim leaders. Resulting in yet another unique socio-political challenge facing VLNPIO. The next interviewee has also sacrificed much only to see her oldest son reject the world of volunteerism for similar reasons. She also provides deeper and crucial insights into the intersection between gender and volunteer leadership in Muslim communities.

Interview with Nusaira

Nusaira is a strong female leader who began her trajectory in her native country in elementary through a program that matched "children that were behind with children that are ahead." She was certainly one of those who were ahead of the rest in a range of domains. She not only maintained high academics but also an unprecedented level of dedication to the community despite unique and enormous challenges and costs along the way. She does not recall any external influences on her motivation, and on the contrary, she was discouraged by her parents stating, "my parents were not in favour, they are of the 'back home' mentality, they see it as a waste of time."

Shortly after migrating to Canada, she recalled that as soon as she was able to speak English, her career in volunteerism was initiated. She gained valuable experience in the Catholic school system volunteering with homeless people, the Red Cross, and other projects three times a week. She felt the Catholic system encouraged her through positive feedback as well as instrumental rewards such as school credit hours and reference letters for scholarships and resume building. It is also quite likely that faith and religion were not seen as liabilities requiring reasonable accommodation but rather, were integrated into the system as a facilitator to growth. Nonetheless, as she began to find her place and voice in Canada, she launched the first Islamic Sunday school for her community and dedicated over ten hours a week for over four years as a key volunteer leader. She would go on to be enrolled at the University of Calgary and join the Muslim Students' Association where she really found her place outside of her local community and into the larger Muslim community. She recalled those days as being

more "fun with friends" as they were "all of the same mindset." However, her current predicament is a stark difference and allowed us to see a much darker side to the volunteering world in the community from a psychological perspective.

First, it became apparent that gender issues in the community are an important and vital issue to address in the context of intercultural miscommunications rather than due to any faith-based factors. She recognized that being a strong female leader was met with challenges mainly due to imported cultural baggage.

> I think that this community is not ready for a strong female presence as leaders in this community. And, because for a large reason, we do have a large population in our community that's first-generation Canadians. I honestly think that 2nd generation is more open to it, but it depends how their own family lives leave on them. You're going to see people who are open in all generations and the other way around too. But first generation are definitely the most challenging ones.

This made it necessary to add a generation status question in the updated survey to explore this concept deeper. Despite her challenges, she remained highly committed and would serve between 10 to 20 hours a week for nineteen months often at the expense of her family and own personal leisure time. She informed us that her main motivation was the change that can be made and the impact she can have on the world. Again, aside from the value congruence with the organization, she was also concerned about its fate, and exerted exemplary levels of effort despite added stressors such as volunteer turnover.

> Every role has its weight with it, there's a lot on your plate, you have to be there all the time when someone can't or doesn't do something, it's on you in the end. Every minute was worth it. Yah your tired, it was normal for us to exchange text messages at 3 am - working around the clock.

Although relating volunteering to work has been discussed in the literature with notable differences between the two, she provided a unique outlook on this phenomenon. During her fun-filled days with friends in university, her intrinsic motivation appeared to be high as her basic psychological needs appeared to be nourished and inferred from statements like the "environment was encouraging, and we are all on same page and mindset". Her current role was completely the opposite and she was operating on a different type of motivation. She passionately stated:

> Here it's just work and work and work and work – that's it – I'll tell you what – I would not do that work if you paid me $300,000. If this were my work, I would have quit the   first week. I wouldn't have stuck around.

Amidst the challenges, she remained highly committed, referencing the Islamic concept of *amanah*

(trust) as a key factor in regulating her commitment. When asked about why volunteer leaders quit, she

made it very clear that quitting from an organization is different than quitting from volunteering.

> Quit is a big word, I've always been about being the change that's needed out there, I would never quit in the sense of helping others and doing what's right, but people need to make rational decision to leave certain projects, you can be more beneficial and useful somewhere else. People lose the passion and depends on personality – some people get fulfilled with little things, and they are happy with it. Some get all hyped up and as fast as they get hyped out even faster they get hyped down. Some are free-riders, they like to be having titles, making themselves feel like they are contributing to society. I've dealt with people like that and I feel like they are taking away from society.
> Again, we begin to see a pattern emerge between all three participants in that internal motivation

is key, however, when it is lacking, the obligation or duty to commit is derived from Islamic religious

beliefs; in this case as an *amanah* or trust. Also, like others, satisfaction was not a salient reason for

volunteering. In fact, she aptly stated that she was clearly dissatisfied.

> The question is, was I satisfied? To me, it came down to the promise that I gave to the people that elected me. It was such a struggle working there because like I said because of the hierarchy and structure of the organization, that it was becoming more and more obvious that most likely the work that we were putting in as a team was not going to bear as much fruit unless there was dramatic changes in the community which we were seeing are not happening.

She would go on to refer back to the *amanah* or trust and link it to eschatological rewards and

punishments while also appearing to include satisfaction amongst the list of negative reasons why

people volunteer.

> Because whatever we do our reward and punishment is with Allah SWT – it's not about our egos, title, to feel satisfied … If there is any satisfaction, to me, the only satisfaction I look for is in sha Allah (God Willing) I get reward from Allah. It would be very very uncommon to see results that would give you worldly satisfaction.

Her connection to the organization's mission and vision was all that mattered to her amidst the

counterproductive structure, "egos and politics," organizational dysfunction, and personal sacrifices. She

remarked that she knows her creator is always watching and caring for which appeared to serve as a

strong resiliency and coping strategy. But rather than merely cope, she also offered what she felt were sources of the problem and potential, albeit difficult, solutions. She first alluded to the cultural factor and why some do not try to change it due to factors that can be interpreted by a range of theories related to maintaining in-group membership.

> You know how emotional this community is. It's very very easy to go on a witch hunt in our community, and a lot of people fear that. They don't want to be put on the spot, they don't want to be the witch of the community, they don't want people to feel like they are abandoning their tribe, or cultural group, or their friends or their family and I think this is one of the big reasons why the community is not moving.

She also added that they are often more concerned with their "image in the community rather than their image with Allah. These are the people that usually give up because they don't want to be rejected by their community."

She offered several useful recommendations including but not limited to screening volunteer leaders for their level of dedication and commitment, rather than simply electing "someone who says hi to you and hugs you and is known as nice guy. I say guy because there's never a woman there." It was clear from this interview that she felt that the negative experiences were a result of cultural and possibly misogynistic attitudes that exclude rather than include women. Her interview was also another reason (albeit an unfortunate one) why the category of the broken chain was added – i.e. the theme where a key volunteer leader's children do not follow in their parent's footsteps because of the pain they saw their parents experience. However, it is important to disclose that this was a probed question not included in the original questions. It was mainly done as a form of therapeutic validation which allowed her to more openly express her frustration and anger.

> I'll tell you my kids feel the same way. Some have said to them 'are you going to be like your mom when you grow up'? They would be like 'NO! Why would I want to do that to myself?' But then, that's fair enough as well - because immediate family members see the reality of the situation that other people don't. Aside from you, nobody knows how many hours we have put in as a board - as well as my husband and the kids… even volunteers are not happy when they are volunteering and their immediate family see's that. Which is not right! It should bring you some satisfaction, but the amount of stress you are under constantly, I don't think anyone can have it [satisfaction].

She identified the added costs to volunteering on her family and how they no longer got the extra effort from her. What bothered her even more was a sense of toxicity in the community with respect to youth volunteers. She explained that the toxicity derives from a lack of sincerity to God and a desire for status and power instead connecting community prosperity to the degree of trust and faith one has in the creator.

> Your only and primary goal should be to serve Allah SWT. Nobody else! And until we all recognize that, that the hearts of the people are between the fingers of Allah and He turns them whichever way He wants and as long as you leave people for the satisfaction of Allah He will turn their hearts, and as long as our people don't understand that *rizq* [wealth and other blessings] is from Allah, not from people, we will never move in our community, and those two are very key and detrimental issues we are dealing with in this community.

She concluded with a heavy focus placed on intentions which serves to sustain the motivation to persist despite having virtually no satisfaction, extreme sacrifices to her free-time and family, and operating in a context wrought with "politics."

> I recognized that right after we started, within weeks, the intention issue – I honestly believe that most if not all individuals that start getting involved in our community they all come in with good intentions but it's the system that turns them into who they become – and for us, we introduced in our board that every single board meeting starts with renewing our intentions out loud and reminding ourselves of who we're there to serve and what is our purpose. And I think it had good results because emotions run high, things get, you know, hard along the way, but when you're reminded and people around you constantly remind you of why you're there, you're a lot more likely to stay on that original path. In this community it's so easy to defect into garbage. It's so easy. I think *alhamdulillah* (Praise be to Allah) we stayed strong in it. The intention was there, it went good; they stayed dedicated to the cause. I think honestly having a simple renewal, every week, really helped it. You should suggest it to others!

> Nusaira certainly is unique and her recommendations will certainly be followed through on.

Although she maintained a respectful demeanor, she had a very informative look on the dark-side of being a key volunteer leader and confirmed the importance of focusing on factors associated with high organizational commitment despite added stressors resulting in low levels of overall satisfaction: primarily, a deep sense of obligation derived from Islamic religious beliefs. The next participant had a more positive story to tell and provides deeper insights into the notion of obligation as a key factor in organizational commitment despite low satisfaction.

Interview with Jinnah

Jinnah is a second-generation, highly-educated, key volunteer leader from Pakistan who has played a range of roles with several organizations in Calgary. He has also launched several organizations and currently serves as a trusted advisor with strong roots in the community.

Jinnah's trajectory as a career volunteer started at an early age in his hometown in Pakistan planting trees around the graveyard. He would later start a wall magazine at his high school. Not only are the trees still healthy, but recently he received a picture of the wall from his teacher who inspired him and with whom he remains in contact. After being admitted to medical school, he launched a program that helped to alleviate the suffering of the impoverished. Dissatisfied with its progress, he would go on to initiate a free blood bank. At the time, blood was a commodity that drug addicts could sell and concerns about the lack of screening were often uncontested. This led to the creation of what is now perhaps the largest free blood bank service in his home country that grew from three volunteers to over 300. The volunteer service program is seen as a hospital-within-a-hospital due to the amount of activities it now endorses, and the University is seen as the mother of medical volunteering as so many of its graduates go on to launch their own projects.

This theme of serving has continued for Jinnah and serves as the primary goal he seeks to achieve with his work while also recognizing that to enact change, challenges are inevitable. He added that empathy or compassion it not enough to change a situation, that is, "you can have empathy but no real motivation to change it." As I narrowed in on what motivates him to do what he does, he stated,

> I have been in a unique position to be able to deliver that and it'd be a shame if I don't do that, it would really be a shame. I have the ability, God has given me the ability and I have the time, and I can do it. If I don't do it, I feel I am not doing my job. It hurts not to do anything. It is a serious sense of responsibility.

When asked about his persistence, he referred to deeper internal mechanisms integrated with the obligation factor. This provided us with further confirmation that internal motivation was an important factor to understand. He referred to the sense of relatedness with others as well as competence factors

169

such as "seeing something bearing fruit" and summarizes that "there is no other parallel to that. It creates an internal drive in you to continue to do what you need to do."

For Jinnah, being given the title of leader means nothing; rather, his definition of leader helped to further differentiate the 'key' volunteer leaders from others:

> You cannot be a true leader unless you have really been in the trenches, you continue to be in the trenches to be able to truly inspire. I believe one of my responsibilities is to inspire younger people. I can't do that by giving sermons, but they can see me do it. I don't call it leadership - I call it work. It happens that you are there before anyone else, more than anyone else, despite of anyone else, they think you are a leader but that's not my definition of a leader.

Another important point brought up by Jinnah is the responsibility that the community has not only to themselves, but society at large. Providing people with equal opportunities and trying to bring about the best potential in youth are two key causes he has dedicated to. For him, his years of experience have made the concept of being committed quite simple with a clear sense of obligation that stems from privilege, ability, and social status.

> People are not going to come from Mars to do what our community needs. Start within ourselves. If you can do it, why not? Seriously, it's simple mathematics. I have been given the privilege, the ability, and now after so many years a distinct position in the community, what I say to people does count more than when I am 10 or 20 years old, because of my grey hair or whatever, it is incumbent upon me to make use of that and it would be improper if I don't.

This point was important to reflect in the survey and resulted in the 'community deficiency' factor being added as a motivator.

When discussing possible issues that can lead to turnover, he identified a few factors. Aside from generic family responsibilities across the lifespan, he also alluded to intentions from the outset as being important. That is, if someone's intention is served, they may leave the situation because they have received what they came for.

> People doing it for a different reason's is quite often a factor. You have your own intention of what you want to get out of there, and you got it.

Another related factor was unrealistic expectations. For Jinnah, the initial phases of volunteering are important for sustainability. He recommended a realistic calculation of efforts and outcomes.

People from the outset they haven't really thought it through. They need to calculate the efforts and outcomes. If any of that is misbalanced, you are going to get frustrated with that… For example, if you started with object of bringing a change and you knew it was going to take some time, you can see the progression which would lead to the satisfaction.

An additional best practice recommendation derived from this interview is not discounting the positives. That is, even if the main objective has not been served, there are countless other benefits that should be focused on – another factor that can be looked at from a psycho-spiritual lens that can help volunteer leaders address failure as a psychological injury. Jinnah recalled that

Relationship is one of the other ten things, networks, friends, change society in a way that you not only work at changing the people you working with but those who watch you and come in contact with you. They could learn from that and make a change. People who are like you will gravitate towards you.

Finally, near the end of the interview he re-stated his definition for leadership and concluded that the Prophet Muhammad (PBUH) was the best example of a leader to follow:

Look at really truly inspiring leadership, if you want to define that, it is those who are in the trenches, who inspire others, and who are able to articulate their vision so well to other people that it becomes a contagion, it has an effect on other people and it can be conceptualized and understood and be transported as a template. So, it is not only just doing the work, it is inspiring, it is that work and inspiration that can be articulated in a way that inspires other people beyond those limits. The perfect leader is the Prophet Muhammad. He was in the trenches, he inspired people, he motivated, he was able to articulate that very well, if you want to read the last sermon it encapsulates everything you need to know and was able to bring about change.

The interview ended by asking him about his thoughts on the difference between work and volunteering, giving the example from the literature that some differentiate the two based on obligation. That is, it is assumed that one is obligated to work but for key volunteer leaders, it is the opposite. That is, if you don't like your job you can quit but the same doesn't apply to the volunteer role. His response was:

That is exactly what my message is to our youth. Once you are committed, it's no more volunteer. You got to do it.

For Jinnah, his obligation may have stemmed from his privilege and ambition that he attributes to his Islamic religious beliefs. The theme of obligation can also be seen in this interview in a deeper light while in others it was more implicit. The next participant provided deeper insights into various

Islamic beliefs and principles that others have alluded to as being heavily associated with their organizational commitment but in a less detailed and implicit fashion.

Interview with Abbas

Abbas differed from the previous participants primarily in the degree of formal Islamic knowledge. Whereas the others had built their Islamic foundational knowledge informally, Abbas holds a bachelor's and master's degree in education as well as an additional degree in Islamic studies from Azhar university in Egypt (a notable Islamic institution). Like the other participants, he too holds a significantly important role in the operations of the organization he leads, dedicates substantial amount of time, and handles the stressors with aplomb. His trajectory was also born at a young age and, at the age of eighteen, his first organization was founded, aimed at not only empowering girls through knowledge in his community but also served as a vehicle to better integrate their wealth of abilities into the community. Currently, the weekend Islamic school that he leads is one that fills an important need in the community as the waiting list for entrance into the Islamic school is often quite lengthy.

His goals are primarily to build others to be autonomous and he finds solace in seeing his students' success from afar. For him, although Islamic knowledge is important, "you don't have to be a scholar to help people in terms of volunteering." He also acknowledged the self-interest inherent in volunteerism stating "what benefits that community benefits you sooner or later. What hurts that community hurts you, sooner or later."

Abbas's interview was substantially different from the rest as each main point he would make would be linked directly to Islamic scripture, whereas others drew on many of these concepts indirectly and provided little in terms of supportive Islamic scripture. This helped in the identification of different Islamic themes for further analysis and integration with other concepts relevant to this study.

For example, the concept of *shukr* – or thankfulness – was perhaps the most prominent in terms of motivation and satisfaction of volunteers in general. He broke down the reason gratitude to others is so vital from an Islamic perspective:

172

To motivate people to give more of their time, the first step is we have to talk to those people to let them feel that what they are doing is really appreciated by us. It has to be appreciated! Why am I saying this? Because the Prophet (PBUH) told us clearly and encouraged – 'man lam yashkuril nass lam yashkur Allah' [whoever does not thank the people does not thank God]. Simple as that. Because if you don't have that, you know, that type of attitude of thanks, regardless of what they have done, even if they add a little. Why? Because you are not going to observe and see what Allah has given you and you take it for granted.

This passage was quite powerful in terms of understanding the causal link between thanking people in person and the connection to the ultimate purpose of Islam which is to be connected to the Creator. Similar to others, when speaking about his own satisfaction, he focused more on his purpose and his ultimate goals rather than happiness derived from the experience:

Volunteering for me is like the air I breath to be honest. I don't like just sitting. I am not doing this because it's a passion or hobby. No! It is part of the Islamic spirit.

He added that our purpose as humans on this earth is to enhance its development (a concept he refers to as *i'maar*) in all areas of life and drew on the Islamic construct of *khilafah* (often defined as vicegerent):

I'maar – it does not mean reconstruction, it means everything. In every aspect of life. The Prophet (PBUH), if you take a look at his whole *seerah* (biography) with his companions – 90% of the work was volunteer work - those *sahabah* (companions) never got paid. The Prophet (PBUH) planted this in them. *Wa taawannuw alal birri wal taqwa, wa la taawanuw alal ithmi wal idwaan* (and cooperate on righteousness and piety and do not cooperate on sins and enemyship). Cooperate to do what? To build this [referring to the world in general].

He then addressed another concept in Islam known as *taaruf* as the purpose behind our diversity and how the Qur'anic message is not just for Muslims but all humankind encouraging that "you need to know one another to build this earth – but theology is different."

With respect to people quitting, he had a few points to address. First, similar to others, sometimes life just gets in the way and the more personal responsibilities one has the less free time they have to dedicate. He was not against the concept of gradual turnover and stated, "you might have been in this city doing a lot of work, you have a lot of *sabr* (perseverance), maybe it is time now". The notion of *sabr* exceeds perseverance as it includes the motivation to keep doing good, refrain from vice, as well as perseverance in times of calamity. For Abbas and most other volunteer leaders, those who have *sabr* are

considered to be blessed with the greatest resource (referencing a saying by the Prophet Muhammad (PBUH)).

However, what he did have a problem with was volunteer leaders who suddenly quit but did not utilize any form of religious shaming to offer his dismay:

> I don't agree for volunteer leaders to quit all of the sudden. Number one, if you have accepted to be a volunteer leader, you have to know there should be a lot of sacrifices. ... You might be faced by criticism, racism, all sort of things, you have to accept the fact that you are a leader and have the patience for that. You are like a big figure, once you collapse you will drag people behind.

Although he mentioned racism, he did not focus on it and it was not probed further. However, it was listed under the politics theme as it comes up again in the post-survey interviews. He had also alluded to the importance of sincerity and how challenges can often test a person's true purpose behind volunteering stating "make sure they are working for Allah. If it wasn't for fame or something else, for personal advantage, then they wouldn't quit."

At this point he requested that the audio be turned off to describe some major problems that he has experienced. What is important is that the next concept served as a strong protective factor with respect to turnover. He quoted a famous saying from the Prophet PBUH that can be used as a rationale for finding meaning in sacrifice in which whatever is sacrificed, will certainly be compensated with something better. The words he used are "*Man Taraka Shay'un Lillah*" or (whoever sacrifices something for the sake of God) and then he continued saying:

> it has to be chosen and sincere, between you and God. That connection shouldn't be 50% or 60 it should be 100% to believe that Allah is the Provider. That's done! My relationship with Allah is always direct, I talk to Allah a lot and He has never let me down.

For Abbas, his Islamic beliefs not only serve as a resiliency factor, but also as a motivator to be more productive even when no one is watching.

> Every work we do it has to be followed by *ihsan - an yutqinna* (to perfect it). First thing! Whether volunteer or paid, I have to have that concept first. I have to do it to the best of my ability. Volunteer work even more because that satisfaction will not come without it. It is a responsibility and must do it with the best. If that applies, then the reward from that Hadith would be the motivation. Intrinsic or external.

For Abbas, *shukr* (gratefulness), *i'maar* (community development), *taaruf* (knowing one-another), *sabr* (perseverance), and *taqwa* (God-consciousness) are all factors that push a person towards internalizing the construct of *ihsan*. Additionally, concepts such as sincerity and volition were essential and have Islamic correlates such as *ikhlas* and *niyyah* respectively. Each of these concepts can be further looked at as constructs themselves and all belonging to the construct of religious beliefs, thereby demonstrating that when volunteer leaders state that volunteering is in line with their religious beliefs it could mean many things and a simplistic translation of the term is not enough to truly capture the phenomenon. Furthermore, because NPIOs also value these concepts, it may be the primary reason why many Muslims feel a sense of identification with the organization thus enhancing their organizational commitment. *Ihsan* is an essential construct to understand as it relates to the highest level of Islamic belief and practice, something the next volunteer leader aspires towards.

Interview with Farah

Farah is a young and active key volunteer leader in the Muslim community who began her journey at a young age. Her primary source of encouragement was her family which also serves as an important factor in her dedication and persistence. She has played many roles from first giving water to people breaking their fast in the mosque to being highly active in school-based volunteering throughout junior high and high school. Dubbed the "Energizer bunny" by her family, she learned to channel her energy into prosocial activities. Currently in her mid 20s, she focuses most of her effort on empowering and advocating for more quality programs for Muslim girls.

Ikhlas and *ihsan* are two main themes that she referred to often which were linked to her internalized regulation of motivation. Additionally, the more she learned about Islam the more dedicated she became to the cause. She demonstrated the importance of having the right intentions from the beginning and recalled her family reminding her that short term outcomes are not the focus but rather, focusing on the long-term possibilities.

Her purpose is to influence change stating, "I was put on this world to make a change, one person can if they are passionate about it" and adding that "the essence of life is to build life." She also provided an account of *ikhlas* or sincerity as an important motivator and resiliency factor stating "re-focusing the intention, renewing that intention and remembering that what I am doing is for the sake of Allah and that is where the drive comes from."

Despite her pleasant and optimistic demeanour and experiences, she repeatedly experienced what she called "volunteer politics". For her, it started with her receiving public recognition "and then the politics comes into play; it's always been a sensitive topic". The way she viewed it had a lot to do with conflicting worldviews and intentions. She defined it as:

> The difference of opinion plus perception giving you an outcome that really doesn't matter but it matters because everyone is talking about it. Volunteer politics is you have a group of good-intentioned people coming together to volunteer, because of their diversity and different backgrounds and different thought processes, you end up with people who are very different from each other trying to get to the same goal, but get caught up along the way because they're human with the back and forth.

The back and forth she refers to included things like gossiping, backbiting, and other unsanctioned and un-Islamic behaviours. Ultimately, it was not the cultural diversity that was a problem but rather the "focusing on things that aren't the basis of volunteer work, for me that's always been a subtle demotivator". As we dug deeper, it appeared that the main factor stems from individuals who have extrinsic motivations, namely public status.

> Focus is often times shifted from the success of the event to the success of the leader within the group; who's going to be on top, and who's going to come out the strongest.

For her, since the politics are highly related to people wanting status and doing unsanctioned acts to get it, she would prefer to stay out of the limelight and instead get the job done. However, at times she had to take on a public role and this often led to negative experiences which over time took a heavy toll on her motivation and happiness. This gradual depreciation or deterioration of motivation stems from destructive criticism. For Farah, it was not only one negative experience that led her to almost quit, but rather criticism from multiple sources and across different organizations. She acknowledged the

importance of constructive criticism, and even conflict at times, but argued that it needed to be between people of "equal calibre" referring to other active and highly committed volunteers, rather than inactive community members. These experiences were not easy to deal with and appeared to impact her sense of competence.

She recalled how hard she was on herself and was grateful she had her mother/mentor to remind her of self-care. Perfectionism was discussed as the key factor here which when connected to *ihsan* is a form of positive perfectionism that is internally driven and facilitates engagement and commitment. As opposed to an alternative negative form of externally controlled religious motivation which would be considered negative perfectionism. The former was alluded to in the interviews, but the latter was not. One of her last statements to help understand organizational commitment by mainly looking at goals, motivations, satisfactions and potential stressors leading to turnover was that:

> The Muslim way of life is that if you make a promise you fulfill it. You should hold yourself to your word.

Similar to the rest, purpose was the drive irrespective of satisfaction but Farah helped us to see the importance of garnering support from loved ones as often volunteer leaders tend to hold themselves to an aspirational level of duty, obligation, and/or *amanah* (trust) that can certainly be overwhelming.

Summary of Pilot Interviews

What can be derived from the pilot interviews are not only positive experiences but also examples of added stressors. When juxtaposing the first two interviews, I was able to gain a deeper appreciation for the added stressors to organizational commitment from an interpersonal level of analysis. Additionally, such issues included the expression of what was referred to as tribal or un-Islamic behaviours and attitudes – an expression which was repeated by others. Finally, according to the participants, it appears that the onus is on the volunteer leader to regulate their own motivation to fulfill the trust of taking on the role despite the added stressors. That is, it seems that volunteer leaders that interviewed did not need any intervention to increase their motivation, but rather, all they really needed

177

was to operate in an environment free from "politics" in order to naturally stay motivated and committed. This is similar to the concept of the facilitation of basic psychological needs in SDT –i.e. an autonomous supportive work environment enhances the basic needs. In turn, it is not the satisfaction of the needs that lead to optimal functioning but rather they serve as the nutrients to allow the person to do what they would naturally do. When this understanding of motivation is taken and applied to the various Islamic concepts discussed by the participants, one can gain a deeper appreciation of the role religious beliefs plays as a motivator and resiliency factor to organizational commitment. Ultimately, this provides a better understanding of the factors that serve to facilitate or thwart organizational commitment in VLNPIO.

The pilot interviews added a substantial level of context for the quantitative portion of the study and provided a conceptual link between GNS, VPS, role clarity, and organizational commitment. Coupled with the theoretical framework and empirical evidence derived from the literature review, the main research questions in this study can be answered.

CHAPTER 6: RESULTS

After piloting, refining, and disseminating the volunteer leader survey, the data collected was then subjected to statistical analysis in order to test the hypotheses. With respect to the statistical methods used, they fell under three end-goals: describing, predicting, and comparing the data. The inferential statistical tests utilized are parametric and non-parametric correlation tests, regression analyses (e.g. hierarchical) and comparative tests (e.g. Independent samples t-test). Finally, to help supplement the empirical results with deeper explanations and cultural nuances, qualitative interviews were conducted with a diverse sample of VLNPIO in both Edmonton and Calgary. Applied thematic analysis was used to further develop and analyze the sub-themes.

In this chapter, the results of the multiple regression analysis are put forth along with data on individual contributions of the predictor variables. In Figure 5, the entire statistical model is found. However, since I am also interested in explaining these results and identifying any unique considerations for further research, a more thorough examination of each of the control variables is provided. The main reason for these post-hoc analyses on the control variables was to uncover any unique differences worthy of discussing with volunteer leaders to offer deeper explanations. To further explore the claim put forth by Yaghi (2009) regarding the changing dynamics of women and youth in nonprofit Islamic organization and by other scholars regarding effort levels, within-group statistical relationships between all of the study variables were examined between the dichotomous age and sex groups as well as the three levels of effort. However, no significant differences were found for any of the aforementioned groups on any of the predictor variables or organizational commitment. When examining organization types, there is evidence to suggest that mosques/Islamic centres are experiencing challenges with organizational commitment compared to social service and youth-service groups – something reported in this chapter.

Despite the entire sample being Muslim, it is important to demonstrate that Muslims are not a monolith and as such, it should be expected that contextual life differences would impact how volunteer

leaders decide what factors are important with respect to their own commitment and when communicating with others (e.g. organizational decision making, worldviews, situational constraints, cultural norms, resiliency factors associated with religious beliefs).
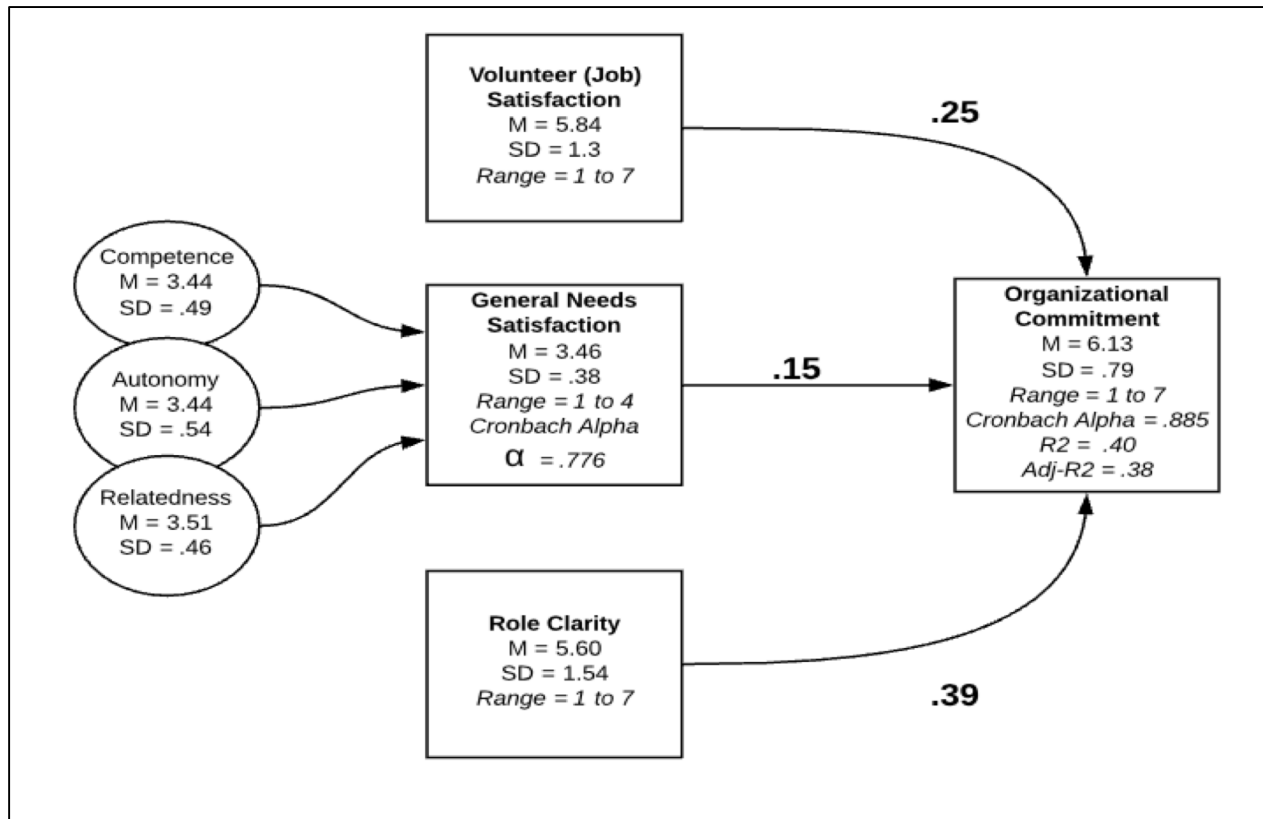

Figure 5. Multiple Regression Model

Research Question 1: Factors Influencing Organizational Commitment

The first objective of this study was to provide numerical results on the relationship between three predictor variables that have been shown to contribute to organizational commitment in prior studies. The first research question and associated hypotheses is:

Do role clarity, GNS, and VPS influence organizational commitment?

H0: There does not exist a statistically significant relationship between role clarity, GNS, VPS on organizational commitment.

H1: There exists a statistically significant relationship between either role clarity, GNS, or VPS on organizational commitment.

180

Utilizing data collected from a sample of 216 respondents, a hierarchical multiple regression was run to predict organizational commitment from role clarity, GNS, and volunteer job satisfaction (predictor variables) while controlling for age, sex, effort levels, and organization type (control variables). All three variables added to the prediction and the assumptions of linearity, independence of errors, homoscedasticity, unusual points, and normality of residuals were met.

First, GNS was generally high amongst the entire sample (M= 3.46, SD = .38) as was VPS (M = 5.84, SD = 1.30) and role clarity M = 5.60, SD = 1.54). Positive correlations were found between organizational commitment and all of the independent variables by way of a Pearson correlation. That is, GNS, r = .36, p < .0001, VPS, r = .45, p < 0001 and role clarity r = .56, p < .0001 were all positively correlated with organizational commitment and statistically significant satisfying the assumption of linearity.

To ascertain the amount of the overall variance explained by the predictor variables after the effects of age, sex, effort level, and organization type are controlled, I looked at the R2 change between the two models. Alternatively, one can look at the Adjusted R-square change (Adj-R) to control for problems with overfitting of the model. The first model includes only the control variables and the second model includes the control and predictor variables (See Table 5). The control variables alone explain about 14% while the predictor variables explain an additional 27% of the variance in organizational commitment. This indicates that the addition of the predictor variables has a statistically significant contribution to the variability in organizational commitment with $F(3, 192) = 28.44$, $p < .001$, $R^2 = 0.40$. Indicating that approximately 40% of the variance in organizational commitment is explainable by the predictor variables while statistically controlling for age, sex, effort level, and organization type.

Table 5

Model Summary

Model	R	R2	Adj R	SE	Change Statistics				
					R2	F	df1	df2	Sig. F
1.00	.369a	0.14	0.12	0.72	0.14	7.70	4	195	0.00
2.00	.634b	0.40	0.38	0.61	0.27	28.44	3	192	0.00

a Predictors: (Constant), Organization Type, Effort, Sex, Age, GNS, RC, VPS

b Predictors: (Constant), Organization Type, Effort, Sex, Age, GNS, RC, VPS

By inspecting the co-efficients table (see Table 6) each variable's individual contribution to the model is revealed. The results indicate that none of the control variables made a statistically significant contribution to the model and thus I can conclude that I have statistically controlled for sex, age, effort, and organization type.

Table 6

Coefficients Table

Model		B	SE	Beta	t	Sig.
	OC	5.22	0.24		22.22	0.00
	Sex	-0.11	0.11	-0.07	-1.02	0.31
1.00	Age	0.02	0.11	0.02	0.21	0.83
	Effort	0.18	0.06	0.19	2.85	0.01*
	Org. Type	0.29	0.06	0.31	4.61	0.00*
	OC	3.04	0.45		6.85	0.00
	Sex	-0.16	0.09	-0.10	-1.76	0.08
	Age	-0.01	0.09	-0.01	-0.08	0.94
2.00	Effort	0.08	0.05	0.09	1.54	0.13
	Org. Type	0.01	0.06	0.02	0.22	0.83
	RC	0.20	0.03	0.39	6.19	0.00*
	GNS	0.30	0.13	0.15	2.36	0.02*
	VPS	0.15	0.04	0.25	3.62	0.00*

*. Correlation is significant at the 0.01 level (2-tailed).
B = unstandardized regression coefficient;
SE = Standard error of the coefficient; Beta = standardized coefficient

However, each of the predictor variables were statistically significant in adding to the variance in organizational commitment. For GNS, B = .15, t(192) = 2.36, p < .01 which demonstrates that for every unit increase in GNS, a corresponding 0.15 unit change occurs in organizational commitment. As for

VPS and RC, a one-unit change corresponds to a 0.25 and 0.39 degree of change in organizational

commitment respectively (VPS, B = 0.25, t(192) = 3.62, p < .001 and B = .39, t(192) = 6.19, p < .001).

Finally, all of the variables were also statistically significantly correlated with each other and low

enough to assume that there is not a multi-collinearity problem. In particular, GNS is correlated with

role clarity, $r = .32$, $p < .0001$ and VPS, $r = .30$, $p < .0001$, while VPS is also correlated with role clarity

$r = .36$, $p < .0001$.

Table 7

Summary Table of Descriptive Statistics and Correlations

		N	M	SD	1	2	3	4
1	**OC**	204	6.13	0.79	-			
2	**GNS**	209	3.46	0.38	0.36*	-		
3	**VPS**	205	5.84	1.30	0.45*	0.30*	-	
4	**RC**	206	5.60	1.54	0.54*	0.32*	0.36*	-

*. Correlation is significant at the 0.001 level (2-tailed).
B = unstandardized regression coefficient;
SE = Standard error of the coefficient;
Beta = standardized coefficient

Reliability Statistics

Due to the lack of research in the area of VLNPIO it is important to provide reliability statistics

to enhance the credibility of the findings. In particular, since neither organizational commitment nor

general needs scales were tested on volunteer leaders of nonprofit Islamic organization, it was important

to test the reliability of these scales. In assessing the reliability of the scales, one common approach is to

report the internal consistency of each using the Cronbach's coefficient alpha (Cronbach, 1970).

A reliability analysis was carried out on the organizational commitment scale consisting of nine

items. Cronbach's alpha showed the scale to reach acceptable reliability, α = 0.86. All nine items

appeared to be worthy of being retained as removing any one of them would result in a decrease in the

alpha coefficient. Additionally, a reliability analysis was also carried out on the GNS which consists of

nine items in total. Cronbach's alpha also showed the scale to reach acceptable reliability, α = 0.78.

Removing any item caused a decrease in the alpha coefficient and thus all items appear to be worthy of

retention. However, since GNS measures three separate but related constructs of competence, autonomy, and relatedness, to further support the reliability of these scales on this population, each was measured independently, and all were found to be acceptable. That is, $\alpha = 0.74$ for autonomy, $\alpha = 0.70$ for competence, and $\alpha = 0.65$ for relatedness. Furthermore, the inter-item correlations supported keeping each item.

Socio-Demographic Variables

In the next section, the full range of diversity in this sample is provided to uncover any meaningful differences in organizational commitment that can further investigated. There were twenty-four different socio-demographic variables in this study which are further broken down into six domains: Individual (e.g. personality), Household, Vocation, City, Country, and Culture profiles (see Table 8). When comparing all of the socio-demographic categories on organizational commitment, differences were found to be entirely negligible at best and mostly unremarkable. However, turning to the interview data some main problematic interpersonal dynamics emerged, mainly between youth and elder volunteer leaders.

Table 8

Socio-Demographics: Count and Percentages

		N	%
Sex	Female	80	38.8
	Male	126	61.2
Age	Youth	112	52.6
	Elder	101	47.4
Age Groups	18-19	3	1.6
	20-24	42	22.7
	25-34	50	27
	35-44	46	24.9
	45-54	32	17.3
	55-64	10	5.4
	65-74	2	1.1
Marital Status	1 Single, never married	67	31.0
	2 Married	125	57.9
	3 Divorced	5	2.3
	6 Separated	2	0.9
Employment Status	Full Time	112	51.9
	Part Time	39	18.1
	Homemaker	15	6.9
	Unemployed	28	13.0
	2 High School graduate or equivalent	18	8.3
	3 Some post-sec or technical training	23	10.6
	4 Certificate or Diploma	16	7.4
	5 Undergrad	79	36.6
	6 Masters	36	16.7
	7 PhD	13	6.0
Current Education	Full Time	50	23.1
	Part Time	14	6.5
Legal Status	1 Citizen	172	86.4
	2 Permanent Resident	22	11.1
Generation Status	1st	126	58.3
	2nd	67	31.0

Personality Differences

The aggregated personality scores suggest that VLNPIO tend to score high on extroversion, agreeableness, conscientious, and openness to experience and moderately on neuroticism. When

comparing personality measures across sex, age, generation status, level of leader, organizational type, and effort, the differences are negligible. That is, no comparable score differences are more than the one standard deviation away from the mean. Furthermore, the within-group differences show that young women and men are comparable to older women and men with slight but unremarkable differences (Appendix B). Despite personality differences being a common factor in individual differences with respect to organizational commitment, the design of this study did not provide any indication of this within the sample.

However, it is also essential to note that this scale's reliability is susceptible. A reliability analysis was carried out on the brief personality scale consisting of ten items. Cronbach's alpha showed the scale to reach reliability of $\alpha = 0.53$. Additionally, removing any one of the items does not increase in the alpha coefficient becoming more acceptable. Thus, follow up research may consider other personality assessments.

Household Profile

Most of the volunteer leaders are married (58%) with 5% having one child, while around 45% have either 2, 3, or 4 children. Only around 4% live alone, while 53.8% have five or more people living in the household. With respect to annual household income, 29% had an annual family income over $100,000 and about 25% between $50,000 and $100,000. At least 6.5% of the sample fell below the low-income cut-off (LICO) which in 2016 was under $24,600 for an individual and under $65,100 for a family of seven.

Since volunteer leaders with children may be more concerned about how the organization serves youth, household make-up can ultimately impact their feelings of alignment with the organization. Furthermore, when decisions to charge for certain events or programs is brought up in meetings, low income volunteer leaders may be more inclined out of empathy to not charge for the event or program and instead focus efforts on fundraising. The assumptions can be endless but the main point is that household variables can play a role in how volunteer leaders make decisions and interact with one

another, indirectly impacting organizational commitment; however, no statistically significant results can confirm this.

Vocation: Education and Employment

VLNPIO tend to be highly educated. With respect to highest level of education completed, the majority have an undergraduate degree or higher (59%) with about 37% holding an undergraduate degree, 17% Masters level degree, and 6% PhD graduates. Whereas, 37% are enrolled in a school of some sort with nearly 23% attending full-time and around 7% part-time. Although those with undergraduate degrees or higher volunteered more than those with only high-school or some technical training, the differences between all of the education profiles were unremarkable when looking at organizational commitment. Additionally, about 70% are doing some kind of work with about 52% working full-time and 18% part-time. Additionally, I made a distinction between homemakers (7%) and the unemployed (13%) as these are certainly two distinct groups. Nonetheless, I confirmed that education and employment differences are not viable candidates in understanding what major antecedenal factors influence organizational commitment contrary to prior studies on volunteers.

City and Country Profile

Knowing a volunteer leader's heritage in a city and country is an important point as it suggests that they have roots in the community which can be an important aspect related to organizational commitment. About 62% of the sample live and lead in Calgary with the rest being from Edmonton. Many have remained in the same place for over five years (about 73%), while only some have been around for less than one year (nearly 2%). I further broke down the categories and found ten years to be close to the median, thereby, nearly splitting the data in half between those living in their respective city for under and over ten years with no remarkable differences on organizational commitment. Nonetheless, even having strong heritage in a city did not make a remarkable difference in organizational commitment.

187

Cultural Variables

Although slightly over 86% of the volunteer leaders are Canadian citizens, about 58% were born outside of Canada. Furthermore, around 83% had a mother born outside of Canada and 85% had a foreign-born father. That is, 31% are classified as second-generation Canadians since they were born in Canada with one or both parents born outside of it.

As for the ethnic diversity of our sample, many identify ethnically with their original heritage whereas about a quarter identify as Canadian. The highest counts were Pakistani then Lebanese. I further categorized the data and 22% identify as North American, around 26% as Middle Eastern, and 27% as South-East Asian. Only about 6% of the sample were converts to the faith, whereas the rest were born Muslim. Finally, in describing the cultural variables of volunteer leaders, about 93% identified as Sunni Muslim, whereas around 5% chose not answer, and about 3% reported being Ahmaddiy. Still, no statistically significant differences were found between any of the aforementioned variables nor were the means largely different for organizational commitment.

Controlling for Age, Sex, Effort Levels, and Organization Types

The majority of VLNPIO are male (61.2%) with ages ranging in this sample from 19 to 68 (M = 35.10, SD = 11.76). For males, the organizational commitment mean was 6.09 and for females it was slightly higher at 6.18; nonetheless, I found no statistically significant difference in the organizational commitment score between males and females, $t(165.42) = .77$, p= .44. Thus, again we fail to reject the null hypothesis and assume there is no statistically significant difference in organizational commitment between males and females.

Additionally, the sample was divided into two distinct age groups: youth (18 to 34) and elders (35 and older) with youth making up 51.6% of the sample. Across our sample, elders scored higher on organizational commitment (M = 6.17; SD = 0.71) than youth (M = 6.09; SD = 0.84), however, this was not a statistically significant difference. That is, after running the independent t-test, I found no statistically significant difference in the organizational commitment score between youth and elders,

t(202.36) = .51, p= .61. Thus, we fail to reject the null hypothesis and assume there is no statistically significant difference in organizational commitment between youth and elders. The same analysis was used to compare between the dichotomous sex and age groups and effort levels on GNS, VPS, and RC resulting in no statistically significant differences (see Appendix C).

Effort

In the survey, the number of hours served was collected as an open-ended question and measured as a continuous variable. The conservative estimates place the aggregated number of total volunteer hours at 64,598 hours (51, 365 for their own organization as volunteer leaders and 13,233 for others in an unknown role). For the hours served as a volunteer leader in their respective organizations, I initially identified seventeen outliers using a simple boxplot in SPSS and four missing cases that were left out of the calculation. However, after further investigation it was concluded that eleven values were potentially extreme outliers with five in particular being over 2000 hours and were thus replaced with the highest number of hours (1200). Thus, 212 volunteer leaders reported serving 51,365 hours in the last year (M = 242.29, SD = 300.79) for their respective organizations as volunteer leaders. As for service to other organizations, about 82% of the sample reported serving at least two hours to another organization with nineteen extreme scores (using a simple box-plot) replaced with the highest value of 260. Again, although possible, it was assumed to be an improbable exaggeration.

To provide another context to what is considered to be a high level of effort, two comparison criteria are of note: national average and top volunteers. Based on the 2013 Statistics Canada data tables, the average number of hours served was 154 and top volunteers served over 169 hours (the 25% that contributed about 75% of the total volunteer). Across Alberta, the average number of was 161. Results show that amongst this sample of volunteer leaders, 47% reported that they served over 154 hours (the national average) and about 44% over the provincial average (161 hours). Furthermore, about 45% would be classified as top volunteers with 27% between 169 and 371 hours and nearly 18% volunteering over 372 hours in a given 12-month period. Table 9 below summarizes these results.

Table 9

Frequency Table for Hours Compared to the National Average and Top Volunteers

	N	%
National Average (154 Hours)		
Above Average	101	47
Below Average	114	52
Hours of Top Volunteers		
169 and Over	96	45
Under 169	119	55
Between 1 and 53	56	26
Between 54 and 168	63	29
Between 169 and 371	58	27
Over 372	38	18

The results indicate that many of the VLNPIO indeed give on average more than other Canadians nationally and provincially (Alberta). Furthermore, when comparing age groups, it is also found that across age groups, this sample of VLNPIO had higher average volunteer hours than other Canadians nationally and provincially (See Table 10).

Table 10

Age and Hours Compared to National and Provincial Statistics

Age	Canada	Alberta	*2014-2016 (as a Leader)*	*2014-2016 (All roles)*
Total, all ages	154	161	242	353
15 to 24 years	126	98	148	213*
25 to 34 years	126	F	219	290
35 to 44 years	122	130	217	311
45 to 54 years	150	190	315	508
55 to 64 years	203	283	304	417

Source: Statistics Canada, General Social Survey on Giving, Volunteering and Participating, 2013.
* Only 18 to 24 years old since minors were excluded from the survey by design
F = Too unreliable to be published

Although Canadian women had a higher volunteer rate in 2013 (45% and 42% men), on average men contributed 164 hours while women dedicated an average of 145 hours. In this sample of 80 women and 126 men, women averaged higher than men at 270 hours compared to 230 in their respective

organizations. As for total hours across all organizations and roles, women served on average 418 hours while men served about 322. Again, this suggests that many VLNPIO serve more than the national average when comparing across sexes; however, unlike the Canadian population, female VLNPIO dedicate on average more than male VLNPIO.

Fisher R to Z Test for Significant Differences

To further enhance credibility in the statistical model, the control groups were subjected to the Fisher R to Z test to ascertain whether the differences between the groups are indeed significant.

Table 11

Multiple Regression with Split Data Sex, Age, Effort, Type on Org. Commitment

		R	R2	Adj R	Sig	DW	F	sig
Sex	Female	0.59	0.34	0.32	0.00	1.69	12.98	0.00
	Male	0.67	0.45	0.43	0.00	1.92	29.95	0.00
Age	Youth	0.62	0.38	0.36	0.00	1.79	20.34	0.00
	Elders	0.67	0.45	0.43	0.00	1.98	24.79	0.00
Effort	Low	0.64	0.41	0.37	0.00	1.36	11.37	0.00
	Moderate	0.64	0.41	0.38	0.00	1.89	12.65	0.00
	High	0.57	0.32	0.30	0.00	2.15	12.89	0.00
Org. Types	Mosques	0.48	**0.23**	**0.20**	0.00	1.82	6.74	0.00
	Youth	0.69	0.48	0.46	0.00	1.21	20.27	0.00
	Social Service	0.73	0.53	0.50	0.00	1.84	19.18	0.00

In particular, although for the mosque group the regression model was still significant, $F(3, 67) = 6.74$, p < .001, $R^2 = 0.23$, when comparing it against the other groups, some noticeable differences were found. This justified further testing to confirm if these differences are statistically significant. After running the fisher R to Z test, we found that the regression model for the mosque/Islamic centre group was indeed statistically different than both Youth and Social Services (see Table 12) whereas sex, age, and effort levels had no statistically significant differences between the groups R values.

Table 12

Fisher R to Z test for Sex, Age, Effort, and Organization Types

	R	**N**	**z**	**p (one-tailed)**
Female	0.585	79	0.91	0.18
Male	0.667	116	-0.91	
Youth	0.617	103	0.64	0.26
Elders	0.671	95	-0.64	
Low	0.641	53		
Moderate	0.639	59		
High	0.566	86		
Low/High			0.66	0.25
Low/Moderate			0.02	0.49
Moderate/High			0.66	0.25
Mosque	0.48	84		
Youth	0.69	72		
Social	0.73	59		
Mosque/Youth			1.98	.024*
Mosque/Social			2.33	.001*
Youth/Social			.45	.33

*. Correlation is significant at the 0.01 level (1-tailed).

Interpreting the results of the regression analysis for the mosque group, I find that for role clarity, $B = .43$, $t(194) = 4.56$, $p < .001$. That is, every unit increase in role clarity, results in a 0.43 unit change in organizational commitment (see Table 13). This was similar to the original model. However, unlike the original model, neither GNS nor role clarity statistically and significantly made contributions to organizational commitment. For the other two groups, role clarity was not a statistically significant contributor although VPS was for both (see Appendices D and E) and GNS only for the social service group.

Table 13

Mosques/Islamic Centres Summary Table

		N	M	SD	1	2	3	4	B	SE	Beta
1	OC	71	5.74	0.93	-				3.09	0.95	
2	GNS	71	3.28	0.39	0.18	-			0.35	0.26	0.14
3	Sat	71	4.85	1.37	0.12	-0.02	-		0.09	0.07	0.14
4	RC	71	4.86	1.83	0.44*	0.09	-0.05	-	0.22	0.06	**0.43***

*. Correlation is significant at the 0.001 level (2-tailed).

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

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

B = unstandardized regression coefficient;

SE = Standard error of the coefficient; B = standardized coefficient

However, despite sex, age, and effort levels being diverse in this sample, no statistically significant differences were found to suggest their impact on organizational commitment. That is, after running a post-hoc multiple regression using the original model (role clarity, VPS, and GNS on organizational commitment), some interesting findings suggest challenges are apparent in mosques/Islamic centres and will be discussed in detail next.

Organizational Types

The aforementioned numerical data suggests that certain factors may be prominent in providing additional insight into internal organizational factors influencing organizational commitment directly or indirectly. Since respondents were asked to choose from twelve organization types and a catch-all 'other' category with the opportunity to list more than one, the total percentage exceeds 100%. This required further categorization to make meaningful statistical comparisons. In this section, details on how each organization type was categorized is put forth and comparisons are made in terms of size and number of hours contributed.

The highest category that volunteer leaders reported they dedicated time for included mosques and Islamic centres at 98 (45.2%), followed by community development organizations at 83 (38.2%), Islamic schools (including weekend schools) at 71 (32.7%), and youth groups 60 (27.6%). In order to

make meaningful comparisons between the organization types, it was important to categorize responses

without any overlap. Community development, social services, and 'other' were grouped together under

social services as they all had a focus on development in the community without a specific focus on

youth as well not being explicitly a mosque/Islamic Centre. Youth groups, Student Associations, and

Islamic schools were grouped under youth serving groups since they were all primarily focused on

serving youth with many being out of a mosque. Beyond the purpose of the organization, the structure of

these groups also fell under the category of a volunteer service program which is ultimately run under

the auspices of a parent organization making them conceptually different than both social service

agencies and mosques/Islamic centres. Mosques/Islamic centres remained the same unless it was

explicitly a youth group in the mosque such as a youth club. Although these categorizations are

imprecise, they do allow for some general insights into differences between these organizations based on

core rather than peripheral factors.

Based on these re-worked categorizations, about 39% of the sample served in mosques and

Islamic centres, nearly 34% in youth serving organizations, and about 27% in social service agencies.

The sizes of the organizations also varied with 114 (58%) being reported as large (between 20 and 99+

volunteers), followed by 60 (31%) being medium sized (between 5 and 19 volunteers), and 22 (11%) are

considered small (0-4 volunteers). Table 14 below provides a summary of the organization type and

corresponding size.

Table 14

Organization Type and Size

	Small (0-4)	Med (5 - 19)	Large (20 - 99)
	N	*N*	*N*
Mosques/Islamic Centres	12	24	42
Youth Serving	6	22	41
Social Service	4	14	31
Total	22	60	114

These results demonstrate that the categorizations of non-profit Islamic organizations are diverse in both type and size which implies that a one-size-fits-all strategy for enhancing organizational commitment may not be appropriate. Furthermore, what is not apparent from these statistics is the scope of the work that these organizations engage in. Thus, reporting the results on organization size and number of hours served can offer more insight (see Table 15). That is, since I defined size only based on the number of volunteers, I ignored key aspects possibly related to added stressors. For example, for the small-sized organizations, they may be facing the biggest challenges in terms of volunteer recruitment or retention. It is also possible that the few volunteers take on the role of many adding to potential burnout. Additionally, the large organizations may have a large pool of volunteers with little work to do which can lead to other challenges and an issue that may require further attention.

Table 15

Organization Size on Hours, OC, VPS, RC, and GNS

		Hours			OC		VPS		RC		GNS	
	N	*Sum*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Small	22	5511	250.50	324.595	5.98	0.73	5.55	1.39	5.15	2.18	3.41	0.31
Med	60	13922	235.96	320.736	6.17	0.79	5.74	1.46	5.86	1.46	3.57	0.35
Large	115	28743	254.36	288.25	6.09	0.80	5.88	1.24	5.57	1.46	3.41	0.39

Indeed, smaller organizations score consistently lower on OC, VPS, GNS, and role clarity despite on average serving a similar number of hours. Whereas large organizations tend to score less than medium-sized organizations on OC, GNS, and role clarity. Nonetheless, since these scores are still relatively high, it does not raise too much suspicion but could be the subject of further research. What is of note is that mosques that are categorized as small tended to underperform all other combinations of size and type on OC (M = 5.63), VPS (M = 4.70), and RC (M = 4.0). In a close second to last were large mosques who scored slightly less than small mosques on GNS. This pushes me to dig deeper and aim to find out what is going on in mosques that is associated with the reduction in factors contributing to organizational commitment.

Challenges Facing Mosques and Islamic Centres

Although mosques/Islamic centres arguably have the highest number of volunteers and enjoy the largest selection pool, it appears that they also have significant turnover rates according to testimonies of several volunteer leaders. Although no empirical data exists to confirm this, what I did find is that mosques/Islamic centres have lower scores on all of the main study variables (see Table 16) which may be an indication that challenges in mosques may be higher than other organization types and required additional explanation from key participants.

Table 16

Organization Types and Hours, OC, RC, VPS, and GNS Means and Standard Deviations

		Hours			OC		RC		VPS		GNS	
	N	*Sum*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Mosques	84	17461	215.56	278.04	5.74	0.92	4.84	1.82	4.85	1.35	3.29	0.38
Youth	72	21491	298.49	330.67	6.29	0.67	6.13	1.13	6.35	0.99	3.59	0.33
Social	59	12214	210.58	290.09	6.35	0.59	5.93	1.17	6.47	0.70	3.54	0.34

Sadique, a youth volunteer leader who has had a diverse level of involvement in a range of Islamic organizations, provided insight into what makes mosques different than the other types of nonprofit Islamic organizations. He stated that:

> There's always going to be people who come to the mosque and even if they don't do anything, there's going to be someone who comes for *Isha* (daily congregational night prayer) and sees a mess and they are going to clean up; or sees some chairs and they are going to clean up and that's how people get into mosques and that's how [they get involved]. But then for organizations, or for those who are not involved in mosques, to make things work they really, really, really have to work on the people side of things and keeping those connections.

What can be derived from this statement is that due to the nature of the mosque activities, congregation members attending prayer can all be considered as a potential pool for volunteer selection. He also alluded to the notion of interpersonal dynamics when he stated the "people side of things." This can be further examined with respect to the satisfaction of the basic psychological needs measured as GNS. For Sadique, it appears that his emergence, duration of service, and overall positive experiences are correlated.

I volunteered for pretty much every organization in the city, because I grew up with them, the older I get the more of a leadership role I take

His experiences have been quite positive and appeared to be enhancing his internal motivation through the feeling of being valued resulting in extra effort. He noted that:

Personally, I've always felt an extremely valued member of my community wherever I've been volunteering. So, it's been more intrinsic and I've always tried to extend that help to other people.

However, his shift away from the mosque and into more youth-serving issues stems from his motivation to focus on the younger population rather than due to any feelings of discontent. However, he recognizes the frustrations his colleagues have had with issues of relatedness between volunteers in mosques that maintain a focus on outcomes rather than processes:

I think that might be a problem. I've noticed that exists more in volunteer groups that are outside of mosques than within mosques. Every single mosque I've been with has been totally awesome. However, I feel like there is not as much connectedness within the volunteers and it's a you gotta do this mentality and it is not as organic when its outside.

He also made an interesting related point in that mosques may not be investing effort into connectedness between volunteers and retention because of the assumed endless supply they have:

I feel like mosques always feel like they have a volunteer base to choose from because people are always coming to the mosque to pray as opposed to organizations that actually have to work to get those people so those organizations have to have the people skills.

Finally, when probing into why he felt mosques lack this connectedness, he confirmed what others alluded to and said "I think it might have to do with autonomy, I also think it might have to do with the way mosques are run structurally" –two main points that are examined in more detail later in this chapter when the divergent views between youth and elders (on factors of autonomy) and policy and service leaders (related to the hierarchical structure) are discussed. Since VLNPIO are diverse, examining the impact of key cultural dynamics on the satisfaction of relatedness adds an additional area of analysis. The main ones looked at were potential differences between first/second generation, married/never married, and highly educated/less educated groups of volunteer leaders. However, no significant differences on relatedness measures were found.

In sum, despite the range of socio-demographic variables, it cannot be statistically shown that any clear differences in factors that influence organizational commitment are due to socio-demographic variables. Thus, one conclusion from all this is that antecedents may not be an effective way to predict organizational commitment and a more focused effort should be directed to understanding the experiences of volunteer leaders. That is, statistical evidence suggests that the influences on organizational commitment are more likely related to variations in GNS, VPS, and RC. In the next section, the three basic psychological needs are examined in more detail with a focus on explaining how these needs are supported and thwarted due to interpersonal and intrapersonal experiences. Although some of the numerical data helps to answer the next two research questions, a heavy reliance was placed on the explanations given derived from qualitative data.

Research Question 2: Factors Influencing Autonomy, Competence, and Relatedness

The next research question was intended to offer deeper explanations for the underlying mechanisms of motivation that has been shown to be associated with organizational commitment. In addition to numerical data, qualitative data was retrieved from both written excerpts from the survey and the interview participants. Participants were asked to comment on experiences that either influence or thwart one or more of the three basic psychological needs of autonomy, relatedness, and competence. In this section, each psychological need is examined individually with an additional focus on need-thwarting factors.

Autonomy

Autonomy in this study was further broken down into three core subjective feelings derived from the BNWS short form. They were feeling free to decide how to lead, to express ideas and opinions, and generally feeling like they can be themselves in daily situations. Thus, autonomy and freedom appear to be synonymous here. In general, most of the volunteer leaders reported having a high autonomy score in the survey ($M = 3.44$, $SD = 0.54$) is also correlated with organizational commitment ($r = .30$, $p < 0.001$). This is expected as one of the defining features of a volunteer leader in that they assume a higher degree

of choice and decision-making power that is bestowed upon them through the organizational structure.

One volunteer leader summed up the concept aptly by stating:

> The way the organization was structured in the position I was in, I had one person above me to guide me to what the organization wanted, but in terms of everything else I had complete autonomy. I was free to choose who I use, how I use them, what I do, there was guidance of course with the direction the organization wanted to go, of which I was a part of, of helping to build that direction. As the direction continues to change it's not a single person but the product of the collective group to change the direction.

Thus, the subjective feeling of freedom and not independence in the organization was essential to the commitment of the aforementioned volunteer leader and was shared by many others. However, the distinction between autonomy and independence was not clearly understood by all, and one volunteer leader demonstrates this point:

> With respect to autonomy, for myself I don't really feel that's a strong factor. I really enjoy working with other people, and don't mind taking direction from others. Obviously, it's nice to be independent and make your own decisions. For me it's not a huge factor.

Nonetheless, irrespective of the semantic difference, although autonomy may not always be a conscious motivator nor one that is sought out, when autonomy is thwarted, it is certainly recognized as a frustration with negative implications on organizational commitment.

Negative Case: Low Autonomy, High Commitment

Despite the high levels of autonomy satisfaction reported in the surveys, several respondents reported low levels of autonomy. One in particular, an elder service leader born and raised in Canada, who has been serving for the same organization for over fifteen years and reported about 100 hours of service, felt a low sense of autonomy. However, she still maintained high organizational commitment, role clarity, VPS, competence, and relatedness scores but had one of the lowest autonomy scores in the sample (2.33). Her response to the open-ended questions in the survey provides a snapshot of her experience echoed by many of the other interview participants. She wrote:

> Feeling appreciated and wanted is very important as a volunteer. In our community I have not always felt 'included' but I continue to volunteer as I feel a very deep commitment to the 'ideal' of a solid Islamic education for our youth in Canada.

> I volunteer mainly for the *hasanat* I hope to receive for doing so. Also, the environment and 'good company' I get to spend my time in also motivates me.

Thus, despite feelings of exclusion (rejection), her organizational commitment is high based on shared values with the organization as well as the religious external motivation or *hasanat* (synonymous with the term *ajr* or rewards from God). Despite playing many vital roles over the years, she provides some indication of a systemic problem as perhaps being the main reason behind having a low sense of autonomy. She wrote that:

> I have always volunteered wherever I have found the opportunity but I must add I have expressed interest in volunteering several times in the community where I have encountered an environment of non-inclusiveness (only certain people were included- certain people of certain groups) very disheartening.

Although the exclusivity of the "certain people of certain groups" she writes about is unclear, three main socio-demographic group dynamics that other participants have alluded to as also being disheartening are based on sex, age, and ethnicity. That is, some women have felt excluded by men, youth felt excluded by elders, and in a few instances, cultural differences between Arabs and non-Arabs were mentioned. However, in this particular case, and with the particular concealed organization, she has the same ethnic background as the organizational leaders which also includes females and mostly elders. However, this is merely a speculation based on numeric data which certainly does not provide the deeper insights needed to properly understand this dynamic of perceived or real rejection. Nonetheless, this negative case provided some important insights to explore further with other participants.

Thwarting Autonomy by Micro-Managing the Youth Leaders

Although the survey data did not show any significant differences between age groups on autonomy, many of the youth volunteer leaders were quite passionate about the challenges they face from elders with respect to autonomy. However, it was not necessarily feeling rejected, but rather due to micromanaging. Micromanaging, also synonymous with a lack of freedom, was the main sub-theme that emerged from the interviews related directly to autonomy thwarters and were mostly mentioned by youth volunteer leaders.

For one volunteer leader she stated "Tell me what I need to do and let me do the rest. Don't micromanage. It's really annoying". Another explained how his team of youth volunteer leaders was remarkably motivated suggesting that autonomy plays a major role and contrasting it with his past negative experiences with elders:

> I'd say satisfaction is higher than previous conferences where there was no autonomy. It was just elders talking down and no outcomes that came out of this. These guys are already talking about what can we do next to make this a series. That's them feeling a sense of accomplishment and autonomy. Not someone telling them what to do; without the elders!

However, participants who were service volunteer leaders, were often annoyed with the lack of direction and support from the policy leaders which although came with a high degree of autonomy (or neglect), perhaps led to problems in other areas (i.e. role clarity, relatedness, and competence). Feeling rejected and micromanaged both place limits on one's autonomy and in turn is likely to be associated with not feeling that the organization inspires the best in them regarding volunteer performance (item 6 in the organizational commitment scale used in this study).

Relatedness

For many of the participants, they traveled through their journey to becoming a volunteer leader with friends. Relatedness amongst volunteer leaders was deemed to be the most important factor for many. This was also uncovered in the surveys and included getting along with others, considering their team to be like friends, and that others cared about them. Relatedness scores were generally high ($M = 3.52$; $SD = 0.46$) and significantly correlated with organizational commitment ($r = .27$, $p < .0001$).

For one young service volunteer leader, relatedness served to enhance both frequency and duration of involvement, either indirectly through organizational commitment or directly. Asia, a young volunteer leader who has been involved with many organizations, stated:

> The biggest thing is connection. For this conference, this group of people might be the best people I've ever worked with, which is a reason that myself and like the other 20 or 30 people were willing to meet once or twice and sometimes three times a week for 3 straight months.

This sense of relatedness also comes with an additional sense of responsibility to ensure that others in the team are not stricken with any extra burdens due to one's own lack of effort while also acknowledging that the work can be shared in troubling circumstances. Asia further commented that:

> We all held each other accountable and we were all friends before, so we can hold each other accountable. So, there is a thing like I don't want to let my friend down, I don't want to pile the work on my friend. And another thing is that since we are so connected with each other you can excuse someone if they are going through a bad time or you can understand that. And sometimes, you don't want to come to the meeting but maybe seeing a friend or a few friends might even make that a motivation.

> For some, autonomy was not as important as relatedness. One volunteer leader indirectly stated

that autonomy was implied but it was really relatedness that was the key factor that holds commitment.

> Everyone has the freedom to do what they want, but in terms of an organization, you need to know people have your back or else it'll fall otherwise.

Another volunteer leader went beyond her organization and spoke to her involvement in another non-Islamic nonprofit to demonstrate that although shared religious beliefs may be important, they are not necessary for the satisfaction of the relatedness need. She stated:

> Relatedness is also relevant as a volunteer coordinator in a non-Islamic organization. Over time you get to know them, you become friends, and sense of knowing each other and easier to break the ice and work together.

Again, the universal nature of relatedness and its impact on volunteer leader's motivation to continue volunteering is apparent. However, factors that disturbed this sense of relatedness also appeared to be due to a disconnect between intergenerational challenges between the elders and youth volunteer leaders.

Negative Case: Low Relatedness, High Commitment

Even the lowest scores on relatedness derived from the survey demonstrate that volunteer leaders on the whole agree that their sense of caring for, and feeling cared for, by others is somewhat true as the lowest score was 2.33 (out of 4). For one of these low-scoring respondents, her scores on most of the other key variables were moderate to high. She is a young, second-generation Canadian who holds a

policy leader position in the organization and has dedicated about twenty hours of service. What is interesting to note is that she reports volunteering more (fifty hours) for another organization than she does for her host organization as a volunteer leader. She simply wrote that her service in the organization *"pushes me to strengthen my Iman and please Allah"* (the term *Iman* is commonly used Arabic word for faith even amongst non-Arabic speaking Muslims). It is possible that her role in the organization does not have her interact much with others and perhaps she finds her psychological need for relatedness is satisfied somewhere else. Nonetheless, like others, she serves for the sake of God and to increase her *Iman* (faith).

In fact, forty-two or a little under 20% of our sample reported more hours for other organizations than the one they reported being a volunteer leader in. Although some may serve as volunteer leaders elsewhere, others may only need to serve a few hours to make a large impact and thus serving more for other organizations is not necessarily viewed as a major factor related to organizational commitment. Or, perhaps in accordance with the theoretical model in this study, some may feel their needs for autonomy, relatedness, and/or competence are not being met and seek opportunities for their satisfaction elsewhere, while still maintaining their organizational commitment for other reasons. However, I am limited by the survey data and although statistical inferences provide for a good starting point, it was the interviews that allowed for a better understanding for what is really going on.

Thwarting Relatedness by Patronizing Passionate Youth Leaders

Interviewing Moaz allowed for important insights from a unique youth service leader perspective. Although various factors can reduce the connection between volunteer leaders and their teams or the patrons of their services, the problem is much more systemic than previously described. Moaz was by far the most critical of the treatment of youth volunteers by the elders. His prominence as a key volunteer leader in student-based associations and youth-serving groups is perhaps unparalleled. Despite studying full-time, he always found time to make the student association his number one priority. His efforts helped to revive unproductive organizations as well as launching his own youth

group. His chronic frustration with youth being used as "tokens" by various nonprofit Islamic organizations is a challenge he is actively challenging. He strongly believes that Islamic institutions are in need of shifting their view of youth from unpaid labourers to the leaders that they claim to be creating to the public. Or in his words:

> What I've noticed a lot of the times within our existing Muslim institutions is we don't have opportunities for youth to participate in a meaningful way. Often times they're expected to be the labourers to clean up or set up.

Although arguably unintentional, the cultural view of how elders treat young people was perhaps the main factor that Moaz was concerned about –a cultural and not religious issue, which will be returned to later. Additionally, not being given meaningful opportunities can also imply not providing youth with autonomy to demonstrate their abilities and express their talents and impact competence as well. Despite the lack of "respect" that Moaz alludes to, when asked why he believes youth would continue to exert effort on behalf of the organization he clearly stated:

> Because they are attached to the masjid. Because they want to please Allah, they will tolerate being mistreated as children. Eventually if you push them far enough, they will disengage and look for different opportunities. I've been volunteering for 11 years and this is a prominent theme from when I talked to other youth. This has been a prevalent theme. There are very very few places where youth will stick around. Which means there is a huge amount of people whose potential is being lost.

This statement by Moaz is particularly interesting as it generated several lines of thought. First, connecting it to the items in the organizational commitment scale, their willingness to exert effort and their value congruence with the mosque may be overshadowing other items related to the apparent lack of autonomy and relatedness. In particular, it is possible that their sense of inspiration, how they speak about the organization to their friends, and doubting that the organization is indeed the best choice will be deteriorating. Secondly, the attachment to the mosque (*masjid* in Arabic) is directly connected to their goal to please their creator, serving as a resiliency factor against being patronized by elders. Thirdly, Moaz suggested that value congruence is not sufficient to keep these youth volunteer leaders and that being pushed "far enough" will lead to disengagement and eventually turnover. This is consistent with

the notion of leaving the situation to satisfy one's basic psychological needs elsewhere which is something Moaz believes is happening far too often. This theme of patronizing youth leaders is also connected to the next psychological need, competence, and associated with the destructive criticism theme.

Competence

Ultimately, being provided with positive feedback is the hallmark in competence-related issues. I asked volunteer leaders in the survey about competence-related factors by querying them on both objective and subjective factors. Objectively, the survey question asked whether others would tell them "they are competent at what they do". Subjectively, they answered whether they felt both a 'sense of accomplishment' and 'capability' as a volunteer leader. The mean for the sample was high (M = 3.43; SD = 0.49) while the association with organizational commitment was also positive and statistically significant (r = .36, p < .0001).

For one volunteer leader, the positive feedback seemed to continuously enhance her trajectory as a volunteer leader stating that "the reassurance that I can actually do it, because people tell me I can do it" compared to how she experienced her role in the past which was "I use to do a lot of the cheap labour". Here, one can see how positive feedback and encouragement led to the satisfaction of her need for competence and arguably also increasing relatedness as well. Another volunteer leader acknowledged that despite the importance of religious reasons, positive feedback is still essential:

> We all have a reason. Some might be doing it with 100% pure intentions for Allah and don't care if they are thanked or not. But human nature and the Prophet (PBUH) said whoever doesn't thank the people doesn't thank Allah. And there is nothing wrong with that and it keeps people motivated. But the 100% pure intention is rare.

Recall Abbas shared the importance of thanking the volunteers as an Islamic practice that should be encouraged. Thus, whether done for religious reasons or otherwise, giving positive feedback is essential to enhance the need for competence and can also increase one's sense of relatedness as well, which in turn is connected to organizational commitment. What is also of note from the previous

passage is the notion that those who serve with the "100% pure intentions" are unaffected by the lack of positive feedback, suggesting that he believes that religious beliefs are the ultimate protective factor and those with pure intentions will be unaffected by the lack of feedback. Perhaps the feedback they receive comes from a different more spiritual source and will be discussed later. Thus, "human nature" or in SDT terms, the universality of the need for competence suggests that everyone is impacted when competence needs are thwarted, but perhaps the way they handle this psychological injury differs from one person to the next (i.e. the rare 100% pure intentions group and others). Thus, a difference between no feedback and destructive feedback is essential to explore.

Negative Case: Low Competence, High Commitment

Similar to other negative cases, some volunteer leaders reported low levels of competence with moderate to high scores on organizational commitment as well as other main predictor variables. Amongst the lowest in the sample is the head of an Islamic organization serving nearly 600 hours in a 12-month period and has held his position for several years. His scores on other variables were moderately high including other basic psychological needs (autonomy and relatedness). The respondent wrote:

> There is much needed to be done in our community/organizations and not many are willing to commit to do what is needed. Hence, I feel obligated that I must do what I can as long there is a need and no one else is willing to do it.

He does not appear to be desiring the position despite being quite satisfied with it, but rather his sense of obligation is a key factor. Why he does not feel a high sense of competence could be explained by many reasons, however, it is not uncommon for heads of Islamic organizations to only receive negative destructive criticism as will be further explained.

Damaging Competence Through Destructive Criticism

If deserved positive feedback enhances one's sense of competence, then it can be reasonably assumed that negative undeserved feedback would seriously thwart it. Take the following excerpt for example:

> Because it's a thankless job. A ruthless job. A lot of abuse, *qulluw* (all of it) abuse; they say screw it! When you are a volunteer you sacrifice your time with your wife, with your kids, with your parents, all hours of the night working for the community and the only one that sees what you are doing is God. They talk about you.

"They talk about you" here refers to a dynamic in the community that was shared amongst many volunteer leaders resembling gossip, backbiting, and in some instances even slander. Instead of being praised for their efforts, they feel constantly confronted with negativity from recipients of their service or inactive bystanders. These destructive criticisms can be quite damaging to a volunteer leaders' sense of competence and ultimately organizational commitment as they serve as a form of psychological injury. These injuries could be feelings of rejection, failure, and possibly reducing one's self-esteem. When they are the victims of slander, it can also be traumatic.

Another volunteer leader explains that these attacks usually come from inactive people rather than others in the organization. That is:

> More often than not, are the people who don't volunteer or don't do the work, that bring about that negative energy

For many volunteer leaders, they may not be as affected by the destructive criticism when it comes from outsiders, however when it comes from insiders the dynamic is more complicated (i.e. other active members). That is, the destructive criticism is reported to sometimes be levied by elder volunteer leaders onto other youth volunteer leaders. Although in this sample, this dynamic was unique to only one organization, it is enough to pay attention to it to provide a deeper understanding and associated remedies.

Moaz alluded to this dynamic as he stated that elders tend to frequently assign "random blame" rather than constructive criticism or guidance. He would add that:

> They have this notion of blame. When something goes wrong, then the youth are often times blamed and all the burden is placed on them and that often times detracts people.

Random blame as a form of destructive criticism can be a serious stressor on youth volunteer leaders, especially if the youth perceive it as a sense of failure and lack assertiveness to challenge the legitimacy

of the blame. For Moaz, being a voice for the youth in the organization was a key factor in why he had

so many challenges with the elders. He stated that youth are,

> … the most powerless people in the entire hierarchy of things. They have no power, they don't have any voice. They don't have money so they can't donate. So they're not taken seriously that way, and then, people think they can use them and discard them when they want. So they don't have any voice at all. And youth don't know any better, they don't know often times when they're being treated very badly and should stand up for themselves.

Recall Nuh and Nusairah who not only felt repeatedly harassed, but their children and families

were privy to the pain that they went through ultimately leading their children to verbalize not wanting

to serve in the Muslim community. This suggests another dimension to the impact that destructive

criticism can have. Despite volunteer leaders who hold high positions in the community being under

constant scrutiny due to perhaps ungrateful and unwarranted destructive criticism from the community

and governmental policy makers, they nonetheless appear to be demonstrating radical resiliency to

remain committed; often related to their religious beliefs.

Research Question 3: Religious Beliefs and Resiliency

Although not intended to be exhaustive, a few motivations of volunteering from the volunteer

motivation inventory were focused on, with religious beliefs being central. In this study, every

respondent and participant acknowledged the importance of Islamic religious beliefs directly or

indirectly. From the survey data, about 98% agreed or strongly agreed that the reason they volunteered

was due to Islamic religious beliefs. Although reporting the percentages provides a general

understanding of what volunteer leaders view as important reasons for volunteering, the intent of the

VMI is to rank-order the motivations. In the table below, each motivation is listed in terms of being the

first-ranked motivator to volunteer. About 89% of our sample consider Religious Beliefs to be the most

important motivator either alone or along with at least one other motive.

These beliefs were also correlated with organizational commitment, but the correlation was

surprisingly small ($r = .15, p < .05$). Additionally, volunteer leaders also serve due to values (90%)

which consisted of compassion, helping others, concern for the welfare of others, and/or a notable cause.

The other motives include Reciprocity (83%), Community Deficiency (64%), and Government

Deficiency (50%). These were all important and subsequently more internalized reasons rather than

externally controlled (e.g. job prospects, social status). (See Table 17).

Table 17

Volunteer Motivation Inventory Results Ranked and Combined

Ranks	Percentage (Agree or Strongly Agree)	N	%
Government Deficiency	50	1	0.5
Community Deficiency	64	4	1.9
Government & Community Deficiency		5	2.3
Reciprocity	83	6	2.8
Reciprocity & Community Deficiency		2	0.9
Values	90	6	2.8
Religious	98	55	25.5
Religious (and at least one other motive)		137	63.4

Negative Case: High Needs Satisfaction, Low Commitment

One youth female volunteer leader with a degree in business administration has been with an

organization for about one year and sits as the head of a committee. She has served about twenty hours

of her free time for the organization. Her organizational commitment score was the lowest in the sample

at 3.22 and although her sense of relatedness and competence are high (3.67 and 3.33), she also had one

of the lowest autonomy scores (2.89). She voluntarily wrote:

> I do it for the sake of Allah. I am not interested in volunteering my time to this particular
> organization as a leader if it takes away from my priorities as there are many ways to worship
> Allah. Volunteering is just a means. I was appointed and I reluctantly took but I would never do
> it again because of the politics and would continue only as a regular volunteer.

It is likely that her relatedness and competence needs are derived from the service she puts in

whereas her lack of autonomy may result from the "politics" of dealing with the upper administrative

volunteer leaders. Others who reported similar lower scores on organizational commitment also referred

to serving their creator as the primary drive. Two male elder volunteer leaders both giving about 100

hours with the first serving for eight years and the second for two years respectively stated: "I feel

volunteering here is an opportunity to please Allah given by Allah to a lowly slave" and "for me,

organization doesn't drive me to volunteer but the fact it's a mosque closest to me and opportunities for

dawah and serving Allah". The term *dawah* is also commonly used Arabic term referring to propagating

the faith.

Volunteer Leader Levels

Naturally, volunteer leaders held different levels of leadership with about 58% holding positions

as top leaders. Top leaders held positions such as executives, board members, presidents, and other

policy level leadership roles. Aside from imams, these board members are perhaps the most liable and

impacted the most by scrutiny from government or the community. Mid-level leaders were

conceptualized as holding both policy and service leader positions. A total of 39 (18%) hold mid-level

leadership positions including but not limited to coordinators, project and program managers, committee

heads, and operations managers. About 46 (21%) bottom level leaders (purely service leaders)

completed the survey and include special events organizers, event supervisors, and other positions that

involved services and usually on the ground work.

In looking more deeply at the data, I also find a slight but important difference in mean

organizational commitment between these three groups (See Table 18).

Table 18

Descriptive Statistics Comparing Top, Mid, and Bottom Leadership Levels

	Top		Mid		Bottom	
	M	SD	M	SD	M	SD
Organizational Commitment	6.24	0.68	6.06	0.88	5.82	0.9
Role Clarity	6.00	1	5	2	5	2
GNS	3.49	0.38	3.48	0.37	3.37	0.36
Autonomy	3.49	0.53	3.49	0.52	3.28	0.58
Competence	3.47	0.49	3.42	0.52	3.37	0.48
Relatedness	3.52	0.47	3.54	0.48	3.45	0.48
Volunteer Job Satisfaction	6.00	1.24	5.67	1.32	5.63	1.43
Life Satisfaction	5.22	1.12	5.16	1.18	5.14	1.03

The top and middle level volunteer leaders of NPIO tend to have the highest degree of

organizational commitment and GNS. One possible explanation for this is that top and middle level

leaders tend to (but not necessarily) be engaged in meetings and decision-making more than actual

frontline implementation. In addition, since the organizational structure of NPIO tends to be hierarchical

according to many of the interviewees, decisions are passed down the hierarchy for front-line (bottom

level) volunteer leaders to implement. Thus, the autonomy experience would naturally be less for bottom

level leaders than top or middle level leaders. This is clear from the data above in which top and middle

level leaders reported slightly higher levels of autonomy (3.49 compared to 3.28). However, these

categories are not necessarily precise as NPIO do not always have a clear organizational structure and

the myriad of roles played often obscure the boundaries between levels.

Nonetheless, top level leaders tend to engage in board meetings with other volunteer leaders that

they normally meet on a regular basis. This can lead to higher levels of relatedness between the

committee members as they work together towards a common goal, especially if the process also

includes opportunities to act on religious beliefs and goal orientations. In one interview, one of the

interviewees commented on how in every meeting they would be reminded of their purpose, encouraged

to renew their intentions, supplicate for each other's family members, and pray together. She stated that

the team would often:

> Open with a *dua* [supplication] and close with the *dua*. Someone's grandma was sick we'd make
> *dua* for her or make *dua* we would be better leaders. Or even with Salah[prayer], we pray *asr* or
> *maghrib* [two different prayers] with each other because we are always here at the mosque so it's
> hard to miss.

Aminah's interview helped to provide some more context to how the different levels interact. Although

she was a director on a youth group in a mosque, as a volunteer service program, the ultimate authority

rests with the board of the parent organization. Thus, despite their autonomy on a range of operations,

approvals still come from the top. She stated,

> We have a plan, and then we bring it to them, and they tell us how they can help us with it. I feel
> connected to our leader, and I feel he's connected to them; he's the middle-man and it helps a lot

Fortunately, I was also able to interview Khadija who is the one who receives the plan and plays another type of middle management role in the organization. Her testimony provides unique insights into the powerful place of women in the Muslim community as well as the added stressors subsumed under the *politics* theme.

Deconstructing the Added Stressors of Volunteer Politics

Khadija was truly an interesting interview as she challenged many of the existing stereotypes about Muslim women in positions of leadership not only by outsiders but by insiders as well. First, she has been an avid volunteer for many years, advocating for and implementing a supportive volunteer work environment which she stated is not always easy. Although most of the volunteers she works with are females, there are also several males as well. Despite the challenges, she believes this led to many being quite attached to her rather than the organization, another possible factor complicating organizational commitment. Here one can see how she has developed an autonomy supportive work environment where relatedness, autonomy, and competence are more likely to be satisfied by ensuring that disrespect, micro-management, and destructive criticism is prevented by design rather than spiritually coped with. She strongly believes in empowerment and ownership and said

> Empower the volunteers, ensure them that it's their place … assure them that I trust their judgement, I trust you, you're a smart girl. Empower them, this is your mosque, you do what's right.

However, although she engaged in a transformational style of leadership, she also acknowledged that it may come at a negative price to organizational commitment. She remarked,

> That's a problem, it can't be about me. Some develop an emotional crush on me. If I'm not here, they don't want to be here. They won't do anything if I'm not there. [they say] "I don't like going when you are not there".

Perhaps one of the reasons they admire her so much is that Khadija has often challenged other policy leaders on their micro-management by demanding that they "don't interfere with people's work, be

happy for them" and since she requested their involvement, she is comfortable simply being assertive and telling the other elder leaders "what business is it of yours".

With respect to feedback, she also takes a practical approach and states that "not too much people need to be told good job on that, but good call" suggesting that feedback need not be excessive but positive decisions or behaviours need to be at least acknowledged, even if with a nod of approval. For her, the critical feedback occurs during a post-event review where she believes is the proper place to be "most critical of them" while drawing on key lessons from any shortcomings. It is also important for outsiders to know that volunteer leaders will certainly be the most critical of themselves and there is no need to further emotionally abuse them while they are feeling down.

What was especially unique about this interview was that she was able to provide more insight into the dynamics operating between the policy and service-based volunteer leaders by being positioned to see what goes on at both the higher and lower levels of the hierarchy. She identified that at times volunteers simply show up to the mosque expecting to do something when there is nothing for them to do as most tasks are already assigned. For her, she sees organization as key to all of her work and one aspect of that is that everything should be written down. The challenge for her however is that she cannot just turn them away. She explains that "we still want them there. You can't turn them away, because their hearts are with us. It's hard". Additionally, for Khadija, she recognizes that if a volunteer is turned away or has a negative experience with someone at the mosque, they will not blame the individual leaders but rather attribute it to the mosque:

> It's an emotional tie, it's a community thing, it's a duty thing. They don't understand when their body says stop or when their family says stop. We take advantage of our volunteers I think. They don't say the leader is calling they say the MOSQUE is calling.

For Khadija, she recognizes the difficulty that policy leaders have in making hard decisions to limit the power of some of their volunteer leaders while also acknowledging how important it is to keep volunteers engaged. The apparent disconnectedness and clashes resulting from different perspectives

due to organizational position factors is often falsely attributed to be a form of politics. Khadija provided

some insight into this which is important to discuss further:

> Politics. Hearsay. Politics. Power trips. They don't like it. But you gotta calm them down and let them know that leadership is action not position. Are you here for the sake of Allah, the mosque, the community, or the sake of people? Life is full of politics, I was in the restaurant business, there's politics. Everywhere there's politics. If you have no politics you have no policy, it's not written down.

In the Muslim community, the word 'politics' almost always has a negative connotation. In this

case, Khadija reminds people of their religious beliefs to help to "calm down" or stabilize the situation

before it leads to a negative perception. Rather, it is crucial to differentiate the unsanctioned politics

from the other more proper form. Nahid, whose unique status as a volunteer leader focusing mainly on

social linking with government was a key informant who echoed Khadija's notion of sanctioned and

unsanctioned politics being the difference between disrespect and disagreement on "the allocation of

resources, of who gets what, and when". Nahid added that:

> Someone can volunteer for a mosque and services the people and gain spiritual upliftment. And if those are sustained, people will stay committed. But they may not like the leader, he's authoritarian, disrespectful, hyper-focused on irrelevant issues to the majority of the congregants – poor mannerisms, poor leadership that reflect poorly on the leader.

That is, it appears that the majority of what is deemed politics stems from the unsanctioned

behaviours of volunteer leaders rather than what the organization truly stands for –another factor related

to problems with communication and perhaps cultural factors that stand in opposition to Islamic norms.

In the next section I look at some of these cultural factors as they relate to gender issues.

Islamic Knowledge as a Protective Factor

When Khadija spoke about gender issues in the community as perhaps being part of the

unsanctioned politics, she first discussed how Muslim women are seen in public and challenged the

stereotypes.

> The Muslims have always been the scholars, the first voters, this whole thing flipped on us, all of the sudden we were oppressed and suppressed, the world changed on us, we used to have the golden age when the world was in the dark ages.

However, she was not quick to dismiss that gender issues are still a challenge and that men tend to get away with higher status positions without the appropriate credentials more than women. Again, this is an issue that she sees as apparent in all of society and not unique to Muslims:

> A man can get away without education more than a woman. I think he can get away. You have to have Islamic knowledge to be a leader, because Islam teaches you patience.

Drawing on her Islamic knowledge, key volunteer leader status, and unparalleled organizational commitment she was not only able to do things that other volunteer leaders complained of, but also provided evidence for what is truly needed to change the difficult and often unseen unsanctioned politics. She would often be the one directing imams and lightheartedly stated "some of the imams are scared of me". Nonetheless, she asserts that:

> We are ready for a shift, the folks are in the box, they are ready to come out of the box. Some need to stick to the same routine they are comfortable with but we are doing it our way and we need to get out of it.

The box that she alluded to is a common theme of the differences between ethnic cultural norms and Islamic norms. The culture verses religion theme is one that is often alluded to in the interviews but not discussed in detail. Although some participants made direct reference to it, others spoke about it implicitly. Others also struggled with some gender issues but found less confrontational solutions.

Hanan, a younger volunteer leader serving in a youth-based organization identified gender differences that used to occur when she first started but did not allow it to hinder her organizational commitment. She, like Khadija, also offered what she felt was a feasible solution on merits rather than gender:

> They would do all the talking to the sheikhs and all that stuff. I felt from the beginning we didn't all start off on one level. In meetings there was never a woman who took charge, it was always a male. Just starting off equal. It has to do with gender roles from growing up.

For Hanan, she was gradually changing the status quo strategically by utilizing her Islamic knowledge. She offered a range of solutions including:

For the conferences, to have more women speakers, so that can show other females in the audience, look at this person giving a speech to everyone it's not always a male doing it.

She remarked that female speakers can not only connect "way more" to females than males but that it would also help empower young girls to "know your voice matters". Additionally, she would explain that the Islamic perspective on gender differences does not place one over the other. However, she acknowledged that men and women are equal but different and unfortunately the community does not always operate on authentic Islamic principles. That is, she still feels that men tend to get "more recognition" and as women "we are not recognized as much as when a male was to do it". Possibly due to the higher positions that males tend to hold and as a corrective, she suggested that co-leadership with one male and one female may be a good way of addressing both the cultural factors related to gender interaction and change the organizational structure. But above all else, she referred back to the faith-based intervention of renewing intentions despite the challenges and difficulties that volunteer leaders may experience in certain elder male culturally dominated organizations.

> To renew your intentions, if you are doing it for the sake of Allah. In a point of time having good intentions can increase commitment, just overall seeing the work that needs to be done, knowing that you can play a role in making that difference and the change. That will increase commitment.

However, volunteer politics are not limited to micro-level issues but are also impacted by other meso and macro level issues discussed later in this chapter. The final component related to VPS is span of control. In the next section I provide descriptive statistics along with a discussion of the associated added stressors.

Volunteer Position Satisfaction

In order to assess VPS, I asked respondents, 'Overall, how satisfied are you with your volunteer position in the organization?' Despite VPS being a significant predictor of organizational commitment along with GNS and role clarity in the regression model, I was also interested in why volunteer leaders who experience added stressors remained committed to the organization. Volunteer position was purposely a vague term used to reflect the various dimensions of the volunteer leader position. In this

section, I first examine the empirical statistics and differentiate it from GNS. Then, I look at a few other variables associated with the position before turning to a deeper description from the qualitative interviews.

First, it is important to differentiate between VPS and GNS. While GNS and VPS are empirically correlated (r = .30; p < .0001), conceptually they are quite different. It is also worth noting that VPS was most highly correlated with the autonomy factor of GNS (r = 0.32; p < .0001) followed by relatedness (r = 0.19, p < .01) and then competence (r = 0.16, p < .05). The connection between VPS and autonomy makes sense as we have seen that autonomy is a necessary part of the position of a volunteer leader and thus it should be more highly correlated with VPS. This is because the volunteer position is defined by the job description which can include a range of issues not limited to the degree of decision-making power (e.g. autonomy), level of authority (leader level), and number of direct subordinates. Thus, the smaller correlations with competence and relatedness could also be reasonably expected as the volunteer leader position has more to do with objective job characteristics than with subjective experiences while volunteering.

Although the majority of our sample reported being satisfied with their position, about 13% were either neutral or rated satisfaction as low (see Appendix F), for the most part their organizational commitment scores remained high. By looking at the lowest-scoring respondents in the survey data, I found several negative cases. For example, one youth male service leader who has served for two years and in the last 12 months reported 125 hours, was very dissatisfied yet had the maximum score on organizational commitment. Another elder female policy level volunteer leader has been serving for three years and recently about 30 hours, also reported being very dissatisfied yet had a moderately high organizational commitment score. She was the only one who provided additional textual information in the survey. On the face of the record, her written response may not seem essential, but against the backdrop of what has been heard of the lived experiences of volunteer leaders, it is certainly quite insightful. That is, despite the added stressors that may be eroding GNS or VPS, she stated that "It's our

217

duty and responsibility to give back to our communities," reinforcing the importance of the construct of obligation as an essential factor in understanding organizational commitment. In the next section, I look at a range of reasons why volunteer leaders would be dissatisfied with their position and providing additional explanations supporting the obligation theme.

Forget Fame, Focus on Function

One volunteer leader provided an example of how some may be dissatisfied with their position if it does not garner public attention, but quickly asserts that this is a counterproductive attitude to have. She used the comparison between a secretary and a public relations (PR) position to demonstrate this concept. She stated that the insincere volunteer leaders tend to be motivated by status (an external motivator) whereas they should be motivated for internal reasons derived from the function of the position. That is, she narrated from the perspective of the volunteer leader motivated by fame as saying, "That person is getting more attention. I want that attention so move out the way" and then challenging the irrational attitude by saying "If there was no secretary there wouldn't be the PR." She would go on to further explain how despite the position, her team operates as "one" with a superordinate goal that they are all aiming to achieve and should ultimately enhance other basic psychological needs. Furthermore, as has been discussed earlier, volunteering for status is diametrically opposed to the construct of Islamic sincerity. Rather than being internal, volunteering for status can be categorized under the external regulation of behaviour from an SDT lens and thus based on this model would serve to decrease the GNS and subsequently, organizational commitment.

It was quite consensual amongst the participants that holding the position of volunteer leader should not be for enhancing one's status in the community but rather to serve others with sincerity to God, a deeply internal motivation. Yaseen alluded to a common Arabic phrase that is often attributed to the Prophet (PBUH) that the one who holds the position as true leader of the people, is the one "who serves them." For Yaseen, the structure of the organization is where the position first gets defined and autonomy is a key factor as "it is something that gives leader's an actual leadership role, making

decisions for themselves. If not, they are just a worker." In this case, worker was not mentioned in a negative light as a derogatory position, but rather it differentiates between the position of a volunteer leader and a general volunteer.

According to another volunteer leader (Momin), he strongly affirmed that any role done with sincerity is essential and should be inherently rewarding:

> A lot of people move back from volunteering because they say 'oh they don't respect us'. I don't think our satisfaction should be gained by people as we never did this for the people.

He went on to reframe what others may see as negative to a much more powerful positive outcome:

> Even when you are in the basement, or parking lot, where no one sees you, and the speaker is upstairs and is a big celebrity, people want to be around him. Maybe at the end of the day, in the sight of Allah, you may be the most valuable person.

Thus, again it is made clear that sincerity is an ultimate protective factor that when coupled with the power to reframe situations can lead to volunteer leaders having high degrees of satisfaction with any position they take on. This contributes to a higher degree of internal motivation and ultimately organizational commitment despite any added stressors. In the next segment, I take a deeper look into some of the more positive aspects associated with VPS amongst youth and further examine the notion of religious obligation as a protective factor to organizational commitment.

Span on Control

The span of control measured in number of direct reports ranges across leaders. The average number of direct reports is 9 with a minimum of 0 and a maximum of 150. About 25% had no direct reports, while 53.8% had between 1 and 10 direct reports. An additional 13.5% have 11-20 direct reportees and 7.3% over 20. Two participants had 150 direct reports although this may simply be how many volunteers are in the organization and direct reports may have been conflated with subordinates in the organization. Although I found a small positive correlation between span of control and organizational commitment ($r = .167$, $p < 0.05$), when I recoded the data to handle the lack of consistency in reporting along with the extreme scores, no significant results were found.

Where span of control may be most prominent with respect to organizational commitment is how the volunteer leader is impacted as a result of volunteer turnover. Many volunteer leaders alluded to the fact that when their volunteers do not show up, they are ultimately responsible. This is another stressor that volunteer leaders must face. Hany provides a succinct summary of this point.

Volunteer Turnover as an Added Stressor

Hany is an educated young volunteer leader who plays an important role as a community event facilitator with the primary role of raising funds for the needy. Growing up around active volunteers, he recalled his transition from being a "casual volunteer" to working as a representative on special projects and then eventually a board member who oversees the work of many others. He acknowledged the importance of feedback and being connected with others, as well as the importance of working hard to feel accomplished stating "I don't like to leave anything on the table, I like to get things accomplished." He also acknowledged the importance of a good reputation in the community and how that allows for easy facilitation between the agencies to work on collaborative goals

> because if you don't know anybody, your doomed to fail. There's a lot of reliance on other organizations, a lot of interdependence.

Although he noted that he intended to leave an organization one-year prior as his life priorities were increasing, he was concerned about the lack of a succession planning and despite being exhausted, he could not just leave.

> We do get burnt out and tired but your importance in the organization becomes very apparent. You can walk away from something, but all that you built can walk away with you. I'm responsible, it's on my shoulders, that itself becomes like a duty.

He also provided a more detailed description of commitment without satisfaction as being the definition of the duty he spoke of and how volunteer leaders have to be responsible for whatever their volunteers do not do.

> You're still committed but you're not satisfied. I knew I could do more but time restraints were holding me back. Commitment to other things were holding me back. I was a hustler man! I would go on the streets and get it done. If the volunteer doesn't get it done, I would go do it for

them. When you're the leader of something, you can't expect the volunteers to be there for everything.

Added stressors beyond what is normally expected such as communication challenges, unsanctioned politics, and volunteer turnover all intersect to make the position of being a volunteer leader quite stressful. Furthermore, despite these added stressors, volunteer leaders still maintain their commitment out of a sense of obligation, which does not appear to reduce the stress but rather serves to cope with the challenges. This obligation often has a faith-based source which, as I will discuss later, can also erode over time without proper psychological and spiritual first-aid interventions. The final variable looked at in this study is role clarity which was ascertained in the survey using a one-item measure. Since the credibility of these findings partially rests on the validity and reliability of the data, it was important to provide deeper textual representations of this construct.

Role Clarity

With respect to expectations and roles, I asked the survey respondents about the degree to which they felt their role was clear in the organization. Overall the average was high with role clarity, $M =$ 5.61, $SD = 1.54$. Role clarity and organizational commitment were positively correlated, $r = .51$, $p <$ .0001. In addition, role clarity was also positively correlated with VPS, $r = .36$, $p < .0001$ and GNS, $r =$ .32, $p < .0001$.

Additionally, the activities of the volunteer leaders are diverse with many engaging in more than one role, yet still high levels of role clarity were reported with over a third stating they strongly agree and about 45% stated they agree or slightly agree. Nearly 20% are not as confident in the clarity of their roles as a volunteer leader (see Appendix G). One possible explanation to why a fifth of the sample feels their roles are not clear could be related to the number of activities that they engage in as part of their role or position. That is, although religious beliefs are an important factor in this study, it is important to note that only about 25% of our sample actually engage in explicit religious services. Other volunteer

leaders provided education (52.1%) and fundraising activities (52.1%); while some served or delivered food and other goods (35%) and others engaged in media communications (31.8%).

Nearly all of our sample identified at least two or more activities that they engaged in. By dividing up the data into quartiles, I find that about 25% report up to three activities, another 25% report four to five activities, and the third 25% report six to seven activities. At the extreme end, about 10% reported engaging in nine or more different activities. One assumption could be that as the number of activities increases, role clarity should decrease but I did not find any significant correlations to support this.

What is it about role clarity that makes it an important factor that contributes to organizational commitment? One reason based on SDT is that it is heavily connected to one's sense of competence. For some, they felt that providing the proper matching between capabilities and tasks was an important factor as it ultimately led to enhancing one's sense of competence. This matching process included other factors that were connected to the volunteer leader's preference between administrative and service stating things like

> I am not interested in being behind a desk, even at the board level. I value the experience, but it's how its connected to the ground. For me, I need to be on the ground.

Guz, a high level policy leader has served in nearly every role ever since he graduated from University. He represents what I repeatedly heard from elder volunteer policy leaders in that recognition and other factors related to GNS were not as salient a factor influencing their organizational commitment as much as what they can leave for the next generations. He stated:

> I am more of the corporate structure guy, with the amount of time I had, when I was in MSA and a lot younger, but now I love doing the structure and policy making and controls and processes that can help the community in 20-30 years and they may not even see it, they may say what is it that these guys did.

Certainly, role clarity does play a major role in facilitating organizational commitment, but this role need not be specific to the person's ability, but rather it needs to be in-line with the purpose that the volunteer carries with them. What was apparent from the interviews is that most volunteer leaders

demonstrated a unique type of humility in which they did not crave activities that had high status or that were easy, but rather, they needed to be doing something meaningful. The statement that one volunteer leader made sums it up quite nicely:

> Give me whatever you want me to do. But if you want me there, then use me, or put me somewhere else.

> Others also alluded to disorganization as being associated with organizations' failing to assign

clear roles that can lead to turnover:

> They'll be more satisfied if they know that there is some form of organization here, some form of clear direction for what I can do, but if its disorganized, you want to help but due to other life constraints you can't be there all the time to do it.

Additionally, some volunteer leaders alluded to the lack of role clarity (role confusion or ambiguity), as a likely reason for a decrease or even absence of commitment. Similar statements were heard such as "There is always turnover, maybe the role they expected was different. But the commitment wasn't there."

The correlations between role clarity, VPS, GNS, and organizational commitment are understandable as being in a role that is unclear makes mistakes more likely and performance measurements obsolete. After all, if you don't know what you are supposed to do then how can you accomplish it? Furthermore, organizational dysfunction may also be related to the volunteer leaders' sense of confidence in the ability of the organization to carry out the vision, which in turn would likely influence the volunteer leader's decision to select a different organization with similar values but which displays more organizational competence. That is, it was not uncommon for volunteers to be promoted to a leadership position without being elected, trained, or given a clear volunteer job description.

Although most non-profits have mandatory elections, not all the volunteer leaders were elected. Some had initiated or revived the organization (13%), while most were simply appointed (41.5%). Only a quarter of them were elected and 38.2% emerged over time. However, neither of the emergence factors made a significant difference with respect to organizational commitment. The notion of "emerged" is

vague and does not reveal much more than perhaps they were just the last to stay or perhaps a succession plan was in place from day one that culminated in the emergence of becoming a leader. The survey data limited the understanding of how volunteer leaders truly emerged in an organization and thus I turned to the participants to hear their stories of emergence into a volunteer leader role. Again, a repeated pattern is that volunteer leaders are not necessarily trained before taking on leadership roles. Like others, one volunteer leader stated that aside from not quitting, there are not many other processes involved and "you can do work or do a poster – then you get pushed to the forefront. Training or no training." Very few organizations had clear selection criteria and they were mostly social service agencies with some paid staff. This does not mean that the volunteer leaders were incompetent, but it does suggest an area that NPIOs can improve in before it is too late or too costly to remedy.

Islamic Religious Beliefs

Despite any lack of organizational commitment, Islamic beliefs remain essential for exerting effort in the organization that aligns with their values. But what are the characteristics, processes, and other factors related to these Islamic religious beliefs? To provide one more part of this answer, I can look at factors contributing to the notion of obligation beginning from early influences.

Multiple factors are influential in the journey towards becoming a volunteer leader. Many stated that it started off by looking to someone they admired who also volunteered (48%) including their parents (23%). Enas is one volunteer leader who was always encouraged by her parents and siblings and entered the world of volunteering at a young age. Although her experience is spread out across several organizations, her most prominent role is heading one of the most active Orphan Sponsorship organizations in the province. She referred to religious values as being fostered within her at an early age –a notion quite common for most of the volunteer leaders but certainly not all. She stated that "those Islamic values were instilled in us, so whenever there was something to volunteer for, we would always try to help out in anyway". She also reported that "You should help out with anything you can. It's an obligation that I have to do these things."

Yaseen, Youth, and Yearning for God

Despite the challenges several volunteer youth leaders have had with their positions in the organization, Yaseen provides a strong counter argument to provide deeper insights into the dynamics and differences between nonprofit Islamic organizations as well as the dynamic nature of religious beliefs amongst this sample. Yaseen has held a very important volunteer leader role as both service and policy leader in a range of organizations. Not only does he strongly advocate for quality youth programs, but he often plays a vital role as mediator between elders and youth. Like many others, Yaseen grew up with strong family support and encouragement to apply the highest of Islamic principles. He has been heralded as one of the most ideal youth in the community by several key policy and service leaders, male and female. Yaseen is one of those youth who loves what he does and many love him for it. He stated, "I like to volunteer with anywhere I see *khayr* (opportunities to do good), where I see good".

Although others may evaluate his work with an A+, he was quite rational about recognizing his shortcomings. In some organizations that he served in, he felt he failed in terms of organizational commitment because his position was not the one he felt he was suited for; rather, his position was often the one he was passionate about, and he gave himself a humble B+. The explanation for his deficiencies with the other organizations is directly related to the conceptualization of organizational commitment. He clarified that:

> The reason for that is I always found myself always going back to what my heart was attached to, something that I truly loved and wanted to see prosper until the day of Judgement. It's not that I didn't want that for the others, but that connection drove me to push farther and go above and beyond. It's a connection to the big picture, the outcome which it should be provided, building youth leaders and their connection to the masjid who will further develop this community.

Aligning his own vision with that of the mosque's vision was key as was his sense of autonomy, relatedness, and competence. He explained that the president of the organization "let us make our own decisions and grow from our mistakes or grow from our successes". Furthermore,

> As a deeply involved member, *Alhamdulillah* (All praise to God), very good connections with all the team members there. Excellent connections with the staff, Alhamdulillah the staff has been very good and very supportive with everything we have done.

Thus, as some NPIO consist of both staff and volunteers, relatedness factors with staff is another important dimension but not fully addressed in this study. Nonetheless, for Yaseen, the positions within the hierarchy of the organization played an important role closely linked to autonomy amongst other factors. In one part of the interview, he explained how in past years a youth director (unclear whether paid or not) was appointed to oversee the youth group which when removed enhanced the groups productivity.

> As soon as we removed the idea of a youth director and allowed the youth themselves to manage their own team, so the youth elect their own board and decide on who does what, and learn and grow from their mistakes, I found our accomplishments sky rocketed.

He contrasted his organizational commitment with his current organization and that of other youth associations to conclude that factors associated with the position were essential. In the other organization, he played a non-elected role as an advisor and he "never had much decision-making power". However, he remained committed, nonetheless.

> What kept me committed? I have a rule for myself, *Al-amal lillahi azza wa jal* – our actions are for no one but Allah. I don't care if I am president a just a worker or what I am. We have to, when we commit to something, we have to stick to it no matter what. If let's say we experience problems and feel the position is not for me … if you can find a better replacement than me, I'm more than happy. Then please replace me, don't be shy, if not, then I am happy to continue my term. But I don't think I will continue next year because I don't feel its right to continue this position if I am not giving it its full right.

Like others, he also alluded to the role as an amanah or trust which extends to all organizations irrespective of faith. This notion of amanah, although a positive factor in maintaining organizational commitment (or commitment to a specific volunteer position), is often a form of internal pressure that serves as a protective factor to dissatisfaction with a specific position.

> When I make a commitment with any organization, whether Islamic or not Islamic, I see it as me making a promise to *Allah Azza wa Jal* (the Possessor of Complete Glory and Majesty) that I'm doing this for YOUR sake, and once I make that, there's no going back. I have to respect that promise.

226

When asked about volunteer leaders displaying high organizational commitment but low satisfaction, he

provided deeper insights into VPS and demonstrated that overtime the satisfaction can increase under

the right circumstances that begins with one's personal goal orientation:

> When it comes to satisfaction and commitment, it all depends on is what your future goal for this organization is. As a volunteer, you're not always going to be put in a spot where everything is AOK and you get placed in it. I was not always satisfied with how things were, and my dissatisfaction led me to go to the board and say let's remove this idea of a youth director. Let us make our own system and see where it takes us. So, we built it from the ground up, with a new board and new way of doing things, and throughout the year my satisfaction started to increase even though it started out very low and my commitment level was very high. As the year progressed and as we saw things moving forward the satisfaction started to increase.

His explanation of the process over time is consistent with SDT 's concept of the progression

from amotivation and then eventually mustivation or wantivation as the basic psychological needs for

competence, autonomy, and relatedness are enduringly satisfied. Similar to many others, sincerity is the

ultimate criteria that is needed for a volunteer leader to properly hold their position and perhaps the main

factor for his own sense of needs satisfaction related to the position. For Yaseen, he made this quite clear

and argues:

> I don't care how good of a worker someone is. If their heart is not in the right place, I don't want them on my team. That's my rule, I like quality over quantity. That's how I like to run things. I like to give small little tests and see how they deal with certain situations, and ask for feedback from others and themselves to see if they are ready to go up the ladder or not.

For Yaseen, the "tests" of sincerity and ability are not predicated on perfection but rather

progression. That is, although mistakes will be made, they should be looked at as learning and growing

pains rather than sources of conflict. At times, Yaseen mentions that the position of volunteer leader also

includes having to demote people from their level in the group. For him, this decision is not based on

any grievances held due to past mistakes but on current performance and their intention to remain with

the organization. That is, he would often spend time with other volunteer leaders reviewing their

position and asks them directly how committed they intend to be before making any decisions. More

often than not, any demotions are mutually agreeable with little disagreement rather than being

perceived as a form of rejection or failure. However, there are instances when such demotions are not

mutually agreeable nor perceived to be legitimate and can cause more serious problems if they are interpreted as an attack on one's sincerity.

The Death Commitment: He Would Rather Go Fishing

Since both GNS and organizational commitment are highly related to values, and religious beliefs are a fruitful source of such values, then understanding the facilitators and thwarters to religious beliefs is equally important. It is likely that the most serious risk to organizational commitment in volunteer leaders is the perception of one's sincerity being attacked.

Moaz would often find himself contemplating whether he should walk away from it all and focus more on his own personal and professional development but the "other part" of him, the obligation to serve for the sake of Allah, would always prevail despite the added stress:

> When it comes down to it, leadership is a burden, it's a headache, it's so overburdening. So when people are like, oh youth want power. NO! We want to do something good, and if we see something lacking we want to be able to help improve things. It's not a desire for power. We just want to do good work.

Recall from the pilot surveys that volunteering for status was considered a vice in the Muslim community. Here, Moaz was noticeably frustrated by the serious allegation made that youth are power hungry which is an affront on sincerity, especially given the importance of religious beliefs in his volunteer work. This type of slanderous accusation can be linked to Nuh's experience of witnessing his father being accused of being a thief despite his unrivaled level of altruism for decades. This serious issue of attacking one's sincerity is perhaps the worst form of need thwarting behaviours from others and has both a psychological and spiritual nature to it. It was apparent that Moaz had been painfully focusing on these negative experiences; adding rumination as another emotional injury to the list of risk factors that require practical interventions. What made it even worse is that this was not an isolated incident. Rather, according to Moaz, the elder volunteer leaders would not only misjudge the intentions of the youth leaders but appeared to also engage in a type of highly culturally nuanced shaming.

Attacking Sincerity

It was apparent in his tone and description of his experiences that his needs for competence, autonomy, and relatedness had been continually thwarted due to the dysfunctional communication between the elders and the youth volunteer leaders. However, for Moaz, it appears that his breaking point was not the chronic stress he experienced from the organization as he was able to draw on his faith as a resiliency factor to his organizational commitment. But rather, it was when his sincerity was put into question that everything broke down:

> I think the people that end up staying are the very, very, very tiny few people who there trying to do it because they are trying to please Allah by directly benefitting and helping the community first and foremost, most often it's a mosque so the mosque is the house of Allah. So, you'll have tiny percentage of people who are motivated to help out because it's a Masjid and they don't want to turn their back on the mosque.

Complicating matters further is when elders perhaps unintentionally hold the youth's religious obligation hostage which may be a type of shaming rather than reasonable dialogue. For example, Moaz explained:

> Somebody was like, oh, well, the youth should be happy that they're doing anything for the sake of Allah. And that's the wrong attitude to have because now you're questioning their sincerity and saying they should just be willing to take whatever abusive treatment.

This line of reasoning from the elders is not an isolated incident. Rather, Moaz has heard it repeatedly and in one case where the youth leader was arbitrarily demoted, the only explanation given was based on a well-known moment in Islamic history often used to quash arguments regarding such demotions:

> Also, on top of that - when the youth are in leadership and somebody else is dictating down, I've had this argument too, when Khalid ibn Walid was leading the army and Umar Ibn Al-Khattab replaced him, Khalid didn't complain, and he took whatever was told to him. That's great and everything but the problem is that often times the people that are making those decision are not around to know. Umar Ibn Al-Khattab was always around and up at night.

Jinnah had recalled that the Prophetic example of leadership was to be "in the trenches" with the team. For others, they affirmed Moaz's frustration with absentee leaders also referencing the servant based leadership approach of the Prophet (PBUH) saying "I see that the leader is delegating tasks and he or she are not doing anything and are not in the struggle with us, it might demotivate someone".

229

Others also referenced Umar Ibn Al-Khattab – but contrary to Moaz's experience, as an example of organizational development and not culture-based controlling mechanisms. Another youth leader stated:

> Look at for example Umar Ibn Al-Khattab, how he used to keep his governors in check, and used to hold himself accountable, and hold his governors accountable he was very strict on himself before anyone else. And I feel like that in and of itself, being strict on yourself before anyone else, is a major major key when it comes to being a credible leader, who can also keep volunteers around them.

Ultimately, for Moaz, his commitment to the specific organization was totally lost, however, his dedication to serving the community was not. Thus, it was not the value congruence that led him to leave, it was the chronic deficiency of the three basic psychological needs. When conceptually connecting this to organizational commitment, it is clear that his loyalty has eroded.

Another volunteer leader who was involved in nearly every organization in Edmonton at one point in time reached a point where he would simply prefer other things despite having a strong sense of purpose and dedication for the sake of Allah. For Siraj, it started off as a fun and meaningful experience working with children and youth and "in those years there is no politics". As he continued to volunteer, he was pushed to the forefront without any training and in his mind, the main reason for that was that "you were just in there longer than other people, you were just committed". Here, one can see that his ascension into a volunteer leader position was not based on merit nor as a promotional encouragement, but rather because there was no one else. As he began to feel disconnected from the organization and its leadership, he recalled that:

> Then at some point I started to feel that this wasn't the direction I wanted to go, this wasn't the direction I thought would be most beneficial to myself and the community at large.

Thus, his identification with the organization and involvement began to hinder due to feeling that his goals were no longer aligned with the organization or perhaps he was no longer inspired by it. However, he would still continue to serve as a volunteer youth leader out of a misplaced sense of duty rather than commitment until he was forced to work outside of the city. His seclusion in the "bush" was

a welcomed retreat away from volunteerism but upon returning he still wanted to contribute and

returned to the organization. However, he noted that:

> I didn't see myself as psychologically committed. Not only being psychologically committed, but what they wanted from me, they can get it from anywhere else.

This may be interpreted as a total frustration of his basic psychological needs along with perhaps a

position that he was not satisfied with. It could also be a problem with role clarity as he may have had

expectations to play a certain specialized role relevant to his knowledge, skills or experience that ended

up being something more entry-level or general –perhaps related to the notion of youth being treated as

unpaid labour instead of essential contributors to the organization's mission. However, he still

committed due to a misconstrued sense of religious obligation which indicates his values are still aligned

and as many others mentioned, was hoping for change likely connected to his care about the fate of the

organizations. He noted aptly that:

> I think for the Muslim community, particularly when you get into Islamic works, I feel when you take that away you lose some of your *iman*; that feeling that you are doing a good thing. And some if it is that, well, if I stop, I am doing something bad. I was doing something good and now I am not, so I am doing something bad. Even if it isn't effective of satisfying or productive. Something else, you feel like you are betraying the community in some way by not contributing.

He would eventually leave the organization but not until he was totally disconnected from it and lost all

facets of organizational commitment in addition to being physically away from the scene such that his

internal obligation was also contained. Simply put:

> For me the reason I was able to change or move the direction is because I had that complete disconnect.

His statement reveals what the death of commitment in nonprofit Islamic organizations looks like for

many others and helps us to lay the foundation for more culturally adapted and localized interventions.

His stinging indictment was:

> It's not just you push them to another organization, which a lot of times happens because most people that do this work, they feel guilty. But if you burnt one bridge, then you try another, until it gets to a point where you don't try anymore. And … you just want to go fishing.

Although the bridge he speaks about could mean different departments, it could also refer to different organizations. It was not uncommon for many of our participants to leave an organization in search of another to carry out their life goals. The next statement is more focused on the multiple organization perspective. That is:

> When we do that, it's not just you used up a volunteer, you've lost someone that could've been something for the community that could've done great things had they had support and rest. And you actually turn them against you. And they don't want to be part of that organization and you may turn them away from organizations altogether.

Siraj's summary suggests that as volunteer leaders experience lack of support, strain, and burnout, not only does organizational commitment suffer, but perhaps commitment to volunteering in general, not unlike volunteers in general. However, what is truly interesting and perhaps different than lay volunteers simply losing interest or having a bad experience, is the concept of "turn them against you". This issue requires further study as it suggests that chronic negative experiences have the potential to turn highly committed volunteer leaders into adversaries of the organization – i.e. they may still remain highly committed only no longer for the organization, but against it.

Summary

Leaders in the Muslim community are not only the stereotypical religious clerics (*imams*) who are usually elderly married immigrant males who operate out of a house of worship conducting education and religious expression activities for the Muslim community. To add to Al-Krenawi's (2016) work, *imams* certainly do play an important and crucial role in the Muslim community, but without volunteer leaders, most would not exist. That is, it is the volunteer leaders that develop boards that initiate the formation of an organization, establish the mission and vision of the organization, and then decide whether having an *imam* serves the organizations purpose. If so, it would be the volunteer leaders who recruit imams and provide them with the resources to operate. For mosques/Islamic centres they usually need a paid *imam* but for other types of NPIO (e.g. social service agencies), the role of the *imam* may not be as crucial. Thus, it is clear from the results of this study that volunteer leaders are

232

demographically diverse, at least in Alberta. In this sample, about half of the VLNPIO are under 35, about a third are single, 80% are Canadian citizens with a third of them born in Canada. In addition, women make up a sizeable portion of the leadership body and exhibit high levels of commitment. Furthermore, volunteer leaders operate out of a range of locations and offer a myriad of activities including but not limited to education and religious expression.

This mixed methods study drew from 216 surveys and 36 interviews to confirm the research hypothesis for question one. That is, that GNS, VPS, and role clarity do influence organizational commitment. Furthermore, examining the protective and risk factors through the lens of SDT proved useful. Although many VLNPIO indeed serve more hours than other Canadians and Albertans, comparing them to other leaders would be needed in order to finalize such a claim. Nonetheless, like other volunteers, bad experiences do cause strain and potentially lead to burnout and turnover. However, faith-based resiliency factors were shown to truly be important in this sample and require a deeper understanding. Additionally, differentiating between organization types and effort levels allows for the analysis of different factors to offer more practical and context-specific recommendations discussed in the next chapter. Despite these findings and the statistically significant results of this study, there are several limitations that need to be mentioned and will be demonstrated in the next chapter along with a discussion, recommendations, and the conclusion.

CHAPTER 7: DISCUSSION AND CONCLUSION

The experience of being a VLNPIO is generally quite positive for most of this sample. From the results of the survey, VLNPIO in this sample share a high degree of self-determined motivation, are highly satisfied with their position, and believe their role is clear in the organizations they serve. These factors were shown to be statistically and significantly associated with the strength of the respondents' organizational commitment. Furthermore, other potentially influential variables were statistically controlled for, providing further support on the robustness of this model. Thus, I was able to confirm the research hypothesis and conclude that GNS, VPS, role clarity are important factors having a positive association with organizational commitment. However, despite nearly half of the variance in organizational being accounted for by these three variables, there is literally and metaphorically another half to the story.

To further supplement the numeric data, the qualitative phases in the study were fundamental in taking my understanding to deeper levels. That is, the dialogues I had with the participants in the pilot phase, suggested that if sustainable solutions to volunteer turnover are to be developed, the dark-side of volunteering should not be ignored. It is not enough to simply accept that because most people are doing well, that the few that are not, do not warrant further attention. Rather, it may indicate that a more systemic problem exists but has been neglected. In retrospect, this holistic approach influenced the literature review and write-up of this document. It kept a focus on the Canadian volunteers who had a bad experience and quit, and away from the more positive experiences of the overwhelming majority who remain motivated and committed.

Furthermore, in providing the results, careful attention was placed on providing the reader not only with results that support the research hypothesis, but also with unique negative cases. Albeit, these cases did not have any statistically significant impact on the overall model, they exist as important anecdotes to inspire deeper analysis and discussion. What I was truly inspired by and perhaps where the greatest contribution from this study comes from, are the experiences of those volunteer leaders who had

extraordinary negative (and possibly traumatic) experiences, yet were still highly committed to keep serving. These extreme cases were truly the most fascinating and not only challenged the research hypothesis, but also aspects of the theoretical underpinning used in this study (SDT). That is not to say that the others were not wonders in and of themselves (for perhaps they were not comfortable sharing their traumatic experiences), but it is to reaffirm that sometimes in order to explore sustainable solutions, we need to consider the dark-side of volunteering and go deeper in the analysis.

By examining these cases deeper, I was able to explore various protective, risk, and resiliency factors worthy of future study. Although it is easy to conclude that faith has something to do with their resiliency, I was more intrigued to better understand the deeper nuances involved. That is, VLNPIO in the sample confirmed the high degree of importance their religious beliefs have on their motivation to volunteer. What can also be added, is that these beliefs not only serve as powerful motivators to volunteer, but also serve to impact the volunteer leader's resiliency in the face of enormous stressors. The mechanisms involved still require additional research, especially since spiritual coping has not received much attention with respect to volunteers.

Some research has confirmed that spiritual coping resources mitigate burnout, stress, and other common negative outcomes of prolonged stress on volunteers. Thus, given the paramount importance that the respondents and participants in this study placed on Islamic religious beliefs, an attempt was made to identify a list of relevant beliefs as well as any shared patterns on how these beliefs were understood, structured, and/or applied by participants. Given the nature of the data collected, this is perhaps the deepest level that can be reached with some evidence. The rest of the journey utilizes extrapolations from SDT to begin discussing the different styles of religious internalization. Upon deeper theoretical exploration, there may be some indication of both positive and negative styles of religious internalization operating in this sample that warrants further attention. In this chapter, a non-technical summary of the results is put forth surrounding each research question. Then, the limitations in

this study are examined followed by recommendations for practice, research, and policy. The chapter ends with a conclusion and a brief epilogue.

The global objective of this study was to provide a deeper understanding of factors that facilitate or thwart organizational commitment in VLNPIO. I utilized data from 216 surveys and a total of 36 interviews (6 in the pilot and 30 in the final phase) to answer the following three research questions:

1. Do general needs satisfaction (GNS), volunteer position satisfaction (VPS), and role clarity, influence organizational commitment?

2. What factors influence the three basic psychological needs of competence, autonomy, and relatedness of VLNPIO?; and

3. What factors impact the resilience of VLNPIO?

Research Question 1

Do general needs satisfaction (GNS), volunteer position satisfaction (VPS), and role clarity, influence organizational commitment?

The results of the study demonstrate that GNS, VPS, and role clarity statistically and significantly contribute and explain 40% of the variability in organizational commitment while controlling for sex, age, effort levels, and organization types. The main conclusion I make from the quantitative results of this study is that irrespective of the antecedents to volunteering including most socio-demographic variables, organizational variables, and volunteer-related variables, it is the experiences and perceptions during volunteering that matters most with respect to factors that influence organizational commitment.

To provide a deeper examination of the relationships, I divided organizational commitment into seven sub-dimensions based on the content in the items used in the scale. Whereas the original authors identified three dimensions (identification, involvement, and intention to remain), these seven sub-dimensions are conceptually developed (rather than derived statistically) to discuss specific areas of intervention and better understand the depletion process overtime. Table 19 provides the items and sub-

236

dimensions.

Table 19

Organizational Commitment Items and Sub-Dimensions

Item	Sub-Dimensions
I am willing to put in a great deal of effort beyond what is normally expected in order to help this organization be successful (item 1)	Exceptional Effort
I talk about this organization to my friends as a great organization to volunteer for (item 2)	Positive Communication with Friends and Others
I am proud to tell others that I am part of this organization (item 5)	
I would accept almost any type of volunteer assignment in order to keep volunteering for this organization (item 3)	Unconditional Role Acceptance
I find that my values and the organization's values are very similar (item 4)	Value Congruence
This organization really inspires the very best in me in the way of volunteer performance (item 6);	Inspiration
I am extremely glad that I chose this organization to volunteer for over others I was considering at the time I joined (item 7);	Loyalty with no regrets
For me this is the best of all possible organizations for which to volunteer (item 9)	
I really care about the fate of this organization (8)	Care about the Fate

The Organizational Commitment Depletion Process

Assuming the measurement of organizational commitment used in this study is a valid

representation of the hypothetical construct, then the depletion process can be logically assumed to be a

result of the weakening of each sub-dimension and can be linked directly or indirectly to GNS, VPS, or

role clarity. That is, for organizational commitment to be depleted the volunteer leader would have to

believe that the organization they are working for is not one they speak positively about anymore (and

may even speak negatively about it), will not accept any role, are no longer inspired through it (related

to GNS), has lost their sense of loyalty (regrets joining it), and thus is no longer willing to exert any

effort. However, since Islamic religiosity is likely important to the volunteer leader, they may always

care about the fate of the nonprofit Islamic organization and maintain their value congruence. Thus, even using the scale in this study, there may never be a total depletion of organizational commitment. That is, assuming the volunteer leader is operating on the assumption that they must care for the fate of the organization and that the organization's values are in line with their own Islamic values. This indicates that even moderately low scores on organizational commitment can indicate something quite troubling happening in the volunteer leader and by extension the organization.

However, if the volunteer leader begins to question whether the organization's decision makers are indeed following the same value base that they were originally attracted to, it may reduce their sense of value congruence (however this may also be a different type of commitment, namely to the other leaders). The final breakdown would be whether or not they care about the fate of the organization as they once did. Once the volunteer leader no longer cares about the fate of the organization, then it is only a matter of time before they no longer exert effort and turnover is most likely.

By looking at the sub-dimensions, it is also possible to see that they may be related sequentially. One logical pathway would begin with caring about the fate of the organization. That is, caring for the organization is an important primary factor as it less probable that someone would serve as a volunteer leader in an organization that they do not care about (at least not for intrinsic reasons). That is, not caring about an organization one works for because they are doing it for the money is understandable, but serving as a volunteer leader in an organization that they do not care about indicates something deeper is going on. I did hear from several participants that they continued to volunteer with their organizations as a leader despite motivation and satisfaction being low; namely because they cared about the fate of the organization and believed they can enact change. Future studies may consider a longitudinal research design to provide evidence on the sequential process of how one develops organizational commitment over time. For now, the results of this study can provide organizations with a useful screening tool to identify a decrease in organizational commitment through observable behaviours.

That is, although organizational commitment cannot be directly observable and must be inferred from other behaviours, some observable indicators should serve as red flags for management. In particular, an observable decrease of volunteer hours would be one indicator while being quite particular about the role they take on would be another (assuming that they were previously not concerned about the role). These would be linked to the willingness to exert extra effort and unconditionally accepting any role to remain with the organization. Furthermore, how the volunteer leader speaks about the organization would be a third consideration. This consideration would be a difficult one to capture, however, it may be useful as a self-screening tool as well.

Role Clarity and Position Satisfaction

Despite the range of activities that may suggest some ambiguity in the role, respondents reported a high sense of role clarity. Additionally, they are mostly satisfied with their position. These aforementioned conclusions generally apply to each control group (sex, age, effort levels). Role clarity may also be obscured by the level of the position in the organization. That is, those with low role clarity, yet who occupy higher levels of leadership were rare in this study. It is likely that higher level leaders define their own roles, as they have a high sense of autonomy in their position. This would also explain why their position satisfaction is high as well, since it was either volitionally chosen or developed by themselves. Again, suggesting that high degrees of competence, autonomy, and relatedness as well as other factors (e.g. leadership level) may be obscuring the relationship between role clarity, VPS, and organizational commitment.

Challenges of Youth Volunteer Leaders

Although the challenges of dealing with the dynamic role changes of women and young Muslims is one main issue that Faris and Parry (2011) alluded to as requiring further attention, the quantitative data did not reveal any noticeable differences. However, concluding that women and youth do not face challenges in nonprofit Islamic organizations as leaders would be an erroneous claim. Rather, the challenges provide for an additional level of analysis that would otherwise be ignored if the focus was

placed on the overwhelmingly positive experiences shared by interviewees and supported by numeric data.

Being treated like cheap labour was a theme that ran throughout some interviews and overwhelmingly amongst youth leaders as a type of role stress. The frustration with role stress, which can be seen as a combination of the lack of role clarity and dissatisfaction with the position, is perhaps most pronounced in volunteer leaders interpreting what they do as disagreeable obligations akin to non-work obligations. Instead of their service being a type of leisure, some felt it to be extremely dissatisfying.

For example, some youth volunteer leaders were frustrated with youth being used as tokens in the organization rather than being supported and promoted. Some elder volunteer leaders were equally frustrated with other elders on their perception and treatment of youth. however, it cannot be concluded that an intergenerational divide exists, but rather that intergenerational issues require attention as they can be a risk factor to organizational commitment. Intergenerational issues are also not a challenge unique to Muslims or nonprofit governance and can be heavily influenced by ethnic culture and worldview. Nonetheless, it can be an important area for further interdisciplinary research. Thus, turning to the qualitative data was necessary to gain a deeper understanding on real issues faced by youth and women respectively (even if only by a few) and allowed for further extrapolations on potential protective, risk, and resiliency factors.

Challenges at Mosques

Although the regression model was significant while controlling for organization type, after further inspection, I identified that mosques underperform the other two groups on all of the explanatory variables (VPS, GNS, and role clarity) as well as organizational commitment. Why this is the case may be related to the higher selection pool of volunteers due to the nature and importance of the mosque in the lives of Muslims. Perhaps some mosques overlook the need to engage in retention strategies because they are not pressured to do so by a lack of volunteers.

Although mosques arguably have the highest number of volunteers and enjoy the largest selection pool, it appears that they also have the highest turnover rates according to testimonies of several volunteer leaders. Thus, as strategies to enhance organizational commitment are examined, it is important to note that the type of Islamic nonprofit organization is quite relevant. For example, mosques have a more abundant pool of volunteers to recruit from because of various acts of worship that are offered. That is, naturally many Muslims flock towards these centres on a daily and weekly basis, even more so during the month of *Ramadan*. This allows for more access to a pool of volunteers that all have a religious belief motive (assuming they are not forced to attend the mosque for other reasons).

Another factor alluded to was the lack of relatedness between mosque volunteers despite sharing a strong faith-based impetus. This prompted a look at considering different socio-demographic variables as potential confounding variables but yielded no substantive results. That is, intercultural or age differences was thought of as being a confounding variable, but that was not seen in the numeric results. What was prominent were intercultural differences between elder and youth volunteer leaders discussed in the interviews. That is, mosques need to pay attention to how they are impacting their youth volunteer leaders as it was found to be the most pressing issue from a few interviewees discussing negative experiences. In particular, attacking their sincerity or utilizing Islamic concepts to unintentionally control, blame, and shame rather than support and inspire.

Additionally, mosques/Islamic centres are under the highest level of scrutiny from governmental agencies, are often targets of hate crimes, and have added daily and weekly responsibilities. Whereas other Islamic nonprofit organizations, such as social service and youth-serving groups, have to apply more effortful ways of recruiting and maintaining their volunteers but tend to experience less scrutiny from others. Future research should consider the type of nonprofit Islamic organization in order to not obscure the contextual differences between all of the groups by assuming homogeneity.

Research Question 2

The second research question asked what influences the three nutrients of self-determined motivation (competence, autonomy, and relatedness)? This question was focused around factors related to enhancing or thwarting competence, autonomy, and relatedness. In this section, each will be discussed along with an integration of key Islamic concepts mentioned by the participants and a synthesis with SDT.

Autonomy: Mutual Consultation (*Shura*), Intention, and Knowledge

Autonomy is mostly related to organizational practices and is connected to one's sense of freedom (not independence) in the organization. Although some systemic factors such as the cultural views within organizations on gender can play a role, it was not as pronounced in the interviews. A divergent view on this concept was seen in the interviews between elders and youth.

On the one hand, youth felt that their autonomy was thwarted by the micromanagement of the executives higher up in the organization. Many felt disheartened that despite their hard work, they were not given the full trust to autonomously carry out the activities. Additionally, some were removed from their position without proper cause resulting in a sense of rejection and further aggravated when they were expected to persevere out of a misplaced sense of religious commitment, thus adding insult to injury.

On the other hand, executives were concerned about the lack of commitment from volunteers and the need to ensure things are organized and activities are productive. However, what was missing from the interviews was any negative perception of the elders directed towards the youth. Most of the elders praised the youth and their dedication and some lamented over the dismay they had with how other elders treated the youth volunteer leaders; however, it was usually a general statement with no direct examples. Thus, there is still an incomplete picture identifying what the elder volunteer leaders may find problematic regarding the youth volunteer leaders.

Nonetheless, I propose here that the real challenge between these two groups is mostly a matter of organizational operations rather than any unsanctioned politics. That is, the inability to properly delegate (i.e. micro-manage), the lack of appreciation given to youth (i.e. minimal to no feedback), and the disorganized structure and/or lack of planning on behalf of the organization. These are all products of organizational incompetence and not necessarily racism, sexism, or ageism. Those more serious systemic social ills should not be ignored, nor solutions conflated with volunteer human resource management. Rather, their solutions require a more nuanced and critical approach and should be challenged but that is beyond the scope of this study.

Furthermore, the disconnect between the service leaders and the policy leaders is noteworthy. When a service-based volunteer leader wants to initiate a program and it gets rejected by the administration, they tend to challenge the morality of the organization rather than understand why the decision was made. Unfortunately, this still serves as a type of rejection and may include possible feelings of failure which can lead to psychological injuries and ultimately the erosion of organizational commitment. One important intervention would be to understand fully the perspectives of each level of leader and to ensure that these decisions are made in a transparent process of mutual consultation or *shurah*.

Although *shura* or mutual consultation is an Islamic practice, it is unknown how often this style of decision making is endorsed. Furthermore, the influence of the most powerful members or leaders is also undocumented (as is the case with other organizations). Finally, it is also unclear on whether executive leaders in these organizations who are charged with such decisions are even aware of the multitude of factors related to organizational development. Anecdotal evidence suggests that they are not and that the only real criteria has been and continues to be their willingness to commit rather than their degree of competence. These concepts are not new and have been alluded to by others in describing most grass-roots organizations.

Showcasing multiple perspectives on the same event can help in seeing this communication problem in a better light. Two key volunteer leaders speaking about similar issues in the same organization can illuminate this apparent discrepancy better. Although possibly not directly related to each other, it is put here by way of example to demonstrate the general trend between youth and elder male volunteer leaders and the issues between them.

One youth service volunteer leader was generally frustrated with the lack of meaningful opportunities for youth to be involved in the community. In particular, for the ones that are involved, he was annoyed with youth being used as tokens in public but unappreciated in private. He was also heavily concerned with youth volunteer turnover and attributed much of it to the "random blaming" of youth for any mistakes made rather than being present in the first place to guide and mentor them through challenges. He would go on to say that the few that actually stay endure a great deal of patience as they are doing it for "the sake of Allah" and they do not want to "turn their back on the Masjid".

When speaking to the executive leader of the same organization, I discovered that he alluded to the importance of building youth leaders and encouraged a hands-off approach to leadership. He identified that role clarity was essential and that each department has full autonomy while also having access to the support from the board. He also alluded to the notion that some youth appear to be sucked into the external motivators such as status and do not handle constructive criticism well. The simple fact of the matter is that the executives rarely spend time with the youth service leaders but rather delegate middle management (whether paid staff or volunteer leaders) to engage with the other programs.

This might potentially explain the reason why volunteer male middle management, have the least degree of role clarity, especially in mosques. Thus, further examining the role of mediating between youth and elders through the middle level volunteer leaders is important as they tend to intersect between policy and service-based leaders. Playing both roles can be daunting and training in mediation is perhaps an essential skill to have; something that the female middle management leaders may be more skilled at than their male counterparts.

Autonomy, Obligation, and Authentic Knowledge

Nevertheless, choosing for oneself is the hallmark of the autonomy need in SDT and the identification with one's religion because one wants to or sees the personal value in it, is an important concept in Islam. That is, the intention to do actions should be internally and not externally controlled. Furthermore, the core Islamic concept that there should be no compulsion in religion does not presume to state that obligations are not present in Islam, they certainly are (e.g. the 5 pillars). What is argued here is that volunteer activities for the most part are considered just that, voluntary.

If volunteering is looked at as a volitional activity, free from coercion, then why is it that some VLNPIO feel guilty about leaving? Scholars have posited different types of commitment and motivations differentiated on the degree of choice. Those who commit out of mustivation or normative commitments do not fare well in the long term. While others that do so out of wantivation or affective commitment can expect better outcomes over time. For VLNPIO, understanding the cultural nuances can provide for a better explanation of this type of normative commitment and bolster the point that good intentions are necessary but not sufficient as accurate knowledge is also needed (and strongly encouraged in prior research). The following quote is the most representative of the multidimensional nature of the phenomenon of misattributed obligation from an Islamic perspective.

Siraj, who was unique in that he was one of the only key volunteer leaders who has totally left the scene for a period of time stated:

> I feel when you take that away you lose some of your *Iman* (Arabic word for faith). That feeling that you are doing a good thing and, well, if I stop I am doing something bad. I was doing something good and now I am not so I am doing something bad.

Part of the reason why some volunteer leaders do not feel fulfilled despite engaging in highly religious activities, is that they are operating against autonomy when they feel 'obligated' or '*wajib*' (as one volunteer leader stated) to engage in the activity rather than acknowledge the proper class of 'voluntary' or *naafil*'. If Islamic values are to be developed into measurable constructs, then identifying scope conditions should be an essential step in developing construct clarity. The following explanation

of how Islamic behaviours are categorized can provide some insight into the difference between a proper and improper application of *amanah*.

When deciding whether a certain action is acceptable or not according to Islamic jurisprudence, there are five degrees of approval known as *ahkam*. The degrees are *haram* (forbidden resulting in sin by commission), *makrooh* (disliked – no sin by commission but reward for omission), *mubah* (permissible – neither sinful nor rewarded), *mustahab* (encouraged – no sin for omission but reward for commission), and *wajib* (obligatory – reward for commission and sin for omission). Most voluntary activities by volunteer leaders should fall under the *mustahab* or encouraged category but if the volunteer believes it to be *wajib*, then they also accept that not doing it is a sin which in turn will have the psychological implications associated with normative commitment. Hussein mentioned an appreciation for this point as he used the term *fard* which can be synonymous with *wajib* stating "although it's not *fard* we almost make it a *fard* on us".

When volunteer leaders perceived their commitment as being *wajib*, it activates an inaccurate Islamic belief inferring that leaving the situation would be considered a sin. Thus, their behaviour is regulated based on a misconstrued sense of external pressure (i.e. fear of punishment) derived from their religious beliefs, thereby making the volunteer leader also more vulnerable to being controlled. Rather, volunteerism in its proper form, *mustahab*, would alleviate this fear of punishment entirely. This may provide a better understanding into why many youth, do not stand up for themselves when elders insist that the youth should not complain and be grateful for whatever they can do "for the sake of Allah," even if demoted by an absentee policy leader for no apparent moral or organizational reason. Perhaps they feel that even resistance is a sin which would most likely be stemming from cultural norms of dealing with elders and adds yet another socio-cultural dimension.

By applying Islamic knowledge, female volunteer leaders in this sample were able to challenge distorted cultural norms and move the organization forward with no apparent backlash. Perhaps youth should be able to do the same respectfully but assertively. However, even the *mustahab* category could

also be construed as a type of external motivator (i.e. the hope for reward from God) but this would be conceptually different as leaving the situation would be more of an opportunity cost. Although conceptually the Islamic nuances mentioned above were supported by members checking with local Islamic scholars, theoretically and empirically it requires further attention.

Nonetheless, despite the importance of religious beliefs in the lives of volunteer leaders in this sample, it should not automatically be assumed to always be a positive force, otherwise it loses its analytical objectivity and hinders important developments. Rather, as seen above, autonomy can be seen as an active ingredient in activating the positive impacts of faith. Furthermore, authentic knowledge serves as protective factor to religious obligation being disagreeable which is ultimately connected to higher levels of organizational commitment. Figure 6 below provides a visualization of how the concept of *amanah* as agreeable or disagreeable can potentially have differential effects on the regulation of behaviour (i.e. mustivation or wantivation) and ultimately GNS and organizational commitment.
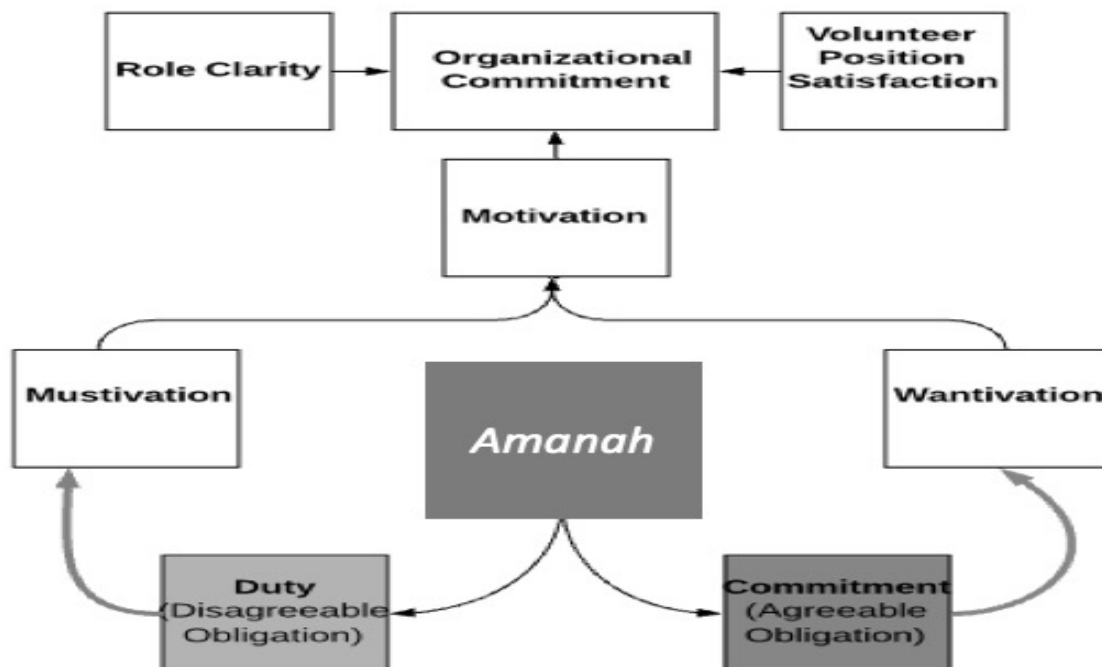
Figure 6. Amanah-Obligation Pathway

Autonomy is also essential to sincere intentions (one aspect of *ikhlas*) from an Islamic perspective. With respect to intentions, it is another key factor related to Islamic nuances that tend to challenge basic assumptions of SDT and requires some discussion, especially with respect to how volunteer leaders interpreted the concept of praise for their efforts.

Competence: Feedback, Shukr, and Destructive Discourses

Some VLNPIO operate on a different definition of volunteering than the one used in this study and believe sincere volunteering should have absolutely no worldly reward except from God. However, a more authentic understanding of this concept is required as many could be operating under the fear that their actions are insincere because they felt good after volunteering due to social approval, which sits in direct contradiction to the principles of SDT.

To clarify this point, I draw on the interview done with Jamil. At first the praise he received was motivating him to persist but then he stated he despised it because of what he felt it may have been doing to his sincerity. Here, social approval interfered with his pure intention (*ikhlas*) as being only for the sake of Allah. It also began to take over as a type of external regulation and doing it for the praise was akin to an addiction. He also cautioned other volunteer leaders to avoid this dilemma which may be internalized by others as feeling guilty for being thanked for their hard work. What is missing from this picture is whether or not Jamil truly valued the praise in a way that interfered with his intention or whether he was operating on a concept in the Muslim community that you should not be praised for your work.

The more appropriate understanding is that scholars have interpreted this concept as excessive praise often done by someone with either nefarious or materialistic motives to get something from the other person. Thus, it is both insincere in action and is seen as a risk to sincerity. Contrarily, self-deprecating due to being praised is neither pragmatic nor an accurate interpretation of this Islamic value.

A deeper more nuanced understanding of this concept from an authentic Islamic perspective allows one to understand that social approval is in fact a good thing. I heard repeatedly from VLNPIO of

the importance of *shukr* or gratitude and how it facilitates social cohesion and motivation. Rather, what is of paramount importance is the intention, not the perception behind the act of praising others. The contextual discrepancy is subtle but makes all the difference. If you do it for the praise, its externally controlled; but if you are praised for doing it, then it should be received as an indication that you are doing good work which would have various implications on one's sense of competence from both a secular and Islamic lens. That is, when the Prophet (PBUH) was asked "What is your opinion about a man who performs good deeds and the people praise him?" He responded, "They are early glad tidings for a believer." (Sahih Muslim, 2642).

Thus, the aspirational nature of doing something solely for the sake of Allah without understanding the jurisprudence behind it can be damaging for commitment due to ignorance for several reasons. First, if one feels at any moment, they are not being sincere, because they are being praised by the people, their turnover may be justified for religious reasons. After all, if the original purpose was to enhance their faith, then they would be wise to quit as faith increases with sincere actions according to most Islamic worldviews.

Furthermore, an inaccurate understanding would violate the basic tenets of SDT and in particular the competence needs as studies have shown that verbal praise and positive feedback tend to increase autonomous motivation for a task and is much different than being paid for a previously enjoyable activity. The main reason for the difference is that in the latter case, money becomes perceived as the motivator, whereas praise is not likely to be seen as a controlling mechanism for behaviour; however, this is not always the case (as seen above).

Thus, I can echo what Yaghi (2009) as well as a few other volunteer leaders stated regarding the importance of Islamic knowledge in nonprofit organization volunteers and build on their recommendations. What this study helped demonstrate by examining the Islamic nuances associated with organizational commitment, is that the lack of authentic knowledge may be seen as a risk factor because those who are not informed, may have their religious motivation manipulated unintentionally. If

a young volunteer leader is not aware that volunteering is not automatically obligatory, or that being praised is not automatically a risk to sincerity, then they are more vulnerable to be operating on false assumptions yet will keep serving; possibly even more than others. This style is perhaps the most easily preventable yet potentially dangerous. Simply put, mandatory knowledge requirements should be implemented that have the intent to protect volunteer leaders from having their sense of competence, autonomy, or relatedness thwarted unnecessarily under false pretenses.

Furthermore, the results of this study provide the underlying mechanisms that link Islamic knowledge to motivation and organizational commitment, thus making Islamic knowledge one aspect of the selection criteria for VLNPIO as well as including it in training. Additionally, leaders developing policies for the organization may benefit from mandating an understanding of the concepts of *amanah*, *shukr*, *shurah*, and *ikhlas*. Simply put, at the psychological and religious level, positive feedback is the hallmark of competence-related needs and the concept of *shukr* (gratefulness) can be the Islamic correlate to SDT's notion of positive feedback.

Relatedness, Rejection, and Destructive Discourses

Unfortunately, what some of the volunteer leaders truly experience is not guilt based on a desire for unearned praise or moral attacks, but rather feeling abused by unearned criticism and scrutiny (intentionally or unintentionally) usually stemming from inactive, uninitiated, and inconsiderate community members or outsiders. These destructive criticisms can be experienced as forms of rejection and failure, both psychological injuries that can have negative impacts, and if left untreated can lead to a more serious problem for organizational commitment. Not only does it impact the volunteer leader, but family members who are privy to the pain and sorrow of the volunteer leader can be discouraged from ever taking up the pro-social and highly rewarding (psychologically, socially, and spiritually) role of a volunteer.

As Nusaira reminded us at the beginning of this study, that most, if not all, volunteers begin their journey in the Muslim community with good intentions, but the "system turns them into who they

become". Confirming what others have reported of the differential nature of motivation to initiate volunteering and motivation to persist in volunteering. By looking at this challenge from a psychological, religious, and systemic (messo and macro) levels of analysis, future research should consider how the intersection of multiple external systems impact the motivation and commitment of volunteer leaders.

Most of these external factors (e.g. government scrutiny) are difficult to manage and take an enormous amount of effort to change as is inherent in most systemic societal problems. However, their impact, although unseen, is often unconscious and could be poisoning the environment around volunteer leaders with no apparent change in sight. This could lead some to just labelling it as the "system" and an inaccurate, although understandable, negative view of the community. When such experiences become chronic, volunteer leaders tended to ruminate on these issues and the term 'politics' was often used to denote the unsanctioned behaviours and attitudes plaguing the community. However, after deconstructing this phenomenon, one recommendation is that complaints or criticisms should be differentiated as either moral or organizational in nature; rather than conflating both together. If organizational incompetence is the culprit, then objective evidence based strategies can be explored. However, if the volunteer leader perceives the challenges to stem from the intentional immoral behaviour, then not only would they feel more personally injured (psychologically), but they would also be attacking the other party on moral grounds. Thus perpetuating a negative and destructive cycle eroding relatedness between two volunteer leaders. Something that is shown in this study to be a serious problem that requires further attention. Expecting volunteer leaders to simply be patient with abuse is neither practical nor productive. Furthermore, the abuse is clearly a violation of several important Islamic principles and should never be condoned. However, some volunteer leaders were able to demonstrate a radical degree of resiliency and reframe negative experiences.

Research Question 3

The third research question was mainly concerned with resiliency factors that VLNPIO reported. These factors had the effect of keeping them committed to volunteer, despite ongoing challenges suggesting they should not. The overly simplified answer to this question that they used their faith. However, this is certainly not an adequate answer and in this section, a more nuanced and theoretically integrated understanding using SDT's mini-theories is put forth.

First, if volunteer leaders perceive their needs for autonomy, competence, and relatedness are high then based on SDT, theoretically, one should also be able to assume that they are internally motivated (cognitive evaluation theory), their behaviour is regulated by more identified and integrated regulations of volunteering (organismic integration theory), and they have an autonomous causal orientation seeking out information from the environment that is usually facilitative of their basic needs (causality orientation theory). So why were many of the interviewees so dissatisfied with the organization yet remained highly committed? Even when volunteer experiences should otherwise thwart the psychological needs, for most volunteer leaders in this sample, if they were able to reframe the negative interpersonal situations (i.e. autonomous causal orientation) it would serve to foster their resilience.

The volunteer leaders interviewed were quite diverse with respect to age, sex, ethnicity, vocational status, and organizations they served in but tended to continually provide the same line of reasoning for their behaviour -- "they do it for the sake of Allah." The common denominator was their Islamic religious beliefs. Therefore, mapping the myriad of religious beliefs dimensions that I derived from the interviews onto SDT can provide for an Islamically nuanced explanation of the resiliency factors that serve to influence organizational commitment. This knowledge can be examined to further develop organizational and personal interventions as part of a knowledge mobilization initiative following this study.

Renew, Reframe, Remind

The spectrum of defining volunteering in this study included broad and restricted definitions. Volunteering for no external benefit is considered the more conservative definition. This broad definition of some benefit being acceptable is also compatible with the conceptual understanding of motivation to volunteer derived from SDT. That is, the motivation to volunteer can be both for internal and external reasons and thus receiving rewards does not negate the activity of volunteering, but rather may have negative implications on motivation instead. In short, it is neither the event nor the reward received from the event that makes the impact on the commitment to keep volunteering, but rather, it is the functional significance that the volunteer places on the activity. For example, when Jamil stated he got "addicted" to the reward, he was essentially saying that the functional significance of volunteering moved from intrinsically religious to extrinsically social. As his intention or reason for the behaviour shifted, so too did the quality of his motivation. This shows that motivation can shift in quantity and quality by way of cognitive processes during the activity. Renewing one's intention was quoted several times as having this positive effect and is often encouraged in Islamic organizations.

It can also be said that the process of reframing a negative event can also have the same effect. There are a range of cognitive interventions that can be used to help an individual shift from an external locus of control to an internal locus of control, or from internal pressures ("I have to do this or else I am committing a sin") to more productive internal values and aspirations ("I do this because it makes me feel connected to Allah"). What I heard from one volunteer leader was that rather than feeling rejected because he was alone in the parking lot, while everyone else was inside with the celebrity speaker, reframing that God may be looking at you as the most important person can be extremely effective. As many participants alluded to renewing intentions and reframing negative experiences, they also spoke about how they were encouraged to do so within their teams. Thus, it may not be enough to simply train people in how to reframe or renew intentions through mindfulness strategies, but rather these notable reminders should be embedded within the organizational culture.

Interim Summary

Despite the survey results demonstrating that the majority of the respondents have a high sense of organizational commitment and internal motivation, the interviews provided deeper insights into added stressors. Most of the stressors that participants alluded to can be categorized as perception and communication issues. Some of these are possible misunderstandings or misinterpretations being the source of tension, thus perceptual in nature. When left unresolved, they can lead to major conflicts in organizations and ultimately turnover. These negative experiences can also be extrapolated to provide a potential link to the thousands of Canadian volunteers that have quit because of bad experiences.

Competence based 'bad experiences' have a lot to do with needs-thwarting behaviours of supervisors and others higher up in the hierarchy, especially between elders who hold authority over other youth volunteer leaders. Negative experiences related to autonomy tended to cluster around micro-management and lack of trust in decision-making. This was also most prominent between youth and elder volunteer leaders but also included un-Islamic intergenerational divides between men and women. A miscommunication between the positions of policy leaders and service leaders (in a few cases between elders and youth in mosques) is perhaps the most salient from what has been revealed.

Limitations

Despite the findings and the statistically significant results of this study, there are several limitations that need to be mentioned. In particular, threats to external validity related to sampling and construct validity related to measurement.

Sampling and Threats to External Validity

Although the sample size was sufficient to result in statistically significant results, there are still parts of the population of volunteer leaders that were not accounted for due to limitations in our study that limit the statistical generalizability of the findings. As noted in the research design chapter, the sampling strategy was not random. However, it did include a wide range of different high-level leaders from many organizations. Thus, despite the high response rate and the variety of levels, socio-

254

demographics, and organizations, generalizing from the quantitative results of this study to the population of VLNPIO should be weighed against the level of representativeness in this study, especially since several demographics of volunteer leaders were not part of our sample due to the design or lack of response.

First, non-English speaking volunteer leaders would have been at a disadvantage as the study invitation was in English only. Furthermore, the online and paper surveys were also in English. Second, our sample was predominantly Sunni Muslim, thus limiting our findings to only one sect of Islam. Although Sunni Muslims make up the majority, the intention of the study was to sample all sects and as such invitation letters were sent out to all possible non-profit Islamic organizations. It is possible that those who did not declare the sect could have been from other sects, but even after checking the organization name I deduced they were still mostly representing Sunni organizations. Even then, many non-mosque based organizations do not restrict their leadership based on sect so we cannot be absolutely certain.

With respect to language, although it is assumed that having a command of the English language is important for operating a nonprofit, this is not necessarily the case. The volunteer leader may be assigned to work only with Arabic-speaking populations. What is more essential to explore is the level of congruence in communication between volunteers, especially since the intergenerational divide can pose challenges with communication. Thus, further studies can analyze different communication patterns across cultures to examine the impact on motivation and commitment. Sectarian differences alone may not provide anything more than descriptive data, however, how each sect conceptualizes important Islamic resiliency factors would be an important research endeavor.

Third, utilizing an online survey has been criticized as limiting generalizability. However, some have argued that online methods share levels of reliability and validity with traditional in-person surveys and that online samples usually produce more diverse samples (Gosling, Vazire, Srivastava, & John, 2004). In this study, there were a large number of nonprofit organizations that participated with all

utilizing volunteers but operating in different areas. This has provided a diverse sample while subsequently holding shared common denominators that may allow for a certain degree of generalization.

Finally, the data collected was from urban Alberta (Edmonton and Calgary) and thus the generalizability of the findings to other Muslim communities across Canada and other western nations is unknown. Although SDT posits that the needs are universal across cultures, there is justification to replicate the study in order to extend the findings to other nonprofit Islamic organizations. If done, modifications to the measurements should be made and are discussed next.

<p style="text-align:center">Measurement and Threats to Construct Validity</p>

With respect to the use of short forms in the instrumentation, again, although reliability statistics demonstrated acceptable levels of reliability, long forms can be more useful. That is, I opted to use the short form of the Basic Needs at Work Scale instead of the longer form to reduce participant fatigue as the survey was already quite long (another potential limitation). Given the centrality of GNS, follow up studies should use the full form but the questions on autonomy may be problematic as they score items that speak of obligation as reducing the overall score for GNS. Thus, caution should be taken to reflect the stark difference I demonstrated between items that are considered to be related to a negative type of obligation. In addition, more recently a scale measuring both needs fulfillment and needs frustration has been developed which can provide a more accurate description of GNS and should be used in follow up studies. The Interpersonal Behaviours Questionnaire (Rocchi, Pelletier, Cheung, Baxter, & Beaudry, 2017) was developed and validated to understand how the perceptions of social behaviours of others can support or thwart the three basic psychological needs and can be readily adapted to the volunteer context. This too would provide for a better statistical understanding of the impact of others as on the internal motivation of the respondents.

Another oversight was that I did not include direct religiosity references beyond one item. One reason was I felt a response bias would result. This may be the case, but the interviews and personal

interactions suggest that truly a religious variable needs to be included in future studies – ideally one that addresses a range of dimensions beyond beliefs and has a greater focus on behaviours (e.g. volunteering) as these are often not found in most religiosity scales on Muslims. Thus, modifying the instrumentation should consider the aforementioned points.

Furthermore, I also left out important questions. The results of our survey indicated that even the highly committed had high degrees of life satisfaction and our volunteer leaders did not fixate on the added stress resulting from volunteer turnover but rather acknowledged it as a natural occurrence. However, I did not specifically ask about this in the survey or interviews and took a not-knowing stance to see if it emerged; it did not. Thus, although this study does not provide any definitive conclusions to this assumption, future studies should consider the impact of added stress on volunteer leaders on subjective well-being as a result of high turnover.

Throughout most of the interviews and several of the surveys, participants expressed the important role of their faith in maintaining their commitment. Although often this was not expressed as a commitment to the organization but rather as a commitment to the mission of the organization which was directly in-line with their religious beliefs. That is, for all nonprofit Islamic organizations, serving God by serving humanity is apparent. Some volunteer leaders expressly stated that their commitment had nothing to do with the organization but rather to the faith. Similar to what other scholars critiquing the construct of organizational commitment have said, that is that different types of commitment should be considered in future research.

Recommendations for Practice

Based on the results of this study, the primary recommendation is that all nonprofit organizations should be focusing on enhancing their volunteers' opportunities to have their basic psychological needs satisfied in an autonomous supportive work environment – ones in which their needs for competence, autonomy, and relatedness are satisfied while acknowledging that culture and religion play a major role in this process, for better or for worse.

Furthermore, to optimally understand the protective, risk, and resiliency factors associated with organizational commitment in VLNPIO, a deeper and more nuanced investigation is still needed. Not only should prior theories be empirically tested as done in Faris and Parry (2011) but focusing on expanding the construct of religiosity has merit as underscored by Yaghi (2009). That is, despite the positive impact faith had on this sample, future studies should also focus on what underlying mechanisms are necessary in order for such positive gains to be made while also highlighting the less desirable conditions that lead to negative outcomes. This is one potential outcome of using models that integrate Islamic concepts with evidence-based studies on motivation and commitment in order to isolate root causes. Others have encouraged integrating Islamic nuances with studies done on Christian samples.

Although integrating results from Christian and Western samples with Islamic concepts is encouraged, it should be noted that not everyone will agree with this approach. That is, theories and frameworks developed in Western contexts can possibly be ethnocentric, biased, fail to capture the unique aspects and nuances of the faith, and possibly be culturally insensitive (Sue, 1992, Abu Raiya, Pargament, Mahoney, & Stein, 2008; Amer, Hovey, Fox, & Rezcallah, 2008; Ghorbani, Watson, & Khan, 2007). Thus, before selecting a theory or conceptual framework to uncover underlying theoretical mechanisms or integrating Islamic concepts, utilizing cultural adaptation and localization models can enhance the credibility of the research and increase the likelihood of participation from the community's total insiders to challenge any assumptions of bias, irrelevance, and insensitivity.

Given the apparent lack of existing selection, evaluation, and training strategies within the Muslim community, economical and practical strategies must be implemented. Since the results of this study confirm that the satisfaction of the three basic psychological needs are indeed significantly correlated with organizational commitment, a focus should be placed on strategies that can produce more autonomy supportive environments. Furthermore, interventions should identify and be matched to

258

each challenging context derived from the risk factors discussed and at the intrapersonal, interpersonal, organizational, and societal levels (i.e. socio-political).

Several promising strategies to alleviate the communication challenges that tend to thwart intrinsic motivation were put forth by participants. These challenges are neither unique to nonprofit Islamic organizations nor are the solutions innovative. That is, some of the basic recommendations included several evidence-based strategies such as team-building workshops, conflict resolution processes, succession planning, and clearly defined roles and positions. Additionally, one participant suggested a training manual be developed. However, given the salient importance of religious values in the motivation to volunteer, it can be rationally assumed that the more congruent the rationale for the practice is with religious values, the more likely the evidence based strategies are to be implemented. Thus, by Islamically integrating evidence-based practices and utilizing protective and resiliency factors unveiled in this study, the outcomes can be promising and increase the potential for uptake. The following Islamically integrated volunteer human resource management strategies are put forth and primarily derived from the results of this study.

Selection and Promotion

Due to the amount of activities and turnover rates in nonprofit Islamic organizations, it is likely that general volunteers get promoted too quickly and mainly for the intention of filling roles rather than based on meaningful criteria. Participants in the study identified that there is a lack of training or selection criteria in their organizations. This is consistent with prior research on grass-roots associations with the most notable criteria often being their willingness to take on the role.

Although most of the volunteer leaders reported high levels of position satisfaction, which in turn was associated with higher levels of organizational commitment, whether or not they chose the position is a vital factor to discuss here. Generally speaking, it can be concluded with some degree of confidence that volunteer leaders of NPIO are highly influenced by their faith. It was repeatedly mentioned that the motivation to assume a leadership position should not be influenced by personal

extrinsic motives such as the desire for status or personal financial gain. Thus, it is quite likely that some volunteer leaders do not aspire to become leaders at all but rather get pushed into it for a variety of reasons with various nuances that require careful attention.

For example, 75% of the volunteer leaders in this sample were not elected to their positions but rather appointed or emerged as a volunteer leader over time. According to several participants, these promotions are usually done without any training. The connection between their intention and perception of this promotion is relevant to motivation and commitment. If placed on a matrix, intention and autonomy would be the intrapersonal factors and the interpersonal matrix would include choice and criteria. These matrices can be looked at as the volunteer leader emergence taxonomy and situated on the SDT spectrum of motivation to predict organizational commitment through VPS. That is, volunteer leaders can choose to accept the promotion for internal and external reasons (intention) and can perceive the promotion as a choice or obligation (autonomy). At the interpersonal level, the reason for the promotion can be based on criteria relevant to the competence of the volunteer leader or relevant to organizational deficiencies.

First, whether they chose to accept this new role and the reasons behind it are important. If the volunteer leader chose to accept the new role for more internally regulated reasons (e.g. to advance the organization) then positive outcomes can be expected as the regulation of behaviour would fall under the wantivation category. However, if chosen for externally motivated reasons (e.g. social status) then this would likely result in an externally controlled form of behaviour which may not be sustainable but nonetheless temporarily satisfying. One explanation for this phenomenon is that according to ample research based on SDT, extrinsically rewarding a previously intrinsic behaviour is likely to reduce the motivation over time and not increase it (assuming they were previously internally motivated). However, in both the aforementioned instances, the autonomy to choose would likely be a main factor in the higher degree of VPS. If that is the case, then if the volunteer did not choose to accept the promotion but rather felt obligated to take it on, then position satisfaction should be expected to decrease.

Nonetheless, an additional important factor to consider before making any final propositions would be the perception of the volunteer on the organization's reasons for the promotion. If the promotion was interpreted as a form of positive feedback and recognition based on relevant criteria, theoretically speaking it should enhance their sense of competence and possibly relatedness despite the lack of autonomy and thus be more likely to activate a more internally regulated motivation (i.e. identified). However, if they are promoted because no one else was willing to take on the role, which was a common reason mentioned by many volunteer leaders in this sample, then any positive effects should be expected to be lost and the volunteer leader would likely be operating on a form of introjected regulation. Thus, caution must be taken before thrusting volunteers into leadership positions haphazardly, especially since it comes with added stressors that can erode motivation if the necessary culturally nuanced resiliency factors are not present.

When applying Islamic concepts mentioned by participants to the selection and promotion process, three are quite relevant. *Ikhlas*, *niyyah*, and *amanah*. Here, *ikhlas* (sincerity) would be predicated on the *niyyah* (intention) and be related to *amanah* (obligation). From a purist perspective, any action should be done for the sake of Allah alone (pure sincerity). In fact, some volunteer leaders went so far as to make the primary criteria for leadership pure sincerity. That is, they should not even think about wanting the position in the first place and certainly not for any external motivators such as status or praise from others.

For example, one volunteer leader, who not only gives the Friday prayer sermon but also coordinates programs acknowledged that commitment was the biggest problem amongst fellow *khateebs* (those who give the Friday sermon but are not an *imam*). Despite the challenge of a lack of *khateebs*, this did not change his selection criteria and was adamant that it must always be followed. He mentioned that his criteria for choosing a *khateeb*, was that "they don't ask for it", in other words that they are not seeking the role for an extrinsic reason but rather they are chosen by others. His justification can also be explained as a way of protecting the sincerity of the *khateeb* which in turn should enhance their

261

commitment and resiliency in the face of added stressors. For this specific role, it may be more reasonable to accept a purist definition of sincerity but will require further consultation with subject-matter experts.

More pragmatically, the sincerity factor in the choice to take on a leadership role should be less about desire (as intentions can change) and more about what the volunteer leader interprets as their *amanah* (obligation). That is, to say that the idea that volunteers should only take on leader positions when they do not want to is wrought with several challenges and can be seen as offensive to existing leaders who chose to nominate themselves for election. Rather, based on the results of this study, demonstrating the important role of self-determined motivation, it is contended that volunteers who are able to keep their intentions sincere and goals more internally regulated would likely make for highly committed volunteer leaders.

If the volunteer is promoted, then organizations would be wise to ensure that it comes with greater degrees of autonomy to make the changes that are needed. Furthermore, it should come with added support from past or current volunteer leaders in the organization to ensure that the potential scrutiny or destructive criticism they receive is ameliorated with positive feedback and constructive criticism from others of equal or greater caliber in the organization. This was one main strategy employed by one of the highly committed youth volunteer leaders. Taken together, these additional supports will serve to enhance their GNS and likely increase organizational commitment. Additionally, promotions should also come with added benefits of gaining more Islamic knowledge and having direct access to respected religious figures (female and male) to be able to keep their spiritual well-being at an optimal level, especially when they make mistakes. That is, if the volunteer leader feels guilty for any mistake (real or perceived), it should be temporary and not lead to shame or chronic guilt. In turn, this can instill a sense of higher degrees of organizational commitment in future volunteer leaders and the resiliency needed in the face of unforeseen stressors.

Still, being appointed is one aspect of volunteer leadership in the Muslim community that is quite common. One strategy employed by a large organization's leader is a concept rooted in the Islamic traditions. The term used by the volunteer leader is "positive labelling". What he alluded to is that the Prophet Muhammad (PBUH) used to give some of his companions unique titles that they have passionately earned. He asserted that: "Appreciation is for everyone, but positive labelling is for one". Once they are given that positive label, they commit to it as perhaps a form of *amanah* or obligation derived from religious beliefs. He clarified by saying once they have that label or unique attribute:

> They can't lose that place ... because each one is a piece of the puzzle at the end of the day. He cannot get away from it, he cannot say I cannot be the spiritual leader now, if you go whose gonna be?

This would still be a type of obligation, but both agreeable and possibly even more desirable for those who prefer a purist definition that one should never want to be a leader.

Psycho-Spiritual First Aid Training

Psycho-spiritual first aid is the term I use to represent the localized, systematic, and culturally responsive approach to preventing risk factors and promoting resiliency factors to well-being across a range of domains. In this case, applying it to volunteer leaders of NPIO would necessitate that first a localized understanding of cultural factors related to organizational commitment are identified by key informants and stakeholders. That is, the intervention should be based on data collected from those who intend to benefit from it. Psycho-Spiritual first aid can be seen as an amalgamation of psychological, emotional, and spiritual first aid that focuses on preventing day-to-day emotional injuries from festering and becoming more serious disorders. From the interviews, feelings of rejection, control, and failure not only stemmed from need-thwarting behaviours of others, but also from misinterpretations of Islamic concepts such as sincerity (*ikhlas*) and praise, with the most important being feelings of insincerity (whether perceived or real). Thus suggesting that such risk factors are both psychological and spiritual in nature and the importance of understanding the deeper Islamic nuances.

Emotional first aid for feelings of rejection which negatively impact relatedness, or failure which impact a sense of competence, or guilt-based obligation which impacts a sense of autonomy, can all have major secondary prevention benefits (Winch, 2014). A training program can be developed and taught to volunteer leaders utilizing the basic principles of SDT and adapted to Muslim audiences. This training program would include a range of Islamically integrated mental health interventions and can have wide application beyond the organizational context.

The major constructs that can be used to measure outcomes of this intervention could be organizational commitment, GNS, life satisfaction, and eventually different types of religiosity. However, since religious beliefs are essential, rather than utilizing an existing scale in a top-down fashion, data retrieved should inform the potential development of a new measure if existing ones are not considered satisfactory to the participants.

Since no Islamic religiosity scales have been developed based on the volunteering context, it is likely that a new measure will need to be created and is one recommendation from this study. Thus, keeping the focus on merely identifying Islamic religiosity risk and resiliency factors to organizational commitment that the participants drew from is currently sufficient.

Psycho-spiritual interventions applied to volunteer leaders would serve to help prevent feelings of rejection and failure from leading to more serious mental health challenges. One theoretical rationale behind the impact of this intervention is that it activates present moment awareness. According to many studies, this mindful awareness of what is going on in the here and now has been positively linked to several psychological benefits such as increasing positive moods and well-being while also decreasing symptoms of depression, perceived stress, and anxiety (Brown et al., 2007; Weinstein, Brown, & Ryan, 2009).

From this, one can also assume that if GNS is low and organizational commitment is high, then the volunteer leader is operating on an external form of regulation with poorer outcomes on psychological well-being. Whereas if GNS is high, then organizational commitment would serve as a

mediator with positive results on life satisfaction, thus suggesting the powerful role GNS plays overall

not only on keeping volunteer leaders committed, but also keeping them happy.

Research Recommendations

According to SDT, the satisfaction of the psychological needs is highly subjective and thus two

people can perceive the same experience differently. Thus, when discussing subjective perceptions and

dispositions, one must not neglect the important role played by religious beliefs, attitudes, and

sentiments as these have been shown in past research to be fruitful sources of volunteer motivation. In

Canada, about 21% of volunteers attributed their motivation to volunteer to religious beliefs and

obligations, whereas in this study, nearly the entire sample of respondents and participants concurred

that their volunteering is in line with their religious beliefs. Thus, irrespective of sex, age, ethnicity,

immigration status, socio-economic status, marital status, and other household variables, part of the

reasons why VLNPIO serve and continue to be committed are for religious reasons. This makes it

essential to not only understand these religious motivations but to also examine them deeply if one is to

develop meaningful and practical strategies to enhance volunteer motivation, satisfaction, and ultimately

organizational commitment in current and future volunteer leaders.

The main Islamic concepts repeatedly mentioned by volunteer leaders in this study were *Iman*

(faith), *Ihsan* (spiritual excellence), *sabr* (resilience), *ikhlas* (sincerity), *amanah* (trust or obligation),

niyyah (intention), *shura* (mutual consultation), and *shukr* (gratefulness). Since the latter three are

normally viewed as cognitive actions or behaviours, they would not necessarily be amenable to

construct development; although *shura* can also be conceptualized as a principle. Furthermore, *amanah*

and *ikhlas* have been discussed in the context of obligations and sincerity. In this section, *Iman*, *Ihsan*,

and *sabr* will be briefly discussed as useful concepts to potentially develop into measurable constructs in

the future.

Construct Development: Iman and Ihsan

The concepts of *Iman* and *Ihsan* were mentioned by several participants as higher states of

265

religiosity. Muslims believe that one of the main purposes of life is to worship Allah, which is also synonymous with being connected to Allah. Thus, when volunteer leaders state that they volunteer for religious reasons, they are likely referring to this belief. However, it is important to clarify that worship can come in many forms and even day to day activities can be faith-based (i.e. sanctification). Volunteering, even if not in religious activities, can still be considered a type of worship. It is for this reason that the quality of faith-based motivation matters as it relates to organizational commitment. When one looks at volunteering as a faith-based exercise, the quality of external motivation, as posited by organismic integration theory, can be utilized to bridge common concepts that Muslims utilize on a daily basis and offer readers a deeper understanding.

For example, nearly all of the interviewees and many of the survey participants mentioned that they volunteer 'for the sake of Allah'. This is a universal and very colloquial concept used in the Muslim community. Nonetheless, working for the sake of Allah and working for the sake of Allah with *Ihsan* are two qualitatively different styles of regulating one's behaviours and can be imperfectly mapped onto the spectrum ranging from 'mustivation' to 'wantivation'. That is, the three stages that a Muslim can go through towards being connected to their creator are *Islam*, *Iman* and *Ihsan*. Although the terms Islam (submission, or peace, or commitment), *Iman* (faith), and *Ihsan* (excellence) can be defined as such, in this example they are looked at as regulatory mechanisms for religious behaviours in relation to volunteering, similar to that found in organismic integration theory.

The first path, Islam, can be looked at as one forcing themselves to engage in certain actions, primarily those actions which are obligatory and of the agreeable variety. This is similar to SDT's view of externalized motivation. Thus, a volunteer leader may regulate their motivation through a form of mustivation and even if externally controlled, the satisfaction of the basic needs would develop into a form of wantivation and can be linked to the higher level of *Iman*.

The second level is *Iman*. This level assumes the previous one but not so much out of mustivation but more internally regulated or wantivation. This level includes strengthening one's

266

connection with Allah. The outcome is often referred in Islamic scripture as beginning to taste the sweetness of *Iman* (faith). This type of motivation is more internally regulated and the main difference between externally and internally regulated religious behaviour.

The third level is the level of *Ihsan*, which would be akin to the highest state of mindfulness in all actions and the perpetual pleasure of engaging in religious activities. As one moves along this pathway to their creator, the relationship intensifies, and the internal satisfaction heightens. From a SDT lens, one may explain this as total intrinsic motivation which serves as the most optimal form of motivation sustaining volunteer behaviours. Thus, in future research, *Iman* and *Ihsan* can be more clearly defined, structured and measured as well as identifying the antecedents and outcomes in order to develop them into meaningful constructs representing different styles of Islamic religious internalization.

Construct Development: Sabr

For issues that are beyond the leader's circle of control, perseverance becomes necessary. The closest Islamic term would be *sabr* and was repeatedly used by participants in this study. It can be conceptualized as a form of radical resiliency as it includes more than just permanence and rather looks at such challenges as an opportunity to enhance their level of faith. Psycho-spiritual First Aid for this sample could be predicated on the concept of *sabr* as all injuries can fall under one of three categories – external crisis, internal pressure for vice, and internal pressure to quit good deeds. *Sabr* in the Islamic context refers to the perseverance during crisis, as well as to persist in doing good deeds, and to refrain from engaging in immoral ones. Thus, *sabr* cannot be externally forced and must be done volitionally.

Applied to volunteer leaders, the external crisis could be related to the added stressors (intentional or not, moral or organizational), while the internal pressure for vice could be related to speaking negatively about the organization or disconnecting from its values – both factors measuring organizational commitment.

Finally, reducing effort would be akin to not having the *sabr* to continue to do good deeds. It should be noted that I am speaking about those who have had strong ties to the organization that are currently eroding. Also, this should never be used to shame or force someone into falsely promoting the organization as that would be considered dishonesty and un-Islamic. Thus, another useful construct to be developed would be *sabr* which can also be compared to other constructs to measure its differential and concurrent validity and further used to measure the effectiveness of Islamically integrated interventions.

Conclusion

Meyer and Allen (1997) were initially inspired to answer one fundamental question "What made some volunteers in nonprofit organizations so highly committed to their work and how might this sense of commitment be instilled in others?" (p.viii). In this study I aimed to answer a similar question and found that self-determined motivation and values play an integral role and require further academic attention. Furthermore, Mowday et al., (1979) note that through the process of exploring organizational commitment, other cognitive processes can be uncovered in relation how people develop attachments, identity, and purpose. In this study, a deeper understanding of the underlying mechanisms related to Islamic religiosity have been identified and further work is certainly warranted. By doing so, the dearth of research and development of Islamic constructs to increase uptake of the wealth of evidence-based practices in volunteer human resource management can be made more possible.

Various organizational strategies derived from the evidence-based human resource management literature can prove useful when integrated properly with Islamic concepts based on religious beliefs. However, since Muslims are quite diverse in Canada and may place higher values on certain religious beliefs due to how their religion has been internalized, identifying the factors unique to each organization should precede any broad intervention strategies. This process need not be onerous but would require more mutual consultation with leaders and volunteers in a localized approach to knowledge mobilization.

Furthermore, not all challenges are organizational in nature and many may be interpersonal and intrapersonal, religious or secular. That is, the added stressors of being a volunteer leader are many and studies rarely focus on the day to day psychological injuries. Thus, to optimally understand the protective, risk, and resiliency factors associated with organizational commitment in this population, a deeper and more nuanced investigation of the strengths and deficits (personal and organizational stressors), interpersonal and intrapersonal dynamics, as well as a consideration of the impact deconstructive discourses; internal (e.g. racism and sexism) and external (e.g. Islamophobia) can have on the organizational commitment of volunteer leaders.

With respect to motivation, nearly all volunteer leaders confirmed the universal nature of the three basic psychological needs of competence, autonomy, and relatedness. However, when these needs were thwarted, they consistently referred back to aspects of their religious beliefs as resiliency factors. Thus, despite feelings of failure, rejection, trauma, and rumination, they persevered. Furthermore, even if the disrespectful treatment is not real, but rather perceived, it can still activate a sense of emotional pain in the volunteer leaders. For youth in particular, feeling powerless, not being "taken seriously", and discarded can all be associated with one or more psychological injuries. These emotional wounds appear to be remedied or at least coped with through resiliency mechanisms derived from religious beliefs. Thus, it is possible to conclude that religious beliefs indeed serve as a resilience factor to organizational commitment when the basic psychological needs are not satisfied.

However, this does not imply that they remain healthy and happy. To optimally utilize religious beliefs to their fullest potential requires a deeper look at the style of internalization of such beliefs. This can be extrapolated from examining the concept of obligation. If their obligation stems from externally controlled motivators such as fear, shame, and misconstrued sense of religiosity, then it is quite likely that their religious internalization will have negative impacts on health, happiness, and the degree of sustained religious and volunteer behaviours. Whereas, if the obligation stems from more self-

determined motivation, it is more likely to develop into a healthy commitment and increase well-being factors.

Communication challenges, unsanctioned politics, and volunteer turnover all intersect to make the position of being a volunteer leader not always enjoyable and potentially quite stressful. Furthermore, despite these added stressors, volunteer leaders still maintain high levels of commitment. For some, they believe they can change these problems over time, for others, they feel they must commit out of obligation. Although rare, but for one in particular, he operated under the assumption that it would be a sin to quit. Mapping each of these reasons onto the continuum of external motivation allows for three imperfectly different styles of Islamic religious motivation; the identified, introjected, and externally controlled.

For the identified style, changing the organization makes the motivation more internal. For this category, they are hopeful for change and want to stay, which would suggest they are operating on a type of 'wantivation' or more internally driven reasons to commit. Thus, it is quite likely that all three basic psychological needs are satisfied to a certain extent and result in a longer duration of service and higher degrees of commitment.

Since the introjected type of volunteer leader feels obligated, it indicates that their style of regulation is more controlled but rather than by others, this pressure is internal and religious in nature. Thus, it could be said that they are operating on an introjected style of regulation of behaviour. Obligation in this sense is derived from the faith and although the pressure is internal, it is somewhat freely chosen. Out of this sense of obligation, the stress is not reduced, but rather serves to cope with the challenges and facilitates remaining committed. This obligation-driven style of motivation is sustainable to the extent that it is agreeable, but they remain vulnerable. However, it is possible to apply interventions that can shift this style of regulation to being more self-determined.

Although the externally controlled case is rare in this sample, it is commonplace in the Muslim community to be misinformed about the difference between what is permissible and impermissible in

270

Islam. These are jurisprudence issues which require qualified individuals or institutions to provide legal rulings on, rather than laypeople passing misinformed opinions. However, at the individual level, the perception of something being right or wrong may never be subject to public discourse and thus those operating on assumptions that leaving the organization is somehow sinful, may find that more harm than good will come out of it. It is also possible that this type of volunteer leader's religious beliefs is being unintentionally manipulated or hijacked leaving them feeling chronically battered but committed. This style of regulation is also worrisome and potentially reveals a negative style of religious internalization where the foundations of the faith are based on unenjoyable obligations. It also reveals a potentially unhealthy style of commitment which may not be amenable to psycho-spiritual first aid but may require more intense Islamically-integrated psychotherapy. Although beyond the scope of this dissertation, it does open up the door for a myriad of new areas of research.

Furthermore, results may be extrapolated beyond the study parameters and contribute to the rising trend of Islamically integrated psychological practices (Abu-Raiya & Pargament, 2011). Curiously, volunteering is virtually absent from measures of Islamic religiosity despite the high prominence (from an Islamic perspective) given to volunteering for reasons other than the material benefit or pressure from others (i.e. mustivation). Like other faith traditions, Islamic religiosity is multidimensional and thus studies would not fully capture the construct of religiosity using only a few items. Although this goes beyond the scope of this study, the results of this research can certainly contribute to the discourse around it and inform a knowledge mobilization initiative on re-conceptualization of religiosity measures. If done properly, perhaps we can begin to see more effective culturally nuanced interventions applied to a range of people, places, and contexts that goes beyond a first aid framework and into the world of effective therapeutic interventions.

Finally, when a nation loses 533,000 volunteers and 106 million hours, it is not only a major economic loss, but more importantly it signifies a potential erosion of social capital. This study offered some indication on why this may have happened, but now, a more pragmatic question needs to be what

271

are we going to do about it? The colloquial 'carrot and stick' approach to motivation is one great place to start in reconsidering how we engage with volunteers (Ryan & Deci, 2017). Nonprofit organizations, and any others for that matter, will ultimately face challenges if they feel they must control the motivation of their volunteers or staff. Rather, the attitude should be to facilitate interpersonal and intrapersonal aspects of the volunteer experience that will allow them to feel a high sense of competence, autonomy, and relatedness. The same can be said for religion as well, if it is controlled, it will lose its potentially powerful influence and likely result in undesirable outcomes. For volunteer leaders in this sample, the intrapersonal factors are especially important to understand as it is where the process of developing high levels of commitment is born, but also where it can begin to slowly die; beginning with one undiagnosed and untreated, yet preventable, psycho-spiritual injury.

Brief Epilogue

Between 2010 and 2013, our nation has lost over a million volunteer hours and over 500,000 volunteers (Sinha, 2015). As a psychologist, valuable time is spent with my clients in trying to better understand and answer the question 'how did we get here'? This eventually leads to a process of moving from 'where they are, to where they 'want to be' in order to 'help them, help themselves'. I dedicated several years of my life to completing a PhD in the faculty of social work at the university of Calgary to answer the very same questions about volunteerism in Canada and in particularly with Muslim communities following a similar mental framework.

How did we lose so many volunteers and what are we going to do about it sparked my research trajectory to better understand not only the many reasons why Canadians volunteer, but also the reasons why they do not persist. I imagine, given the enormous societal benefits of volunteering, we all want more volunteers dedicating more quality hours, or more top volunteers. Recall our nation's top volunteers are the 25% (12% of Canadians) who take care of over 75% of the total volunteer hours.

But at what cost is this to their physical, emotional, social, and spiritual well-being? When general volunteers quit leaving tasks unfinished, these often unsung heroes are afflicted with a type of social capital inflation, and thus must do more work with less? For most of them, quitting is not an option, and what they once did for internally motivating reasons can begin to be done out of obligation; or their 'wantivation' shifts to 'mustivation' (Vansteenkiste, 2013). For some, the added stress may not have negative impacts immediately, but overtime, even the smallest emotional injury if gone untreated can lead to more serious impacts on a volunteer leader's motivation and ultimately signal the beginning of the end of such a great volunteer trajectory; especially if the obligation is unwanted and considered a duty. However, others perceive this obligation as part of the challenge as they engage in serious leisure activities. Nonetheless, how this shift from wantivation to mustivation, and eventually amotivation plays out can be theoretically explained as a frustration of three universal and innate basic psychological needs (i.e. competence, autonomy, and relatedness) based on SDT. It is not the nutrients that cause this process

but rather they're satisfaction or frustration activate processes that lead to the positive or negative pathways.

Unfortunately, there is often a curious omission when it comes to the stress of volunteering to which I hope to have not only shed light on through this research but more importantly to also provide practical psycho-spiritual first aid strategies that help to manage the everyday emotional, psychological, and spiritual wounds that volunteer leaders endure in the future. These volunteer leaders sacrifice so much of their time and lives towards helping others, but who helps them? The onus is usually on themselves to regulate their own motivation and I would like to continue to work with others to help them help themselves through a knowledge mobilization initiative that has already been taking place and will continue following the study.

I chose to focus on volunteer leaders in one understudied and often misunderstood community with unique challenges: diverse, growing, and dynamic Muslim communities. The rise of Islamophobia, the influx of refugees, and the comparatively low funding from the government offer another three factors that make this community unique. Furthermore, my positionality as an insider has allowed me to gain access to the key volunteers through their organizations and although it is unknown, it may explain the high response rates I received.

Additionally, my leadership role in the community also led me to be invited to the Senate in which my suspicions that the government is truly not doing enough to serve the Muslim community were not only solidified, but also that certain public officials may be working against the needs of the community (knowingly or otherwise) due to ignorance of these key volunteer leaders.

Since the future and prosperity of the Muslim community is manifestly impacted by those who lead, understanding these leader's commitment has sweeping implications. Moreover, when a competent and impactful leader quits, it is a serious problem for the community. This problem with volunteer leader commitment in the Muslim community is troubling but understudied. Some things are known about other populations and the reasons why they commit or quit while there was a dearth of research

specifically on Muslim communities. Thus, we set out to understand the diversity found within a sample of volunteer leaders across urban Alberta along with the role that GNS, volunteer satisfaction, and role clarity play on commitment.

Through a survey-based design I collected 216 surveys from 65 organizations. Despite the diversity of the sample, I found that the common ground amongst most of them was that they had high levels of organizational commitment and GNS, which was unsurprising as prior research has established this. This prompted an additional round of qualitative interviews with 30 diverse volunteer leaders, providing ample explanations on what was going on. Nonetheless, I can now assert with some confidence that the results found in the literature on other groups can be applied to VLNPIO. What was interesting is that the reasons why these numbers were so high that emerged from the interviews as having strong links to Islamic religiosity. From a practical perspective, we are now one step closer to understanding what increases and decreases commitment and thus recommendations for practical skills to be implemented in nonprofit Islamic organizations are promising and the prospect for future research is warranted.

For Muslim communities in particular, after hundreds of hours of dialogue on upgrading organizational capacity building strategies, there is a resounding consensus that as a community that takes so little from the government compared to other groups, while at the same time is growing in numbers and needs at an alarming rate, we will remain dependent on the unpaid volunteer work of so many. Thus, I have dedicated many years of my life to scientifically understanding how we got here, where we want to be, and how to get there. If we can increase volunteer rates and hours amongst volunteer leaders in non-profit Islamic organizations, that will logically lead to an increase in the overall Canadian volunteerism rates and hours and the strategies developed can be applied to many other organizations. To me, this has been a meaningful use of my life and I intend to continue focusing more on seeking out culturally adapted and localized solutions to other major problems. Thus, studying

organizational commitment not only helped me understand my community and myself better, but also my faith and the deeper psychological mechanisms associated with radical resiliency.

As I finish writing this dissertation, 51 people were massacred in a mosque in New Zealand (March 15, 2019) and more were injured by a radical terrorist zealot who simply hates Islam and Muslims. In Canada, we also had the Quebec Mosque shooting (January 29, 2017) and have our fair share of anti-Islamic rhetoric not only from the general public but also from high policy-making officials. Perhaps they do not know about the true value that religiosity serves in the lives of many marginalized and displaced Muslims. Perhaps they are unaware that religiosity can be a very powerful healer and motivator for pro-social behaviours. One need not look at Islamic religiosity resiliency factors from a theological perspective, but as demonstrated in this research, it shows great promise to view it from a psychological perspective. The greater attention paid to cultural adaptation and the effort that goes into localization may not be economical for some; however, for me it is more than worth it and I intend to continue to volunteer many more hours in hopes of a more prosperous and inclusive Canada, starting with working with volunteers in and outside of my community through a knowledge mobilization initiative to enhance organizational commitment using psycho-spiritual first aid.

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Appendix A: Invitation Letter

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Sallamu Alaykum[1]

My name is Mahdi Qasqas and I am PhD candidate in the Faculty of Social Work at the University of Calgary. I am studying different factors that influence commitment in volunteer leaders of non-profit Islamic organizations. I am writing you to request your support in reaching out to volunteer leaders in your organization to fill out a paper or online questionnaire for this research project.

I have been very active in the Muslim community across Alberta since 1999 with a range of activities and roles; if you like, you can check out my LinkedIn profile (https://ca.linkedin.com/in/mahdiqasqas) or website (www.3own.ca) for more information on my work. My goal, like yours, has always been to serve the community in the best way that I can and in the hopes that it is sincere and effective.

In the last 16 years I have seen many well-intentioned volunteers quit for various reasons and others who have remained very committed. Volunteer commitment is important to the survival and effectiveness of all organizations and especially the commitment of those who hold volunteer leadership positions. This has been a topic that I have been interested in for a long time and based on my research and personal experiences I believe there are ways that we can increase commitment and reduce turnover in our volunteers.

Thus, I am dedicating several years of my life to examining the factors that influence commitment in volunteer leaders of non-profit Islamic organizations. Your support will be key to collecting data to answer important questions and in sha Allah[2] contributing to knowledge that benefits. In addition, I have chosen a PhD committee of experts from the faculties of Medicine, Sociology, and Social Work who have also been concerned with the welfare of the Muslim community and who value hearing from authentic voices in the community.

What they and I have found missing in the existing research and literature is data collected from volunteer leaders in organizations like yours. To gain such data, we will be using an anonymous questionnaire that can be sent to participants by mail with a postage paid return envelope or if they prefer, an online version of the questionnaire. All the information provided would be held in the strictest of confidentiality and no one other than my supervisor, Dr. Turin Chowdhury, and myself will have access to it.

If you agree to help, all I would ask is that you send the attached document titled "Invitation to Participate - Survey" to the volunteer leaders in your organization. Whether you agree to support this project is entirely up to you. Even if you don't for whatever reasons, I would be more than happy to provide you with the results of the study and the recommendations on improving volunteer commitment in non-profit Islamic organizations once the study is complete.

I would be more than happy to answer any and all questions that you have regarding this study and I look forward to hearing from you at your earliest convenience. I can be reached at mjmqasqa@ucalgary.ca or by phone at 403.862.1122. If you would prefer an in person meeting please let me know and I will make myself available.

Jazakum Allahu Khayr[3] for all the great work that you do and Sallamu Alaykum

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[1] This is a common greeting in the Muslim community and means "Peace Be upon You"
[2] This is a common phrase used amongst Muslims and means "God Willing"
[3] A common phrase of gratitude meaning "May God Give You all that is Good"

Appendix B: Personality Chart

		Openess_to_Experience			Conscientious		Extroverted		Agreeable		Neurotic	
		N	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Sex	Female	80	7.06	1.57	8.04	1.5	6.94	1.79	7.79	1.4	5.32	1.95
	Male	126	6.99	1.46	7.8	1.75	7.07	1.6	7.8	1.53	4.42	1.7
Age	Youth	112	7.18	1.67	7.51	1.52	6.72	1.83	7.53	1.45	5.12	2.03
	Elder	101	6.86	1.31	8.31	1.71	7.34	1.44	8.07	1.48	4.39	1.58
Gen	1st	126	6.84	1.27	7.81	1.71	7.31	1.59	7.92	1.55	4.67	1.68
	2nd	67	7.1	1.72	7.93	1.59	6.52	1.71	7.6	1.4	4.76	2.02
Level	Top	125	6.97	1.5	8.02	1.58	7.09	1.72	7.71	1.53	4.63	1.79
	Mid	39	7.03	1.55	7.54	1.76	6.92	1.67	7.76	1.44	5.11	1.83
	Bottom	45	7.12	1.5	7.76	1.79	6.86	1.63	8.02	1.42	4.95	2.11
Org	Mosque	84	6.86	1.45	7.44	1.82	7.25	1.64	7.52	1.51	5.11	1.81
	Youth	72	7.09	1.46	8.01	1.67	6.87	1.55	8	1.56	4.69	1.74
	Social	59	7.12	1.63	8.29	1.28	6.84	1.8	7.9	1.31	4.47	1.98
Effort	Low	57	7.19	1.4	7.87	1.76	6.94	1.63	7.91	1.42	5.26	1.99
	Mod	63	7.27	1.45	7.84	1.72	7	1.72	7.93	1.71	4.19	1.74
	High	96	6.75	1.57	7.94	1.57	7.07	1.68	7.65	1.36	4.85	1.75
Female	Youth	54	7.27	1.57	7.81	1.31	6.75	1.94	7.57	1.42	5.4	2.13
	Elder	26	6.65	1.52	8.52	1.76	7.31	1.41	8.23	1.27	5.16	1.55
Male	Youth	51	7.08	1.77	7.2	1.67	6.69	1.72	7.5	1.49	4.82	1.89
	Elder	74	6.93	1.23	8.24	1.7	7.35	1.46	8.01	1.55	4.13	1.51

Appendix C: Mean and Standard Deviation Comparisons of Sex and Age Groups

	YOUTH		ELDERS		Female		Male	
	M	SD	M	SD	M	SD	M	SD
Organizational Commitment	6.09	0.84	6.17	0.71	6.17	0.81	6.1	0.77
Role Clarity	6.0	2.0	6.0	2.0	5.0	2.0	6.0	1.0
GNS	3.50	0.39	3.42	0.36	3.47	0.35	3.45	0.39
Autonomy	3.50	0.56	3.37	0.51	3.37	0.55	3.47	0.54
Competence	3.46	0.51	3.41	0.48	3.49	0.44	3.39	0.52
Relatedness	3.55	0.46	3.46	0.47	3.56	0.46	3.47	0.48
Volunteer Job Satisfaction	5.75	1.39	6.0	1.09	5.84	1.26	5.86	1.34
Life Satisfaction	5.06	1.15	5.34	1.06	5.08	1.19	5.26	1.08

Appendix D: Youth Serving Groups

		N	M	SD	1	2	3	4	B	SE	Beta
1	OC	70	6.33	0.63	-				1.93	0.71	
2	GNS	70	3.60	0.33	0.42*	-			0.35	0.20	0.18
3	Sat	70	6.43	0.75	0.64*	0.33**	-		0.39	0.09	**0.46***
4	RC	70	6.13	1.14	0.56*	0.48*	0.61*	-	0.11	0.07	0.19

*. Correlation is significant at the 0.001 level (2-tailed).

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

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

B = unstandardized regression coefficient;

SE = Standard error of the coefficient; B = standardized coefficient

Appendix E: Social Service Groups

		N	M	SD	1	2	3	4	B	SE	Beta
1	OC	56	6.36	0.60	-				1.18	0.78	
2	GNS	56	3.54	0.34	0.28**				0.43	0.17	**0.24***
3	Sat	56	6.46	0.71	0.68*	0.05			0.57	0.09	**0.67***
4	RC	56	5.91	1.18	0.30**	0.11	0.42*	-	0.00	0.05	0.00

*. Correlation is significant at the 0.001 level (2-tailed).

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

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

B = unstandardized regression coefficient;

SE = Standard error of the coefficient; B = standardized coefficient

Appendix F: Volunteer Satisfaction Graph

Overall, how satisfied are you with your volunteer position in the organization?
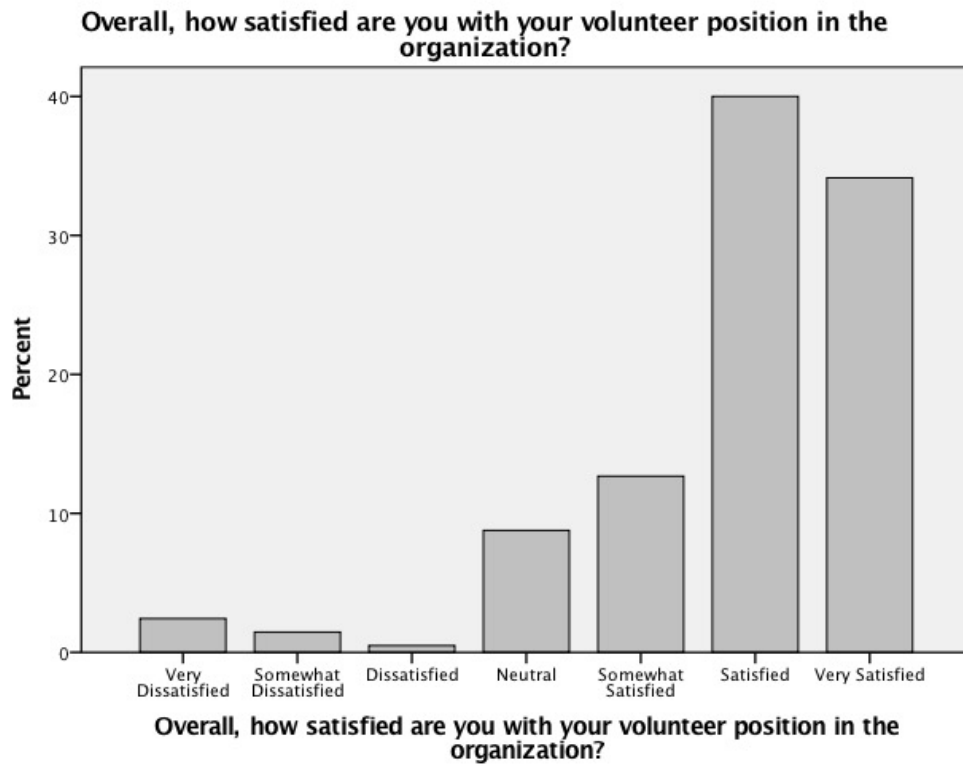
Appendix G: Role Clarity Graph

| My role in this organization is clearly defined

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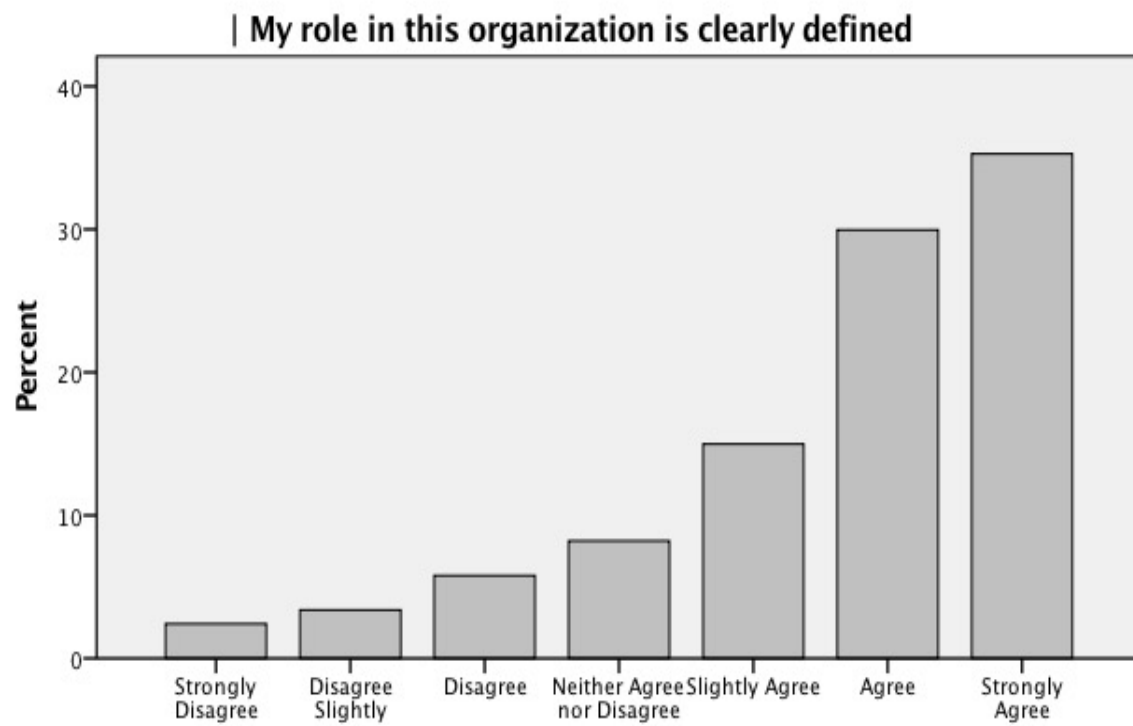
Volunteer Leaders Survey

Thank you and Jazakum Allahu Khayr for agreeing to complete this survey

This survey takes about 10 to 15 minutes to complete. Your answers are anonymous and confidential and this will not be shared with anyone outside of our research team. If you are not comfortable answering any of the questions, it is your right not to and you may move on to the next question or terminate the survey completely. Please answer as accurately as possible. There are also opportunities at the end of each page for you to write out any clarifications or extra information as you see fit and with no word limit. The more you write the more we will learn In Sha Allah.

Name of Researcher, Faculty, Department, Telephone & Email:
Mahdi Jamil Qasqas, Faculty of Social Work, PhD Program, 403.862.1122,
mjmqasqa@ucalgary.ca
Supervisor:
Dr. Turin Chowdhury
Title of Project:
Examining satisfaction, motivation, and commitment in volunteer leaders of Non-profit Islamic Organizations

This consent form, a copy of which has been given to you, is only part of the process of informed consent. If you want more details about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.
The University of Calgary Conjoint Faculties Research Ethics Board has approved this research study.

Purpose of the Study
The Purpose of this large-scale questionnaire survey is to examine factors that influence commitment in volunteer leaders of non-profit Islamic organizations. We hope to better understand how satisfaction and motivation contribute to your commitment in the organization as a volunteer leader.

What Will I Be Asked To Do?
We would kindly ask that you complete the questionnaire either online or through a paper format, whichever is more convenient for you. If you complete the survey online, by submitting the survey you are implying that you have given consent. After collecting the data (online or on paper) we will securely store it and ensure that it is not accessible by anyone except Mahdi Qasqas and his supervisor. Participation is completely voluntary and you may refuse to participate altogether or you may refuse to participate in parts of the study or you may decline to answer any and all questions. Furthermore, it is entirely up to you to decide to withdraw from the

study at any time up to the point of data analysis. We appreciate any time you can provide and understand fully if you choose not to participate.

What Type of Personal Information Will Be Collected
Personal information that will be collected will include:
Organizations Name
Your Year of Birth
Your ethnicity
Years you have lived in Canada
Your place of birth
Your religious affiliation
Your income
Are there Risks or Benefits if I Participate?
We do not foresee any risks to participation in this study and all identifying information will be removed if it is used in any publications. Furthermore, there are no payments for this study and we are grateful for volunteer time you will spend.
What Happens to the Information I Provide?
Only the principal investigator and his Student Mahdi Qasqas will have access to the information you provide. Your Participation is completely voluntary, anonymous and confidential. You are free to discontinue participation at any time during the study. No one except the researcher and his supervisor will be allowed to see any of your responses. There are no names collected in this study. The data will be kept in a locked cabinet only accessible by the researcher and his supervisor. The anonymous data will be stored for five years on a computer disk, at which time, it will be permanently erased."

If for any reason you decide to withdraw from the study, all data you contributed to the study will be destroyed immediately

Signatures
Your signature on this form indicates that 1) you understand to your satisfaction the information provided to you about your participation in this research project, and 2) you agree to participate in the research project.
In no way does this waive your legal rights nor release the investigators, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from this research project at any time. You should feel free to ask for clarification or new information throughout your participation.
Participant's Name: (please print) _____
Participant's Signature: _____ Date: _____

Researcher's Name: (please print)   Mahdi J. Qasqas
Researcher's Signature: Date:

Questions/Concerns
If you have any further questions or want clarification regarding this research and/or your participation, please contact:
Mr. Mahdi Qasqas, Faculty of Social Work, 403.862.1122, mjmqasqa@ucalgary.ca; and/or
Dr. Turin Chowdhury, Faculty of Medicine, University of Calgary,

403.210.7199, chowdhut@ucalgary.ca

If you have any concerns about the way you've been treated as a participant, please contact the Research Ethics Analyst, Research Services Office, University of Calgary at (403) 210-9863; email cfreb@ucalgary.ca.

A copy of this consent form has been given to you to keep for your records and reference. The investigator has kept a copy of the consent form.

<u>About Your Organization</u>
If you hold multiple roles/lead in multiple organizations, please choose the organization you have been in the LONGEST.

What is the name of your organization?

What is your position in the organization?

For how many years have you been in this leadership position?

In the past 12 months, how many hours did you spend volunteering in this leadership position?

In the past 12 months, how often do you volunteer for this organization (including work done from home)?

○ Daily
○ More than once a week
○ Weekly
○ Monthly
   ○ Not regularly

What type of organization is this? (Please check off as many as applicable)

☐ Mosque and/or Islamic centre (includes Musallahs)
☐ Islamic schools (including weekend schools)
☐ Student based association/group (e.g. Muslim Students' Association)
☐ Youth group
☐ Community development groups
☐ Ethnic associations
☐ Social service
☐ Charity based organizations
☐ Media groups and/or public affairs
☐ Research organization
☐ Multi-purpose
☐ Other, please specify... _____

How did you become a leader in this organization?
Please check off as many that you believe applies to you

☐	I was appointed
☐	I emerged as a leader over time
☐	I was elected
☐	I started or revived the organization
☐	Other, please specify... _____

How long have you volunteered for this organization before becoming a volunteer leader?

○	Not Applicable
○	Less than 3 months
○	3-6 months
○	6-12 months
○	1-2 years
○	2-4 years
○	4-6 years
○	6-8 years
○	8-10 years
○	Over 10 years

In the past 12 months, did you do any of the following activities as a volunteer leader in the organization you listed above? *Please check off as many as applicable.*

☐	Sit as a member of a committee or board
☐	Teaching, educating or mentoring
☐	Volunteer Imam/Khateeb
☐	Other religious services
☐	Organize, supervise or coordinate activities or events
☐	Fundraising
☐	Mentorship
☐	Counsel or provide advice
☐	Office work, bookkeeping, administrative duties, or library work
☐	Media and communications
☐	Canvassing
☐	IT related (Social media, website management, etc.)
☐	Coach, referee or officiate
☐	Provide health care or support including companionship
☐	Collect, serve or deliver food or other goods
☐	Work associated with the maintenance, repair or building of facilities
☐	Volunteer driving
☐	Provide help through first aid, fire–fighting, or search and rescue
☐	Engage in activities aimed at conservation or protection of the environment or wildlife
☐	Other, please specify... _____

Volunteers in the Organization

How many people volunteer in your organization?	
How many volunteers currently report to you or turn to you for leadership?	

In the past 12 months, did you volunteer for any OTHER organizations?

No	Yes but only for Islamic organizations	Yes but only for non-Islamic organizations	Yes for both Islamic and non-Islamic organizations
○	○	○	○

In the past 12 months, how many hours did you spend volunteering for all other organizations? (not including the organization you mentioned above)

How long have you been a volunteer? For any organization and <u>in any role</u>

○	A new volunteer – just starting
○	Less than 3 months
○	3-6 months
○	6-12 months
○	1-2 years
○	2-4 years
○	4-6 years
○	6-8 years
○	8-10 years
○	10-15 years
○	15-20 years
○	over 20 years

Would you like to add anything else or clarifications to any of the questions above?

○ No
○ Yes

_____

_____

_____

_____

_____

_____

_____

This section focuses on your motivation, commitment, and satisfaction as a volunteer leader. Please select the appropriate responses.

Before becoming a volunteer ...

☐	Someone I admired helped others
☐	One or both of my parents were volunteers
☐	One or both of my parents encouraged volunteering
☐	I was active in religious organizations
☐	I did some type of volunteer work
☐	I had a mentor who motivated me to volunteer
☐	I belonged to a youth group

		I was active in student government
□		I was inspired to volunteer through a religious program or speech
□		Other, please specify ... _____

I currently volunteer because ...

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
... I am concerned about those less fortunate than myself	○	○	○	○	○
... I am genuinely concerned about the particular group I am serving	○	○	○	○	○
... I feel compassion toward people in need	○	○	○	○	○
... I feel it is important to help others	○	○	○	○	○
... I can do something for a cause that is important to me	○	○	○	○	○
... I believe that you receive what you put out in the world	○	○	○	○	○
... I believe that what goes around comes around	○	○	○	○	○
... volunteering fits in with my religious beliefs	○	○	○	○	○
... I do not believe the government is doing enough to help those I assist as a volunteer	○	○	○	○	○
... I do not believe the community is doing enough to help those I assist as a volunteer	○	○	○	○	○

Please select the appropriate response in relation to the organization you listed at the beginning of this survey.

	Not at all true	Not very true	Somewhat true	Completely true
I feel like I am free to decide for myself how to lead as a volunteer	○	○	○	○
I generally feel free to express my ideas and opinions	○	○	○	○
I feel like I can pretty much be myself in daily situations	○	○	○	○
People I know tell me I am competent at what I do	○	○	○	○
Most days I feel a sense of accomplishment from volunteering	○	○	○	○
I often feel very capable as a volunteer leader	○	○	○	○
I get along well with people I come into contact with	○	○	○	○
I consider the people I regularly interact with to be my friends	○	○	○	○
People in my life care about me	○	○	○	○

Please select the appropriate response in relation to the organization you listed at the beginning of this survey.

I am willing to put in a great deal of effort beyond what is normally expected in order to help this organization be successful
○ *Strongly Disagree*   ○ *Disagree*   ○ *Slightly Disagree*   ○ *Neither Agree nor Disagree*   ○ *Slightly Agree*   ○ *Agree* ○ *Strongly Agree*
I talk about this organization to my friends as a great organization to volunteer for
○ *Strongly Disagree*   ○ *Disagree*   ○ *Slightly Disagree*   ○ *Neither Agree nor Disagree*   ○ *Slightly Agree*   ○ *Agree* ○ *Strongly Agree*
I would accept almost any type of volunteer assignment in order to keep volunteering for this organization
○ *Strongly Disagree*   ○ *Disagree*   ○ *Slightly Disagree*   ○ *Neither Agree nor Disagree*   ○ *Slightly Agree*   ○ *Agree* ○ *Strongly Agree*
I find that my values and the organization's values are very similar
○ *Strongly Disagree*   ○ *Disagree*   ○ *Slightly Disagree*   ○ *Neither Agree nor Disagree*   ○ *Slightly Agree*   ○ *Agree* ○ *Strongly Agree*
I am proud to tell others that I am part of this organization
○ *Strongly Disagree*   ○ *Disagree*   ○ *Slightly Disagree*   ○ *Neither Agree nor Disagree*   ○ *Slightly Agree*   ○ *Agree* ○ *Strongly Agree*
This organization really inspires the very best in me in the way of volunteer performance
○ *Strongly Disagree*   ○ *Disagree*   ○ *Slightly Disagree*   ○ *Neither Agree nor Disagree*   ○ *Slightly Agree*   ○ *Agree* ○ *Strongly Agree*
I am extremely glad that I chose this organization to volunteer for over others I was considering at the time I joined
○ *Strongly Disagree*   ○ *Disagree*   ○ *Slightly Disagree*   ○ *Neither Agree nor Disagree*   ○ *Slightly Agree*   ○ *Agree* ○ *Strongly Agree*
I really care about the fate of this organization
○*Strongly Disagree*   ○ *Disagree*   ○ *Slightly Disagree*   ○ *Neither Agree nor Disagree*   ○ *Slightly Agree*   ○ *Agree* ○ *Strongly Agree*
For me this is the best of all possible organizations for which to volunteer
○ *Strongly Disagree*   ○ *Disagree*   ○ *Slightly Disagree*   ○ *Neither Agree nor Disagree*   ○ *Slightly Agree*   ○ *Agree* ○ *Strongly Agree*
My role in this organization is clearly defined
○ *Strongly Disagree*   ○ *Disagree*   ○ *Slightly Disagree*   ○ *Neither Agree nor Disagree*   ○ *Slightly Agree*   ○ *Agree* ○ *Strongly Agree*

Overall, how satisfied are you with your volunteer position in the organization?

○	Very Dissatisfied
○	Somewhat Dissatisfied
○	Dissatisfied
○	Neutral
○	Somewhat Satisfied
○	Satisfied
○	Very Satisfied

Is there anything else you can please tell us about factors related to your motivation and commitment to volunteer? *(If you ned more space to write, please use the back of this sheet)*

○ No
○ Yes

_____

_____

_____

_____

In this last section, we we would like to know a little about yourself. Please answer as accurate as possible.

Please indicate the extent to which you agree or disagree with the statement. You should rate the extent to which the pair of traits applies to you, even if one characteristic applies more strongly than the other.

I see myself as someone who…

	Disagree strongly	Disagree a little	Neither agree nor disagree	Agree a little	Agree strongly
…is reserved	○	○	○	○	○
…is generally trusting	○	○	○	○	○
…tends to be lazy	○	○	○	○	○
…is relaxed, handles stress well	○	○	○	○	○
…has few artistic interests	○	○	○	○	○
…is outgoing, sociable	○	○	○	○	○
…tends to find fault with others	○	○	○	○	○
…does a thorough job	○	○	○	○	○
…gets nervous easily	○	○	○	○	○
…has an active imagination	○	○	○	○	○

Please indicate your agreement with each item

	Strongly Disagree	Disagree	Slightly Disagree	Neither Agree nor Disagree	Slightly agree	Agree	Strongly Agree
In most ways my life is close to my ideal	○	○	○	○	○	○	○
The conditions of my life are excellent	○	○	○	○	○	○	○
I am satisfied with life	○	○	○	○	○	○	○
So far I have gotten the important things I want in life	○	○	○	○	○	○	○
If I could live my life over, I would change almost nothing	○	○	○	○	○	○	○

Are you:

○ MALE	○ **FEMALE**

What is your current marital status?

○	Single, Never Married
○	Married
○	Divorced
○	Widowed
○	Common Law
○	Separated
○	Prefer Not to Answer

How many children do you have

○ **None**	○ **1**	○ **2**	○ **3**	○ **4**	○ **5**	○ **6**	○ **7 or more**

How old is your youngest child? (If applicable)

How many people currently live in your household (including yourself)

○ **None**	○ **1**	○ **2**	○ **3**	○ **4**	○ **5**	○ **6**	○ **7 or more**

What is the highest level of education you have completed?

○	Less than High School
○	High School graduate or equivalent
○	Some post-secondary or technical training beyond High School
○	Certificate or Diploma
○	Undergraduate Degree
○	Masters
○	PhD
○	Other, please specify... _____

What is the major field of study of the highest certificate, diploma or degree that you completed?

Are you currently working in your field?

○	Yes
○	No
○	Other, please specify... _____

Did you have a mentor that helped you emerge as a leader over time?

○	YES
○	NO *(Skip to Question 35)*
○	Not sure
○	Other, please specify... _____

If yes, please rate the impact this mentor had on you?

	Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
Influenced my identity	○	○	○	○	○
Helped me develop my strengths	○	○	○	○	○
Motivated me to achieve my goals	○	○	○	○	○
Counselled me through challenges	○	○	○	○	○
Sacrificed his/her self interest for me	○	○	○	○	○
Spoke optimistically about my future	○	○	○	○	○
Helped me think more intellectually	○	○	○	○	○
Corrected my mistakes	○	○	○	○	○

If you would like to add anything else about how they have impacted you, please add it here or use the back of this sheet

Where do you currently live?

○	Calgary and Area
○	Edmonton and Area
○	Brooks
○	Cold Lake
○	Fort McMurray
○	Grand Prairie
○	Lac La Biche
○	Lethbridge
○	Medicine Hat
○	Red Deer
○	Other, please specify... _____

How Long have you lived in this location?

○	Less than 6 months
○	6 months to less than 1 year
○	1 to 3 years
○	3 to 5 years
○	5 to 10 years
○	10 years and over

What is your current status in Canada?

○	Citizen
○	Permanent Resident
○	Temporary Worker
○	International Student
○	Other, please specify... _____

How many years have you lived in Canada?

In what year were you born?

	In Canada	Outside of Canada
Where were you born?	○	○
Where was your MOTHER born?	○	○
Where was your FATHER born	○	○

What is your current employment status?

☐	Employed or self employed full-time
☐	Employed or self employed part-time
☐	Retired and not working
☐	Homemaker or other similar
☐	Unemployed or looking for job
☐	Other, please specify... _____

What is your current student status?

☐	Not a Student
☐	Full-time student
☐	Part-time student
☐	Other, please specify... _____

Were you born as a Muslim?

○	Yes
○	No

What sect of Islam do you identify with? (e.g. Sunni, Shia, etc.)

[_____]

What country of origin do you most identify with? (This could be the country you were born in or that your parents were born in)

[_____]

If you identify with more than one ethnicity or nationality, please add them here

[_____] [_____] [_____] [_____]

Annual Household Income

○	Under $5,000
○	$5,000 - $9,999
○	$10,000 - $14,999
○	$15,000 - $19,999
○	$20,000 -$24,999
○	$25,000 - $34,999
○	$35,000 - $49,999
○	$50,000 - $74,999
○	$75,000 - $99,999
○	$100,000 - $149,999
○	$150,000 and over
○	Prefer Not to Answer

Is there anything else you would like to add before submitting this survey?

Feel free to add anything you like including any clarifications to questions or any other extra information that can help us better understand your motivation, other influences not asked about, and/or commitment as a volunteer leader. There are no word limits here and the more you write the more we learn.