



East-Centric Flourishing: Contemporary Antecedents and Mechanisms

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Abstract- Positive approach towards life is a concept that will eternally remain the aim of almost every individual. Hence, there is a consistent need to study factors like flourishing that help us create healthy and content individuals in our society. The current study investigates antecedents and mechanisms of flourishing by testing the relationships between religiosity, volunteerism, self-efficacy and flourishing. A mediated moderation was tested through Hayes PROCESS macro on a sample of 192 students to find out the significance of direct and indirect relationships among study variables. The results of the study explain significant positive relationships between religiosity, flourishing, and volunteerism. Additionally, volunteerism mediates the relationship between religiosity and flourishing while self-efficacy moderates the relationship of volunteerism and flourishing of students. Volunteerism and self-efficacy also in combination with religiosity have a significant mediated moderation on flourishing of students. The results have important practical implications for the education sector, which are discussed at the end along with some future research directions.

Keywords: Religiosity;volunteering;self-efficacy;flourishing;well-being

*"Flourishing goes beyond happiness or satisfaction with life.
It is, doing good-adding value to the world."
-Barbara Fredrickson*

I. INTRODUCTION

In the realms of positive psychology, the ultimate aim of every individual is to flourish (Paterson, 2016). Cummins (1996) indicates that, about 173 domains exist to explain the meaning of 'life satisfaction' which indicated a clear research gap in the conceptualization of these phenomena. Since then, there has been a proliferation of research on these different domains; one of which is flourishing (Lee et al., 2020). Existing literature on this phenomenon; comprises of rubrics under certain groups, for example, Hone, Jarden, Schofield, and Duncan (2014) explain four different operationalizations of flourishing as subjective well-being (Diener et al., 2010; Huppert & So, 2013; Keye, 2002; Seligman; 2011) that indicate common elements of engagement, positive emotions, relationships, meaningful life and self-esteem. Similarly, Borelli et al., (2020) describe flourishing as a state characterized by positive emotion and psycho-social functioning. The current study, however, explains flourishing in terms of universal psychological needs and well-being which are manifested through self-respect, engagement, social contribution, positive relationships, meaningful life, competence, optimism and social relationships (Diener et al., 2010).

Irrespective of how flourishing is defined, at a fundamental level factors like family, work, religious community effect the extent to which a person flourishes (Butt et al, 2018; Lee et al., 2020). Value addition to society and positive approach to self, others and life are the two most significant characteristics of a flourished person (Schotanus-Dijkstra et al., 2016). Of the significant predictors of flourishing those that gained recent prominence in the western studies are religion, self-efficacy, volunteerism and social support (Oishi& Gilbert, 2016; Vishkin et al., 2019; Borelli et al., 2020; Lee et al., 2020). Therefore, it is of interest to the researcher to explore some of the common and prominent predictors in the south eastern context in order to investigate the similarity or difference in the outcomes.

Contemporary trends in the fields of psychology and sociology focus on exploring and investigating the phenomena of religion (Abdel-Khalek&Scioli, 2010), particularly across various cultures. The literature in this domain is largely comprised of the west-centric studies, due to which there is a dire need to investigate these variables in the south eastern context (Abdel-Khalek& Lester, 2017). Religion is one of

the most powerful forces in life (Abdel-Khalek & Lester, 2017) which can directly affect the flourishing of a person and can have an indirect effect through volunteerism. However, religion and volunteerism are complex phenomena (Essen, Hustinx, Haers, & Mels, 2015) and whether the former is an antecedent of the latter is another interesting aspect that is being investigated in this study.

To the best of the researcher's knowledge the antecedents of flourishing are largely unexplored, particularly in the south eastern context, which adds uniqueness to the significance of this study. Hence the objectives of the study are to explore three predictors of flourishing: religiosity, volunteerism and self-efficacy, and to investigate the mechanisms through which they affect the criterion variable (i.e. flourishing).

II. LITERATURE REVIEW

Flourishing is defined as the dynamic optimal state of psychosocial functioning that results due to functioning well in different psychosocial domains of life (Butler & Kern, 2016). When a person flourishes it does not mean that there is absence of mental disorders; in fact, it depicts that the person is psychologically resilient in the face of obstacles and generally experiences more positive emotions as compared to people who do not flourish (Borelli et al., 2020). This resilience and positive emotion increase the self-efficacy of individuals which is very important for achieving successful outcomes like work performance (Bandura, 2003). Concurrently, people with high self-efficacy are likely to experience life satisfaction, and they are more susceptible towards becoming a positive support to the society. Such individuals may become future volunteers who work for the betterment of the community.

Volunteerism, is non-compensated planned activity in which time is given free of cost for the benefit of individual and/or social welfare (Butt, Hu, & Soomro, 2015; Wilson, 2000). In terms of volunteering for community involvement, there are four basic motives: altruism (focuses on benefiting others), collectivism (focus on collective welfare), principlism (having universal moral principles about helping) and egoism (welfare of the self) (Batson, Ahmad, & Tsang, 2002). The fundamental objective of all these motives is being a source of positivity to others by helping them. Flourished individuals believe that if they shape their environment positively, it will in response help in facilitate their life functioning (Jaffery & Abid, 2020; Hayhurst et al., 2019).

Flourishing through social contribution is facilitated by a number of factors; one of which is religiosity (Malhotra, 2010). Religiosity is the degree to which a person gives importance to religious beliefs, values and practices and uses them in daily life (Salvador, Merchant, & Alexander, 2014). Religion creates a community through shared values and beliefs which encourages a person to volunteer for the community in order to flourish not only as a person but also as a community (Vishkin et al., 2019).

2.1 Religiosity and Flourishing

Flourishing individuals are those who are happy (subjective well-being), successful, self-determined, self-motivated and keen to learn (Bono, Davies, & Rasch, 2012). Lun and Bond (2013) explain that in cultures where religious socialization is common, the impact of religion on subjective well-being is intensely positive. They further add that in societies where there is hostility towards the religious groups, this relationship becomes more enhanced.

Social identity theory (Tajfel & Turner, 1979) proposes, when people share a common religion they develop a community of shared values and beliefs. This affiliation towards a strong group makes a person more resilient in terms of obstacles as the person relies on support from the religious group. Religions across the world, mostly encourage concepts like social welfare and brotherhood. This approach results in cooperation and fulfillment of needs which leads to the well-being of people. On the basis of this literature the following hypothesis is proposed:

H₁: Religiosity will have a significantly positive impact on flourishing.

2.2 Religiosity and Volunteerism

Religiosity in terms of religious salience is an antecedent of prosocial behaviors like volunteering (Duhaime, 2015). This belief is verified by Hill and Dulk (2013) who state that adolescents studying in Protestant schools with a religious orientation, are more likely to continue volunteering in their adulthood, as compared to students who studied in private non-religious institutions. Similarly, Park and

Smith (2002) found a positive relationship between religion (in terms of specific influences of religiosity, religious identity, religious socialization, and religious social networks) on local volunteer activity in church programs and non-church organizations, and general volunteering tendencies. Additionally, Galen, Sharp, and McNulty (2015) also provide evidence that religious church group members were more likely to report in-group and out-group donations, place higher importance to community volunteering and engage in more hours of volunteering as compared to non-religious church group members.

Social identity theory (Tajfel & Turner, 1979) proposes that in order to associate oneself with a group individuals carry out related activities. For example, in order to associate one's self with the religious groups people might indulge in religion related volunteer activities so that their identity is affiliated with the cause of the social group they want to join (Son & Wilson, 2012). Hence, religiously motivated individuals are more satisfied than secularly motivated individuals, and if their religious motivations are fulfilled, they are overall more satisfied and more likely to volunteer again (Clerkin & Swiss, 2013). On the basis of above literary arguments the following hypothesis is proposed:

H₂: Religiosity will have a significantly positive impact on volunteerism.

2.3 Volunteerism and Flourishing

Longitudinal studies suggest that volunteerism has a significant positive relationship with self-esteem, life satisfaction, happiness and physical health (Gilster, 2012). Adams and Boscarino (2015) conduct a study based on interviews of New York residents' post 9/11 terrorist attack and find that the rate of volunteerism had grown in the residents and as a result their flourishing (subjective well-being) was also increased. Similarly, the Son and Wilson (2012) in their two-wave panel data survey found that volunteering is a predictor of social well-being.

In a three-wave longitudinal study on college students, Bowman, Brandenberger, Lapsley, Hill, and Quaranto (2010) explain that volunteering at freshman level is associated with volunteering in adult life which in turn leads to increase in the well-being of the former college students. On the basis of above literature the following hypothesis are proposed:

H₃: Volunteerism will have a significantly positive impact on flourishing.

2.4 Volunteerism as Mediator between Religiosity and Flourishing

Twenge, Sherman, and Lyubomirsky (2015) in their study on flourishing of U.S. adolescents concluded that religious orientations and volunteering were among the many antecedents of flourishing. Similarly, Elias, Sudhir, and Mehrotra (2016) further verify this relationship by stating the results of their study on Hindus with devoted religious orientation, explaining that within them the long-term volunteers were higher on flourishing than short-term volunteers.

Vecina, Charcon, Marzana and Marta (2013) also have the similar opinion in their research on 232 active volunteers, which explains that engagement in volunteer activities acts as a mediator between commitment and psychological well-being. The commitment could be for any purpose, even towards religious obligations or affiliations. On the basis of this literature the following hypothesis is proposed:

H₄: Volunteerism will mediate the relationship between religiosity and flourishing.

2.5 Self-Efficacy as Moderator between Volunteerism and Flourishing

Individual differences affect these goals in such a way that one goal is preferred over another in different contexts. These goals might be task related goals or ego goals. Either way they affect the learning and adaptability of a person which in turn affects their flourishing (Kaplan & Maehr, 1999). Task goals refer to engaging in any activity for the purpose of promoting understanding. Getting involved in religious activities and volunteerism is also task-goal outcomes, therefore, it can be said that volunteerism and religious activities are predictors of well-being.

Moreover, as goal setting is related to self-evaluations, hence self-efficacy also plays an important role in developing the flourishing of an individual. Shelby et al. (2014) state that higher self-efficacy is positively

related with greater flourishing among people. In a study by Li, Shi, and Dang (2014), it is seen that self-efficacy moderates the relationship between satisfaction of psychological need and flourishing of students. Among the predictors of flourishing the most prevalent and strongest one is personality traits like self-efficacy (see Caunt, Franklin, Brodaty, & Brodaty, 2012; Lamer, Westerhof, Kova'cs, & Bohlmeijer, 2012). On the basis of this literature the following hypothesis is proposed:

H₅: Self-efficacy will moderate the relationship between volunteerism and flourishing.

2.6 Mediated Moderation by Volunteerism and Self-Efficacy

In a three decade review of subjective well-being, Diener, Suh, Lucas, and Smith (1999) explains that religion increases the feeling of self-efficacy and prosocial behavior which in turn leads to increase in subjective well-being of an individual. Perez and Smith (2015) explain that there is a direct negative association between religiousness and emotional well-being, whereas this relationship is fully mediated by self-efficacy. Moreover, it is known that people use volunteerism as a coping style for removing self-doubts and increase self-efficacy (McDougle, Konrath, Walk, & Handy, 2016). Therefore the following hypothesis is proposed:

H₆: There will be mediated moderation of volunteerism and self-efficacy respectively, between religiosity and flourishing.

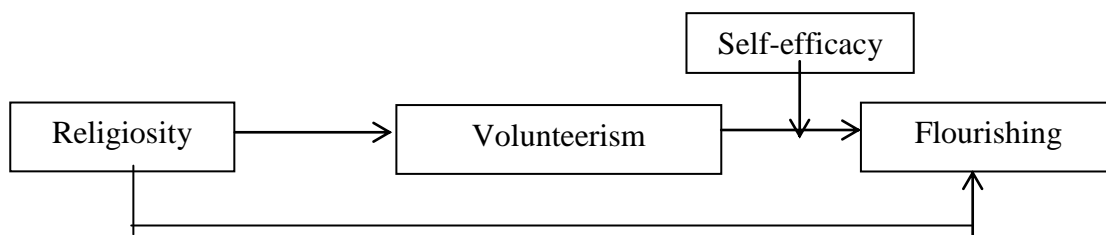


Fig 1: An East-Centric Mediated Moderation Model of Flourishing

III. METHOD

3.1 Population and Sample

The target population for the study was the students who are undergraduates, graduates and post-graduates. The reason for taking students as population is that, it has been seen that people are more likely to volunteer in adulthood (Hill & Dulk, 2013) and since volunteering is a pre-requisite to be part of the sample therefore, they are considered appropriate for data collection. Student development is an important mission of all educational institutions. Hence, there should be increased focus on volunteering activities which are known to promote flourishing (Paterson, 2016). Therefore, in order to provide empirical evidence for the impact of religiosity and volunteerism on flourishing of students, individuals are taken as the unit of analysis in the current study.

Probability sampling was not considered an appropriate technique as the total population is unknown. Secondly, our sample required students to be volunteers, therefore applying probability sampling on a group of students was not feasible. Therefore, non-probability purposive sampling was used to target the population. The target sample for this study was 500 students out of which 199 responded. Seven questionnaires were discarded due to double entries, resulting in a final sample of 192 respondents.

3.2 Procedure

The current study was descriptive and analytical in nature as it deals with an explanation of the study variables and also empirically tested the proposed relationships. On the completion of the editing of the questionnaire, the target sample was contacted for a pilot study personally and assured of the confidentiality of their information. They were ensured that the survey was being conducted to observe

general well-being of a person. In order to motivate the students to give honest responses they were told that the survey was part of their subject assessment so they have to fill it very carefully as they would be awarded marks on the completion of the questionnaire. The interference of researcher was kept to a minimum by giving each respondent time to fill out the questionnaire on their own. During the pilot study the respondents were asked to give oral feedback if they encounter any problem during filling out the questionnaire. None of the respondents gave any suggestions to improve the questionnaire neither they complained about any issues during the survey, therefore no alterations were made to the adopted measures.

Subsequently, the main study was conducted and participants were briefed and ensured again of their confidentiality before the survey responses. In order to keep the interference of researcher to the minimal fellow faculty members were asked to invigilate the youngster's during data collection. To counter the common method bias and central tendency bias, different anchoring and ranges were assigned for the study variables. Moreover, in two of the variables 'neutral' response option was not included so that the respondents have to think about the place where their opinion lies on the continuum given. Since an individual's religious activities, volunteerism, self-efficacy and flourishing changes with age (Wilson, 2000) and increase in educational status (Diener et al., 1999) the time horizon of the study is taken as cross-sectional so that the effects of these predictors can be seen on flourishing of students within the time period of their educational career. Moreover, this time horizon helped to make inferences about factors currently affecting flourishing in the education sector at large.

3.3 Measures

The questionnaire consists of five parts. The first part asks the demographic questions about age, gender, education. The rest of the four parts consist of adapted measures for the study variables. All the measures were used on a 5-point Likert scale, with 1 denoted by 'strongly disagree' and 5 denoted by 'strongly agree'

3.3.1 Flourishing

Flourishing was measured by 8-item scale of Diener et al. (2010). The sample items include 'I lead a purposeful and meaningful life', and 'My social relationships are supportive and rewarding'.

3.3.2 Volunteerism

Volunteerism was measured by 13-item scale by Cornelius, Hiel, and Cremer (2015). Sample items include 'Volunteering to me represents a service to the community', and 'I want to do something positive for the community by volunteering'.

3.3.3 Self-efficacy

Self-efficacy was measured by 10-item scale of Schwarzer and Jerusalem (1995) with sample items 'I can always manage to solve problems if I try hard', and 'If someone opposes me I can find the means and ways to get what I want'.

3.3.4 Religiosity

Religiosity in terms of religious salience was measured by 10-item scale of Worthington, Wade, Hight, Ripley, McCullough, and Berry (2012) with sample items 'I often read books and magazines about my faith' and 'I make financial contributions to my religious organization'.

3.4 Control Variables

Most of the older adults are frequently involved in volunteering activities (Wilson, 2000) while others sometimes lack in their volunteerism due to scarcity of resources (Choi, 2003). It is also observed that females have a stronger positive relation with well-being than males (Kahana et al., 2013). In addition, educated individuals are more likely to have better resources for life and in turn are more likely to be flourished than uneducated ones (Diener et al., 1999). Therefore, gender, age and educational status are taken as control variables in the current study.

3.5 Statistical Analysis

Data for the current study used individual as unit of analysis. Post-data entry, mean substitution imputation method was used to treat the missing values in the data. This technique involves substituting any missing value with the mean value of that variable. To test the mediated moderation model PROCESS method was used which uses the ordinary least squares (OLS) or logistic regression-based path analytical framework to estimate the indirect effects of the simple mediation, moderation and mediated moderated model with both single and multiple predictors (Einarsen, Skogstad, Rørvik, Lande, & Nielsen, 2016). For moderation model 1 and for mediated moderation model 14 of PROCESS are used (Hayes, 2013). To make inferences about the indirect effects bootstrapping method is used which is a statistical procedure that calculates effect size and hypothesis test when the underlying distribution is not known. In a small sample study such as the current study t-distribution is used by the OLS-regression procedures for appropriate derivation of p-values for the regression coefficients (Hayes, 2013).

IV. RESULTS

The sample includes almost equal representation of both genders (males=95; females= 97). Within both genders the major of respondents are graduates (146), followed by post-graduates(44) and undergraduates (2). The average age of the respondents was 20.95 years with a standard deviation of 1.911. The age bracket in which the respondents lie is 17-28 years. Among the predictor and criterion variables the highest mean was of self-efficacy (4.310, SD=0.748) and lowest was of volunteerism (3.882, SD=0.538).

The initial hypotheses testing were done through Pearson Product correlation, which ranges from +1 to -1. The correlation matrix in Table 1 shows that all the study variables except for control variable of age, were significantly positively correlate with each other. Age was only significant with self-efficacy (0.202). The significant relationship between religiosity and volunteerism (.144) support the assumption of significant relationship between predictor and mediator for the mediation and mediated moderation to occur. The reliability of questionnaires was checked through Cronbach's alpha which shows that all four adapted scales used were reliable. The highest Cronbach's alpha was of volunteerism scale (0.847) and lowest was of flourishing (0.745).

Table 1-Correlations between Variables

#	Variables	Mean	SD	Alpha	1	2	3	4	5
1	Age	20.95	1.911		1				
2	Flourishing	3.9060	.55400	0.745	.072	1			
3	Volunteerism	3.8820	.53800	0.847	.104	.409**	1		
4	Self-efficacy	4.3100	.74800	0.812	.202**	.402**	.201**	1	
5	Religiosity	4.1840	.83000	0.839	.022	.302**	.144*	.498**	1

**Correlation is significant at the 0.01 level (2-tailed).

*Correlation is significant at the 0.05 level (2-tailed).

For the purpose of testing linear relationships simple linear regression was used as the purpose was to investigate the overall and per unit effect of predictor on criterion variable. Hypothesis 1 suggested that religiosity will have a positive significant relationship with flourishing. Table 2 (F=19.907, p<0.05) shows that the model was significant and it is also seen that religiosity brings about 9.1% overall change in the flourishing of students (R²=0.91). Moreover, one unit of religiosity brings about 0.302 unit significant increase in flourishing (β=0.302, p<0.05). Hence, hypothesis 1 was accepted. Similarly, hypothesis 2 suggested that religiosity will have positive significant relationship with volunteerism. The values in Table 2 predicts the model significance (F=4.011, p<0.05). R² value suggests that religiosity brings 2.1% minimal overall change in volunteerism, whereas on a per-unit increase in volunteerism is significant 0.144 units (β=0.144, p<0.05). Therefore H₂ was also accepted.

Table 2 Linear Regressions

Independent Variables		Outcome Variables		
		Flourishing (H ₁)	Volunteerism (H ₂)	Flourishing (H ₃)
Religiosity	R ²	0.91	0.21	
	β	0.302*	0.144*	
	F	19.097	4.011	
	F-sig	0.000	0.47	
Volunteerism	R ²			0.167
	β			0.409*
	F			38.169
	F-sig			0.000

Hypothesis 3 predicted that volunteerism will have a significant positive impact on flourishing. This model is also significant ($F=38.169$, $p<0.05$). Volunteerism brings an overall change of 16.7% in flourishing and a per-unit increase of 0.409 units ($\beta=0.409$, $p<0.05$). Hence, hypothesis 3 was also accepted.

Table 3 Mediation Analysis

Variables	Outcome: Flourishing		
	Step 1	Step 2	Step 3
Constant	3.469	2.67	1.563
Control			
Age	0.072	0.066	0.028
Independent			
Religiosity		0.300*	0.248*
Mediator			
Volunteering			0.370*
R ²	0.005	0.095	0.228
ΔR ²		0.09	0.133

Hypothesis 4 suggested that volunteerism will mediate the relationship between religiosity and flourishing. The basic assumption of mediation according to Baron and Kenny (1986) is that the predictor variable and the mediator should have a significant relationship. Baron and Kenny method is used for mediation testing as it is well-established and frequently used method for mediation analysis. As established previously from the correlation matrix religiosity and volunteerism have a significant relationship (0.144**).

The three basic steps include the testing of control with criterion variable, control and predictor with criterion variable and control, predictor and mediator combined effect on criterion variable. As shown in Table 3 in step 1 the control variables have an insignificant impact on flourishing. In step 2 with the addition of independent variable the R² change if from 0.5% to 9.5% which shows that the independent variable has an impact of flourishing ($\beta=0.300$, $p<0.05$). In the final step with the addition of mediator the change in R² is 13.3% whereas the mediator is showing significant impact of criterion variable ($\beta=0.370$, $p<0.05$). Hence, hypothesis 4 was accepted as volunteerism mediates the relationship between religiosity and flourishing.

Table 4 Moderation Analysis

Variables	Outcome			
	Flourishing			
	β	R ²	F-sig	ΔR^2
Independent				
Volunteerism	-0.5606			
Moderator				
Self-Efficacy	-0.5922	0.3013	0.000	0.275
Interaction				
Volunteerism×Self-efficacy	0.2100*			

Hypothesis 5 suggested that self-efficacy will moderate the relationship between volunteerism and flourishing. Table 4 shows that the direct relationship between volunteerism and flourishing is negative and insignificant (-0.5606), but when the moderator is added the interaction shows significant change (0.2100) in the criterion variable. The overall change in flourishing due to R² after the addition of moderator is also 30.1%. Hence the hypothesis 5 was accepted.

Table 5 Mediated Moderation Analysis

Variables	Outcome	
	Volunteerism	Flourishing
Constant	3.4923	4.9638
Independent		
Religiosity	0.932*	0.077
Mediator		
Volunteerism		-0.5956
Moderator		
Self-Efficacy		-0.6008*
Interaction		
Volunteerism×Self-efficacy		0.2095
R ²	0.207	0.3113
F-sig	0.466	0.000
Index of Mediated Moderation		
Index	LLCI	ULCI
0.0195	0.003	0.055

Hypothesis 6 predicted that mediated moderation of volunteerism and self-efficacy respectively, will exist between religiosity and flourishing. The independent variable and the mediator have a significant relationship (0.932) fulfilling the condition for mediated moderation to occur. Subsequently when the mediator and moderator both are added to the direct relationship between religiosity and flourishing it is observed that the index of mediated moderation is significant as there is no zero value between them. Hence the hypothesis 6 is rejected.

V. DISCUSSION

The data analysis shows that all six predicted hypotheses are accepted. The results predict direct relations between religiosity and flourishing, religiosity and volunteerism, and volunteerism and flourishing. In addition, volunteerism mediates the relationship between religiosity and flourishing, and self-efficacy moderates the relationship between volunteerism and flourishing. These findings are consistent with previous literature where Lun and Bond (2013) explain that religiousness is one of the

predictors of well-being of individuals. Similarly in support of second hypothesis Hill and Dulk (2013) also give similar results on Protestants adolescents who do volunteer work because of their affiliation with the church. Findings are also consistent with those of Park and Smith (2002) who also concluded that religiousness promotes volunteerism. The third hypothesis is supported by the study of Adams and Boscarino (2015) which also suggest that increase in volunteerism promotes the well-being and flourishing of an individual.

The mediation analysis gives results that are also supported by the previous literature. The results of the study predict that there are significant relationships of volunteerism with the predictor variable, which is pre-condition for mediation analysis of Baron and Kenny. Our results are congruent with Vecina, Charon, Marzana and Marta's (2013) study in which they explained that engaging in volunteer activities mediates the relationship between religious commitment and psychological well-being.

Mediated moderation analysis when carried out by PROCESS showed that when there are significant relationships between religiosity, volunteerism and flourishing, mediated moderation occurs. Personality is known to be a powerful indicator of well-being. According to Diener et al. (1999) people have a predisposition to be happy or unhappy. Additionally, people tend to make social comparisons while evaluating themselves and usually when they feel their achievements are similar to others they become satisfied. This satisfaction is then manifested in terms of volunteering for the goodwill of others so that the community around them also develops in a positive way.

5.1 Practical Implications

The current study sheds light on the antecedents of flourishing of educated youngsters. It predicts that youngsters who have strong religious affiliations are more likely to volunteer for the welfare of others as compared to those who do not have strong bonds. The non-profit organizations can therefore use this information to target their future employee pool. In addition, it is observed that when these students have high-self-efficacy they flourish more and achieve a certain sense of satisfaction and meaning in their life. Educational institutions should implement activities that enhance the self-efficacy of individuals and also promote volunteer work as part of the degree requirement so that a more flourished and competent youth could be created which would lead to a diligent future workforce for organizations.

5.2 Limitations and Future Directions

The sample of this study is limited to educated youngsters, which limits the generalizability of the results, so future studies could target a more diverse sample especially in employees who work in organizations that are involved in volunteer work so that more clarity can be achieved in the mechanisms of flourishing. Current study only explains the antecedents of flourishing, the consequences are however not explored, and therefore other studies can investigate that aspect of the concept as well. Moreover, this study takes volunteerism in a general capacity, it does not focus on particular activities that people consider part of volunteer work. Hence, scholars should explore how different form of volunteering activities lead to flourishing of people. Similarly, different religions have varying approaches towards volunteer work, so future studies could focus on how people belonging to different religions flourish subsequently through volunteer work.

VI. CONCLUSIONS

The significance of the study lies in its exploration of the predictors and mechanisms of flourishing. It concludes that religiosity is a predictor of volunteerism as well as flourishing of an individual, consequently the religious orientations of people determines their personality and future life choices. Additionally, personality traits are long established as significant contributors to a person's life choices, hence according to this study the trait of self-efficacy is also important in determining how individuals will be adjusted, satisfied and happy with their lives.

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