

## Sense of Community Responsibility's Impact on Philanthropic & Civic Behaviors<sup>1</sup>

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### Abstract

Prosocial behaviors, including volunteering and donating, are essential for preserving and improving civic health and community well-being. We investigate whether individuals with a greater feeling of personal responsibility for community well-being volunteer or donate more than their counterparts. Results indicate that the more responsibility individuals feel for their community (i.e., higher levels of Sense of Community Responsibility), the more likely they are to volunteer and donate in that community. Further, higher levels of Sense of Community Responsibility are associated with higher levels of both the amount of secular donations and the proportion of those donations that remain in the community, as well the number of hours they volunteer with secular nonprofits each week. Somewhat surprising, we see very little influence of Sense of Community Responsibility on one's philanthropic behaviors towards houses of worship. These findings also raise implications for local nonprofit and government leaders who want to increase donations and volunteers to local nonprofits by creating and enhancing sense of community, and the responsibility individuals feel for the communities in which they live.

**Keywords:** sense of community responsibility, volunteering, donating, secular nonprofits, religious nonprofits

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## 1. Introduction

Prosocial behaviors are essential for preserving and improving civic health and community well-being (Boyd & Piatak, 2025). Prosocial behavior “covers the broad range of actions intended to benefit one or more people other than oneself” (Batson & Powell, 2003, p. 463) and includes behaviors like donating and volunteering. In this research, we explore the influence an individual’s Sense of Community Responsibility (SOC-R) has on their prosocial behaviors. Nowell & Boyd (2014a) define SOC-R as “a feeling of personal responsibility for the individual and collective well-being of a community of people not directly rooted in an expectation of personal gain” (p. 231). We seek to extend SOC-R research from workplace and inter-organizational collaboration settings to philanthropic and civic behaviors. We expect that individuals with a greater SOC-R to the community in which they live will more be more philanthropically and civically engaged.

## 2. Literature Review

### 2.1. *Sense of Community*

Building from McMillan and Chavis’ (1986) foundational work, Sense of Community (SOC) is a construct based on various aspects of group bonding. The construct has four components representing related yet distinct aspects of bonding, including 1) being a member and belonging to a group, 2) having influence in a group and making a difference, 3) feeling that resources will be distributed and needs will be fulfilled through membership in a group, and 4) sharing emotional connection and commitment to a group (McMillan & Chavis, 1986). In a meta-analysis of 106 empirical studies of SOC from 1980 to 2012, Talò et al. (2014) demonstrate that there is a moderately strong relationship between SOC and community engagement (both civic and political participation) among US adults.

Nowell and Boyd (2010) argue that this approach to SOC, based on a psychological theory of needs, treats community as a resource, where people take action – e.g., civically engage – on the expectation of personal gain (i.e., fulfillment of an individual’s psychological, social, and/or resource needs). Despite the construct’s prominence, Nowell and Boyd (2010) suggest SOC requires a complementary theoretical approach that centers on an individual’s “sense of responsibility to advance the health and well-being of a community and its members” (Boyd & Nowell, 2014, p. 109). They argue that Sense of Community Responsibility (SOC-R), a related but distinct construct to SOC, influences individual behavior “through the mechanism of cognitive dissonance such that actors who experience a strong SOC-R are going to be motivated to take action to facilitate alignment between their social identity and their behavior” (Boyd et al., 2018, p. 431). Stated differently, individuals with a social identity centered on a sense of responsibility to and accountability for the well-being of one’s community are motivated to engage the community to ensure their prosocial behaviors match that identity.

To date, most SOC-R research applying the psychological construct to group engagement has focused on public service workplace communities (e.g., Boyd et al., 2018) and community-based coalitions or collaboratives (e.g., Nowell & Boyd, 2014b; Nowell et al., 2016; Treitler et al., 2018), finding positive associations between SOC-R and prosocial behaviors like organizational citizenship behaviors and community engagement. Other

research has explored the relationship between SOC-R and altruism. Yang et al., (2020) find that higher levels of SOC-R were associated with more altruistic behaviors among residents in a community, establishing some evidence that SOC-R may be present and have impacts beyond workplace communities and community coalitions or collaboratives.

## 2.2. *Giving and Volunteering*

Research on giving typically falls into one of two categories, 1) a focus on the donor's demographic characteristics and social position as correlates of giving (e.g., religious affiliation, socioeconomic status, and gender); or 2) a focus on nonprofit financial characteristics as signals to prospective donors (e.g., administrative costs, organizational wealth, or the "price" of donations) (Ressler et al., 2021). Bekkers & Wiepking's (2010) eight mechanisms of giving – awareness of need, solicitation, cost and benefits, altruism, reputation, psychological benefits, values, and efficacy – are emblematic of a way to categorize the former. Calabrese's (2011) analysis of efficiency measures and the amount of donations nonprofits receive is emblematic of the latter. Along the lines of Konrath & Handy's (2017) examination of social motivations for giving and Paarlberg et al. (2018) and Prentice's (2016) call for understanding the ecological and environmental impacts on donations to nonprofits, we seek to introduce SOC-R as a means for examining how an individual's connection to their community impacts their donations.

Research on volunteering also tends to fall into two categories, 1) a focus on the volunteer's demographic characteristics as correlates of volunteering and individual motivations to volunteer; or 2) a focus on a volunteer management practices that attract and retain volunteers. In general, research in the first category demonstrates that volunteering is positively related with individual characteristics like the number of children in the household, amount of informal social interaction, and religiosity (Wilson & Musick, 1997), and volunteers are motivated to volunteer if the experience sates one or more of six psychological needs – values, career, understanding, social, enhancement, or protective (Clary, Snyder, & Stukas, 1996). In the other category of inquiry, the volunteer management literature tends to support the presence of 11 effective volunteer management practices, including: liability insurance, clearly defined roles, job design, recruitment strategies, screening and matching, orientation and training, supervision and communication, recognition, satisfying motivations, reflection, and peer support (Einolf, 2018).

Given our above review of SOC-R and literature on giving and volunteering, and building on evidence that SOC is related to philanthropic (Clerkin & Prentice, 2023) and community engagement activities (Talò, et al., 2014), and that SOC-R is related to organizational citizenship (Boyd & Nowell, 2017) and altruistic behaviors (Yang, et al., 2020), there is theoretical evidence to suggest that a person's connection to their community will have an impact on their donating and volunteering. Therefore, we hypothesize the following:

*H1a: The higher an individual's SOC-R to the community they are living in, the more likely they are to donate to secular nonprofits*

*H1b: The higher an individual's SOC-R to the community they are living in, the more total dollars they donate to secular nonprofits*

*H1c: The higher an individual's SOC-R to the community they are living in, the greater proportion of donations they give to local secular nonprofits*

*H2a: The higher an individual's SOC-R to the community they are living in, the more likely they are to donate to houses of worship*

*H2b: The higher an individual's SOC-R to the community they are living in, the more total dollars they donate to houses of worship*

*H2c: The higher an individual's SOC-R to the community they are living in, the greater proportion of donations they give to local houses of worship*

*H3a: The higher an individual's SOC-R to the community they are living in, the more likely they are to volunteer with secular nonprofits*

*H3b: The higher an individual's SOC-R to the community they are living in, the more hours they volunteer with secular nonprofits*

*H4a: The higher an individual's SOC-R to the community they are living in, the more likely they are to volunteer with houses of worship*

*H4b: The higher an individual's SOC-R to the community they are living in, the more hours they volunteer with houses of worship*

### 3. Data & Methods

We use data from a nationally representative sample of US adults to examine how an individual's sense of community is associated with giving and volunteering to secular nonprofits and places of worship (e.g., church, synagogue, mosque, or other place of worship). Our data are collected as part of the Cooperative Election Study (CES) panel study with questions asked pre- and post 2024 US election

(<https://tischcollege.tufts.edu/research-faculty/research-centers/cooperative-election-study>). Our SOC-R and philanthropic data are collected in the pre-election questions. After data cleaning, we retained 897 completed responses. Descriptive statistics are reported in Table 1. We first performed a confirmatory factor analysis of SOC-R, then analyzed the data using various multivariate regression techniques.

Table 1. Descriptive Statistics

Dependent Variable	Proportion	Observations
<b>Categorical</b>		
Any Volunteering	25%	897
Secular Volunteering	16%	897
Religious Volunteering	14%	897
Any Donations	56%	897
Secular Donation	32%	897
Religious Donation	27%	897

Dependent Variable	Mean	standard error	Range	Obs
<b>Continuous</b>				

Secular Donation Total Past				
Year	\$930.81	182.10	5 – 52,000	295
Religious Donation Total Past				
Year	\$2,26.70	412.34	5 – 60,000	218
Percent Secular Donations				
Local	55%	3.33	0 – 100	296
Percent Religious Donations				
Local	74%	3.89	0 – 100	231
Secular Volunteer				
Hours/Week	8	1.42	1 – 120	143
Religious Volunteer				
Hours/Week	5	0.64	1 – 40	122

Independent Variable	Proportion	Observations
<i>Categorical</i>		
Male	48%	897
White	71%	897
Education Level		897
High School or Less	35%	
Some College	30%	
4-Year Degree	22%	
Post-grad Degree	14%	
Party Identification		897
Democrat	44%	
Independent	14%	
Republican	42%	
Married	48%	897
Child under 18	23%	897
Importance of Religion		897
Not at all	25%	
Not too much	16%	
Somewhat	28%	
Very Important	32%	
Family Income		897
Less than \$10,000	4%	
\$10,000	7%	
\$20,000	12%	
\$30,000	8%	
\$40,000	8%	
\$50,000	9%	
\$60,000	7%	
\$70,000	7%	
\$80,000	9%	
\$100,000	7%	

\$120,000	8%
\$150,000	7%
\$200,000	4%
\$250,000	1%
\$350,000	1%
\$500,000 or more	0.0006%
Region	897
Northeast	17%
Midwest	23%
South	38%
West	21%

#### Independent Variable

<i>Continuous</i>	Mean	standard error	Range	Obs
Age	50	0.93	18 - 91	897
Sense of Community				
Responsibility (SOC-R)	3.4	0.36	1 - 5	897
Years Residing in Current Community	18	0.76	0 - 77	897

In general, our volunteering and donating results are consistent with other recent survey data on giving and volunteering. A Rethink Priorities survey conducted in the summer of 2024 found 54% of US adults made a monetary donation in the past 12 months (Elsey & Moss, 2024), while our survey similarly indicates 56% of US adults donated. The Census Bureau's Current Population survey, covering September 2022 – September 2023, shows that 28.3% of the 16+ population in the US volunteered (Schlachter & Marshall, 2024) compared to 25% of adults 18+ in our sample from summer 2024.

#### 4. Results

Our data have good fit to the SOC-R model ( $RMSEA = 0.049$ ;  $CFI = 0.998$ ,  $TLI = 0.996$ ), providing empirical evidence that SOC-R can be extended beyond workplace and interorganizational collaborative settings to the broader community in which individuals reside.

Table 2. Confirmatory Factor Analysis

	Standardized Factor Loading	s.e.
<b>SOCr 1:</b> It is easy for me to put aside my own agenda in favor of the greater good of my community.	0.747	0.015
<b>SOCr 2:</b> Being in service to my community is one of the best things I can do to improve it.	0.808	0.013
<b>SOCr 3:</b> When volunteers are needed by my community, I feel like I should be one of the first to step up.	0.762	0.015
<b>SOCr 4:</b> I am always ready to help people in my community even if it creates hardship for me.	0.751	0.014
<b>SOCr 5:</b> I often feel a strong personal obligation to improve my community even if my costs outweigh any personal benefit I receive.	0.837	0.012
<b>SOCr 6:</b> I feel it is my duty to give to my community without needing to receive anything in return.	0.846	0.011

Results from the multiple regression analyses indicate that SOC-R increases secular donating (see Table 3) and volunteering and religious volunteering (see Table 4) but is not associated with religious donating (see Table 3). We also find that SOC-R is positively associated with increased secular giving and the proportion of secular donations to local nonprofits (see Table 3) and the number of secular volunteering hours per week. However, we find no relationships between SOC-R and the amount of religious donations, the percent of donations that remained in the local community, or the amount of religious volunteering. Taken together, these findings indicate an individual's connection to place increases their engagement with local secular nonprofits but not with places of worship.

#### 4.1. *Donating Results*

SOC-R seems to be driving secular donations, while religious importance seems to be driving religious donations. In evaluating our hypotheses, we see support in Table 3 for those related to secular donating, H1a (increased probability of secular donating), H1b (increased amount of secular donations), and H1c (increased proportion of secular donations made to local nonprofits), but no support for the ones related to religious donating, H2a (likelihood of making a religious donation), H2b (total amount of religious donations), and H2c (proportion of religious donations to local houses of worship).

Table 3. Donating Regressions

	(1)	(2)	(3)	(4)	(5)	(6)
	Any Secular Donations	Any Religious Donations	\$ Secular Donations	% Secular Donations Local	\$ Religious Donations	% Religious Donations Local
Sense of Community Responsibility	2.422*** (0.000)	1.349 (0.062)	860.798* (0.041)	15.288*** (0.000)	-320.168 (0.636)	4.180 (0.457)
Years in Current Community	1.000 (0.991)	0.954* (0.021)	10.645 (0.709)	0.414 (0.467)	24.506 (0.697)	0.208 (0.692)
Years in Current Community Squared	1.000 (0.647)	1.001* (0.012)	-0.195 (0.681)	-0.004 (0.618)	0.386 (0.783)	0.001 (0.906)
Some College	3.255*** (0.000)	3.882*** (0.000)	604.541 (0.072)	4.598 (0.689)	1,025.202 (0.625)	13.311 (0.095)
College Degree	4.855*** (0.000)	4.621*** (0.000)	598.783 (0.233)	19.087 (0.105)	284.171 (0.882)	3.977 (0.682)
Postgraduate Degree	6.364*** (0.000)	7.751*** (0.000)	551.639 (0.158)	1.738 (0.881)	215.204 (0.875)	4.246 (0.614)
Independent	0.794 (0.631)	1.073 (0.885)	36.451 (0.942)	8.713 (0.462)	-728.332 (0.550)	-0.925 (0.930)
Democrat	1.352 (0.237)	0.983 (0.953)	323.529 (0.262)	-2.302 (0.735)	-985.204 (0.364)	1.781 (0.820)
Religious Importance	0.872 (0.195)	3.092*** (0.000)	-144.555 (0.555)	-5.582 (0.059)	1,261.929* (0.010)	5.288 (0.205)
Family Income	1.099* (0.010)	1.064 (0.162)	85.726 (0.067)	1.059 (0.285)	208.468 (0.139)	1.880* (0.041)
Northeast	1.472 (0.209)	0.849 (0.637)	-254.170 (0.405)	0.528 (0.948)	-324.524 (0.791)	3.747 (0.662)
Midwest	0.583 (0.087)	0.556 (0.079)	415.604 (0.557)	0.863 (0.911)	-841.996 (0.596)	4.910 (0.564)
West	0.398** (0.004)	0.887 (0.725)	-365.257 (0.422)	-7.000 (0.400)	966.451 (0.543)	5.005 (0.568)
Married	1.173 (0.522)	1.981** (0.009)	400.019 (0.126)	2.566 (0.693)	1,480.831 (0.059)	5.811 (0.400)
Child under 18 at home	1.374 (0.334)	1.130 (0.732)	-475.322 (0.110)	11.309 (0.185)	1,298.746 (0.301)	4.763 (0.568)
Male	0.999 (0.997)	0.809 (0.422)	237.179 (0.450)	4.168 (0.483)	-818.346 (0.366)	-5.429 (0.443)
White	0.871 (0.608)	1.192 (0.555)	557.121* (0.033)	-10.079 (0.153)	535.325 (0.680)	-7.036 (0.369)
Age	1.026** (0.002)	1.002 (0.837)	35.240 (0.076)	-0.167 (0.479)	4.270 (0.799)	0.457* (0.043)
Constant	0.001*** (0.000)	0.001*** (0.000)	-5,783.817* (0.014)	4.071 (0.887)	-5,083.212 (0.177)	-9.732 (0.708)

Observations	897	897	295	296	218	231
R-squared			0.107	0.167	0.101	0.170

pval in parentheses  
\*\*\* p<0.001, \*\* p<0.01, \* p<0.05

To understand the substantive impact of SOC-R on donating, we calculated predicted outcomes for the probability of making a secular donation (see Figure 1), amount of secular donations (see Figure 2), percent of secular donations to local nonprofits (see Figure 3), and probability of making a secular donation by education level (see Figure 4) over changes in SOC-R.

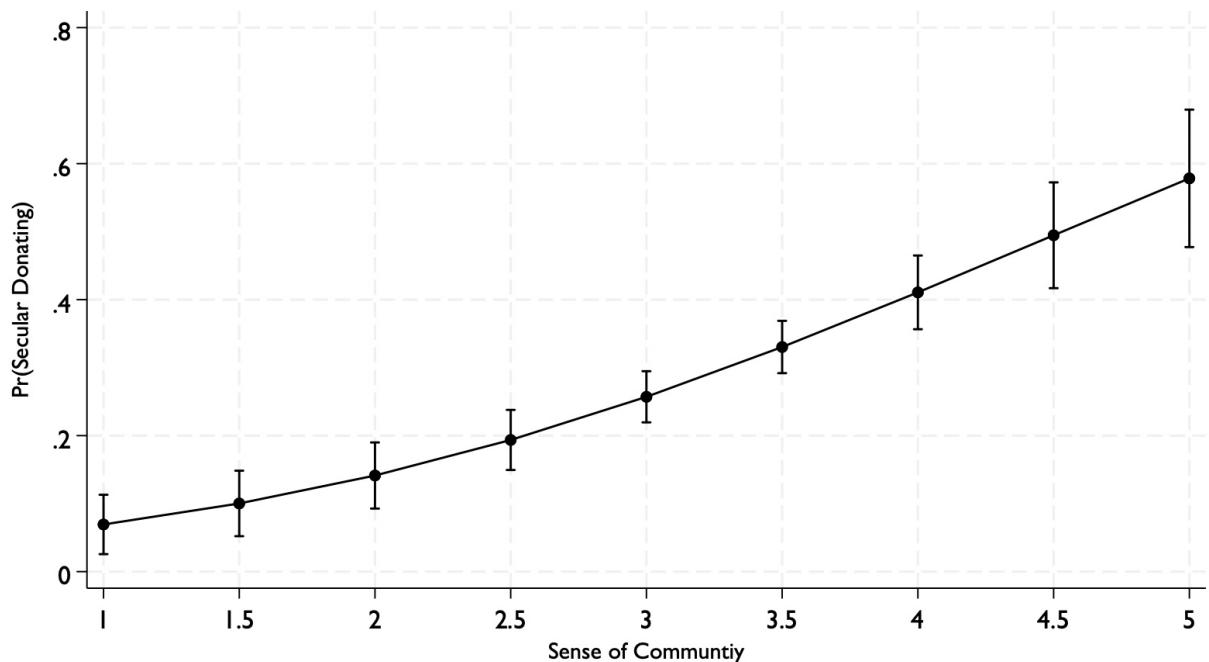


Figure 1. Predicted Probability of Making a Secular Donation over SOC-R

As seen in Figure 1, the predicted probability of donating rises from about 7% to 58% over the range of SOC-R. The more people feel responsible to their community, the more likely they are to donate to secular nonprofits. In general, a 1 unit increase in SOC-R is associated with about a 10% increase in the likelihood of making donations.

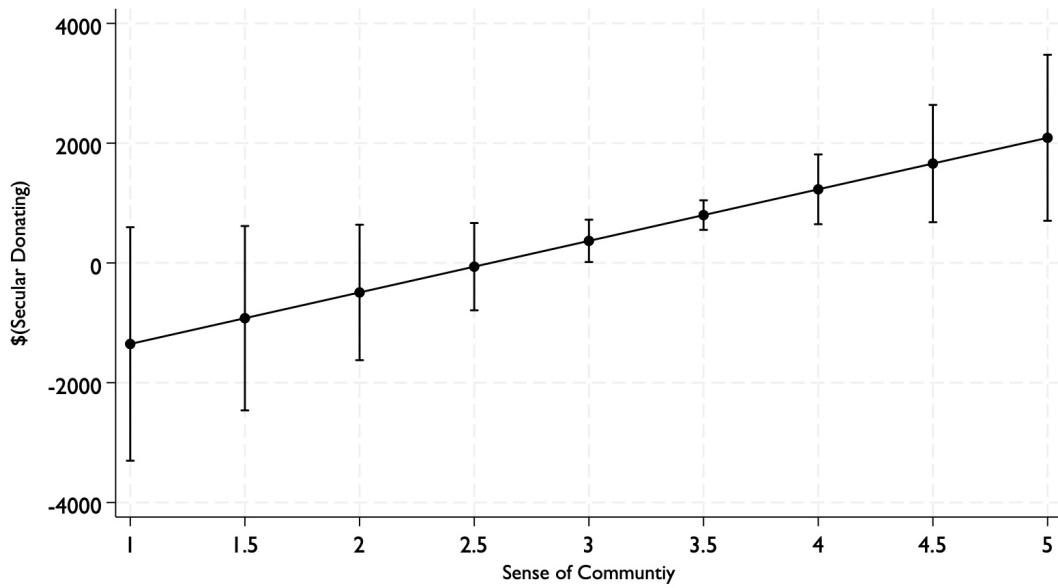


Figure 2. Predicted Amounts of Secular Donations over SOC-R

Increasing SOC-R raises the likelihood of making a secular donation (Figure 1), while also increasing the amount donated (see Figure 2). Although the predicted point estimates for individuals with less than an SOC-R of 3 are not feasible (someone cannot make a negative donation), all of the 95% confidence intervals for predicted amount of secular donations contain positive numbers, lending credibility to the insight that SOC-R starts impacting the amount people donate if they have an SOC-R higher than 3.

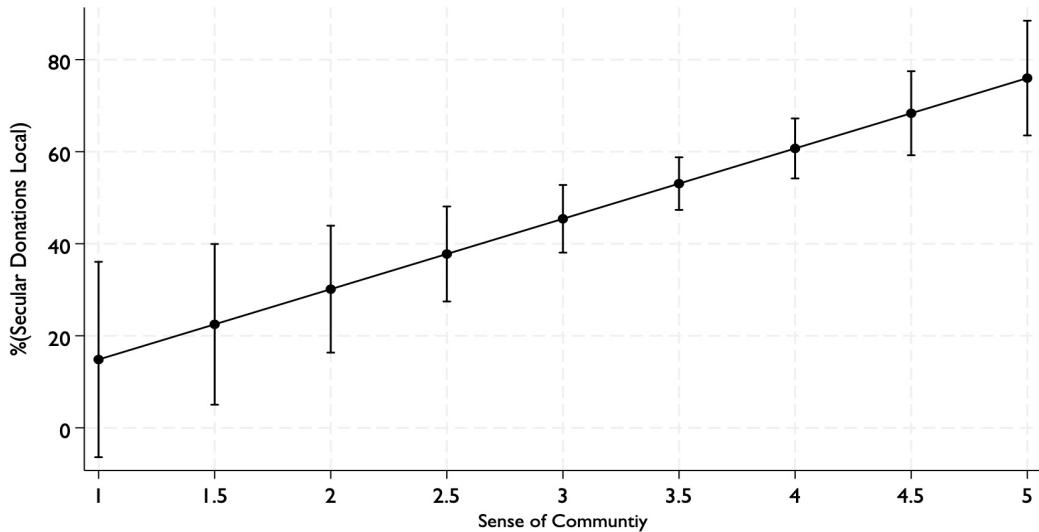


Figure 3. Predicted Percent of Secular Donations to Local Nonprofits over SOC-R

As seen in Figure 3, SOC-R also has a strong impact on the proportion of secular donations respondents make to local nonprofits, ranging from about 15% for people with the lowest SOC-R to about 75% for those with the highest level of SOC-R.

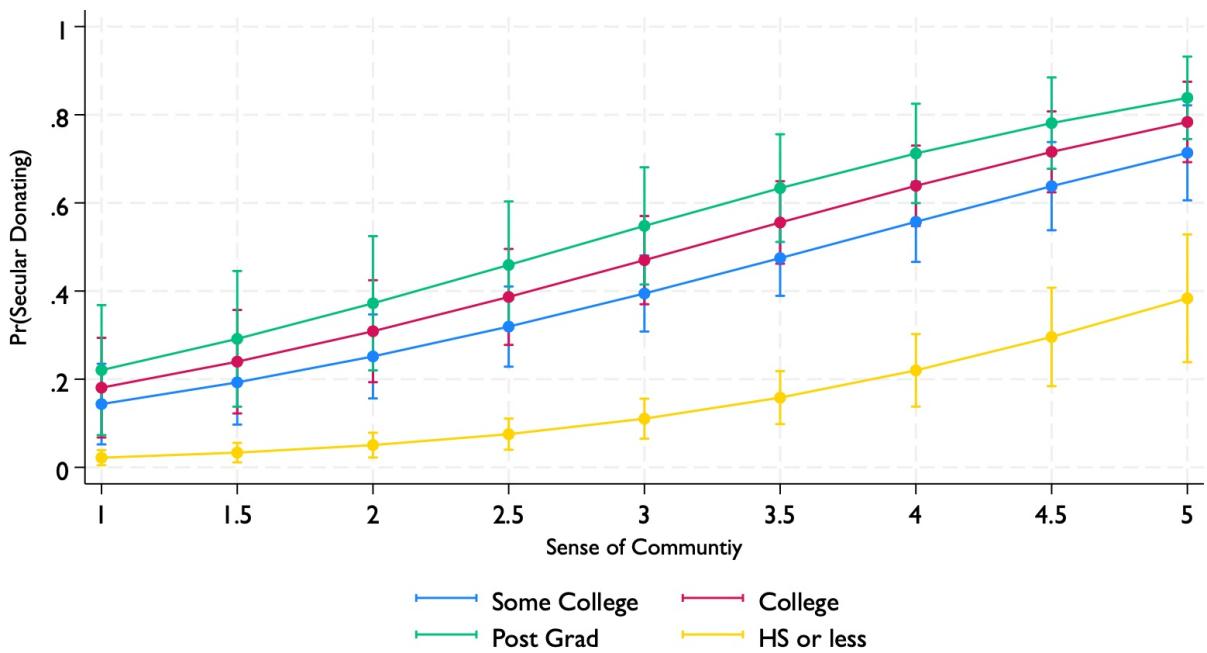


Figure 4. Predicted Probability of Making a Secular Donation by Education Level over SOC-R

One of our control variables, education level, had an impact on the likelihood of making a secular donation where differences between levels are impacted by changes in SOC-R. As seen in Figure 4, changes in SOC-R increase a respondent's likelihood of making a secular donation regardless of their education level. However, it seems to have the biggest impact on people with a high school degree or less. Although the 95% confidence intervals never overlap, which could indicate a similar probability of making a secular donation, the predicted probability of an individual with a high school degree or less goes from about 2% with an SOC-R of 1 to almost 40% for someone with an SOC-R of 5.

#### 4.2. Volunteering Results

Similar to our findings above related to donating, we find that SOC-R is positively associated with both the likelihood and amount of secular volunteering. However, SOC-R also appears to positively impact the likelihood, but not amount, of religious volunteering. In evaluating our hypotheses, we see support in Table 4 for H3a (increased probability of secular volunteering), H3b (increased hours of secular volunteering), and H4a (increased probability of religious volunteering), but not for H4b (increased hours of religious volunteering).

Table 4. Volunteering Regressions

	(7)	(8)	(9)	(10)
	Any Secular Volunteering	Any Religious Volunteering	Secular Volunteering Hours/Week	Religious Volunteering Hours/Week
Sense of Community	5.410*** (0.000)	1.756** (0.009)	3.894* (0.032)	1.663 (0.087)
Responsibility				
Years in Current Community	1.064* (0.027)	0.997 (0.893)	-0.203 (0.379)	-0.329 (0.051)
Years in Current Community Squared	0.999* (0.023)	1.000 (0.703)	0.003 (0.363)	0.004 (0.081)
Some College	1.551 (0.303)	2.757** (0.009)	-3.646 (0.272)	0.577 (0.689)
College Degree	2.455* (0.048)	2.154 (0.111)	-5.671 (0.079)	1.938 (0.414)
Postgraduate Degree	2.877* (0.028)	10.466*** (0.000)	-4.230 (0.174)	0.274 (0.876)
Independent	3.188* (0.025)	1.533 (0.467)	-7.305 (0.090)	-2.062 (0.299)
Democrat	2.735** (0.002)	1.167 (0.641)	-2.591 (0.443)	0.816 (0.620)
Religious Importance	0.803 (0.122)	3.470*** (0.000)	-0.608 (0.469)	0.241 (0.829)
Family Income	1.075 (0.132)	1.021 (0.703)	-0.705 (0.064)	-0.101 (0.552)
Northeast	1.011 (0.979)	0.471 (0.118)	-2.350 (0.279)	-0.162 (0.934)
Midwest	1.040 (0.928)	0.554 (0.110)	1.001 (0.758)	0.923 (0.637)
West	0.427* (0.027)	1.071 (0.858)	2.959 (0.453)	1.475 (0.323)
Married	1.606 (0.133)	1.600 (0.118)	2.571 (0.252)	-0.791 (0.572)
Child under 18 at home	0.621 (0.212)	1.323 (0.516)	-4.285* (0.027)	-1.015 (0.502)
Male	0.467** (0.007)	0.944 (0.835)	6.833** (0.004)	1.232 (0.440)
White	1.022 (0.954)	2.409* (0.016)	-5.143 (0.098)	1.072 (0.433)
Age	1.007 (0.498)	1.010 (0.359)	-0.137 (0.100)	0.043 (0.257)
Constant	0.000*** (0.000)	0.000*** (0.000)	15.138 (0.061)	-2.022 (0.653)

Observations	897	897	143	122
R-squared			0.334	0.170

pval in parentheses  
\*\*\* p<0.001, \*\* p<0.01, \* p<0.05

To understand the substantive impact of SOC-R on volunteering, we calculated predicted outcomes for the probability of secular volunteering (see Figure 5), probability of religious volunteering (see Figure 6), probability of secular volunteering by party ID (see Figure 7), and hours of secular volunteering by gender (see Figure 8) over changes in SOC-R.

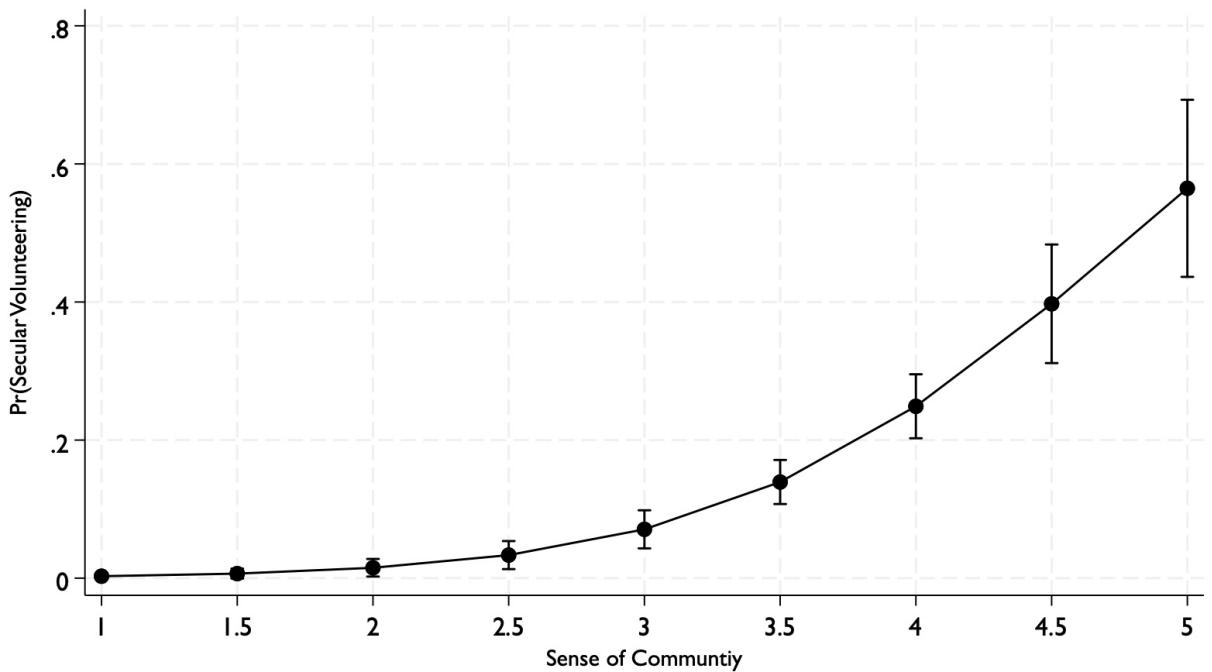


Figure 5. Predicted Probability of Secular Volunteering over SOC-R

Figure 5 highlights the non-linear relationship of SOC-R and secular volunteering. Increasing SOC-R has relatively little impact on the predicted probability of secular volunteering at low levels of SOC-R; respondents on the low end of the scale have a near zero (about .02%) likelihood of volunteering at an SOC-R of 1, raising to only about 3% for those with an SOC-R of 2.5. However, at the higher end of the scale, we see much larger impacts of SOC-R on the likelihood of secular volunteering, increasing from about 14% for people with 3.5 SOC-R to 56% for respondents with an SOC-R of 5.

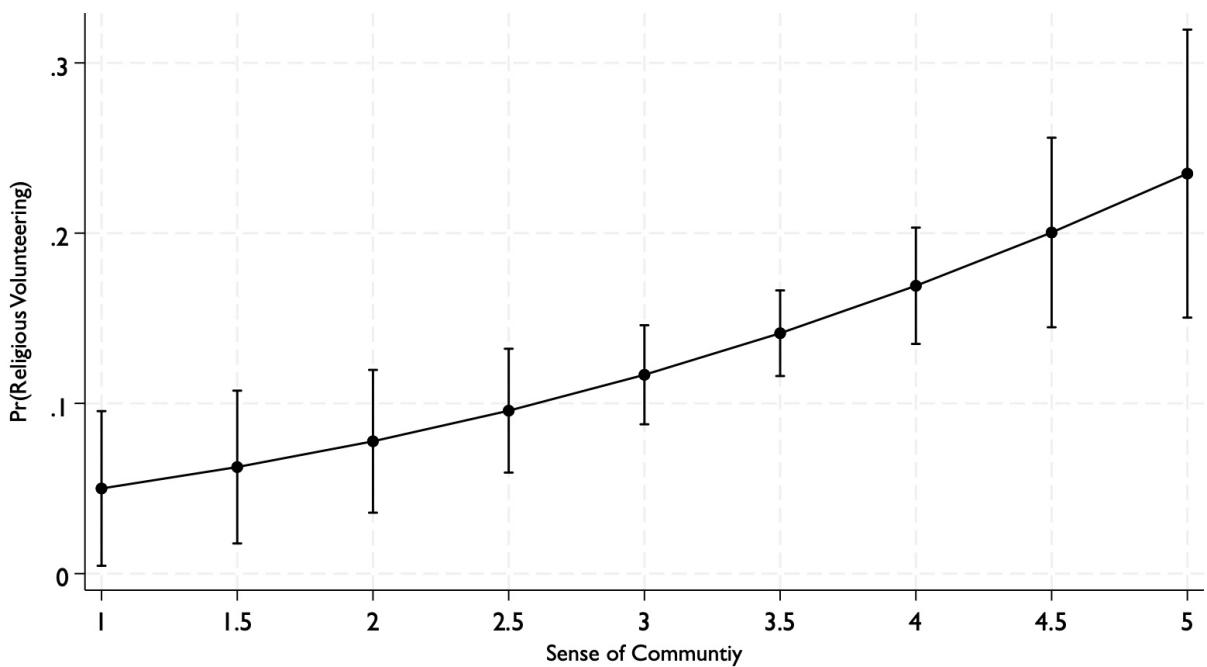


Figure 6. Predicted Probability of Religious Volunteering over SOC-R

We observe an increase in the predicted probability of religious volunteering as SOC-R increases (Figure 6), though the impact is not nearly as dramatic as we observed in the probability of secular volunteering (Figure 5). Over the range of SOC-R, the predicted probability increases from about 5% at an SOC-R of 1 to about 23% for an SOC-R of 5.

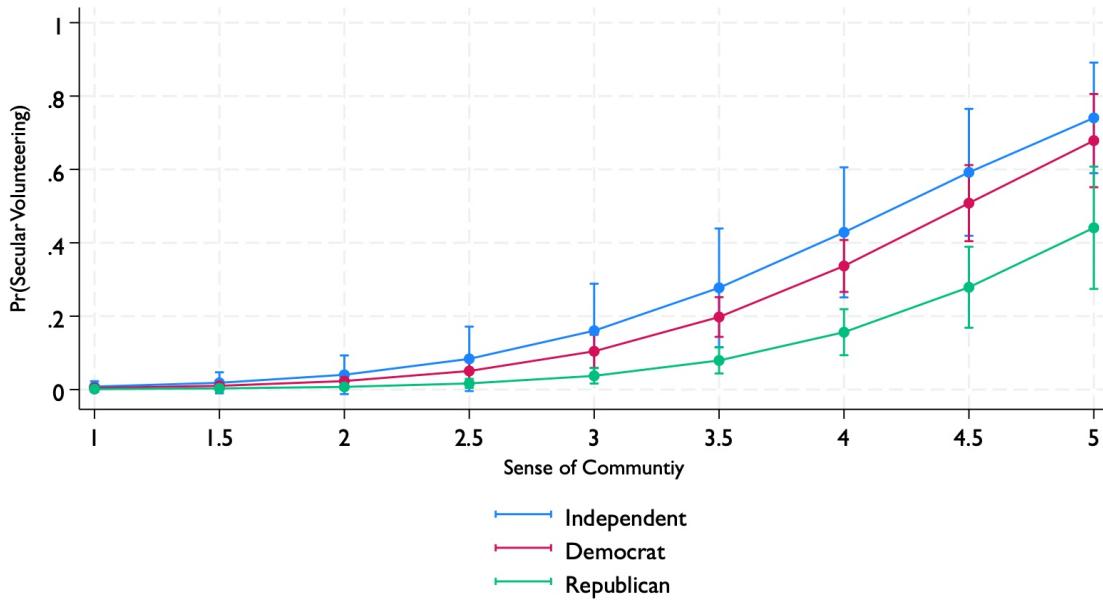


Figure 7. Predicted Probability of Secular Volunteering by Party ID over SOC-R

Our regression results in Table 4 model 7 show that independents and registered democrats are more likely to engage in secular volunteering than registered republicans. Figure 7 shows that, while increasing SOC-R increases the likelihood of secular volunteering for all respondents, regardless of party ID, the effect is larger for independents and registered democrats than it is for registered republicans (particularly for an SOC-R of 3.5 to 4.5).

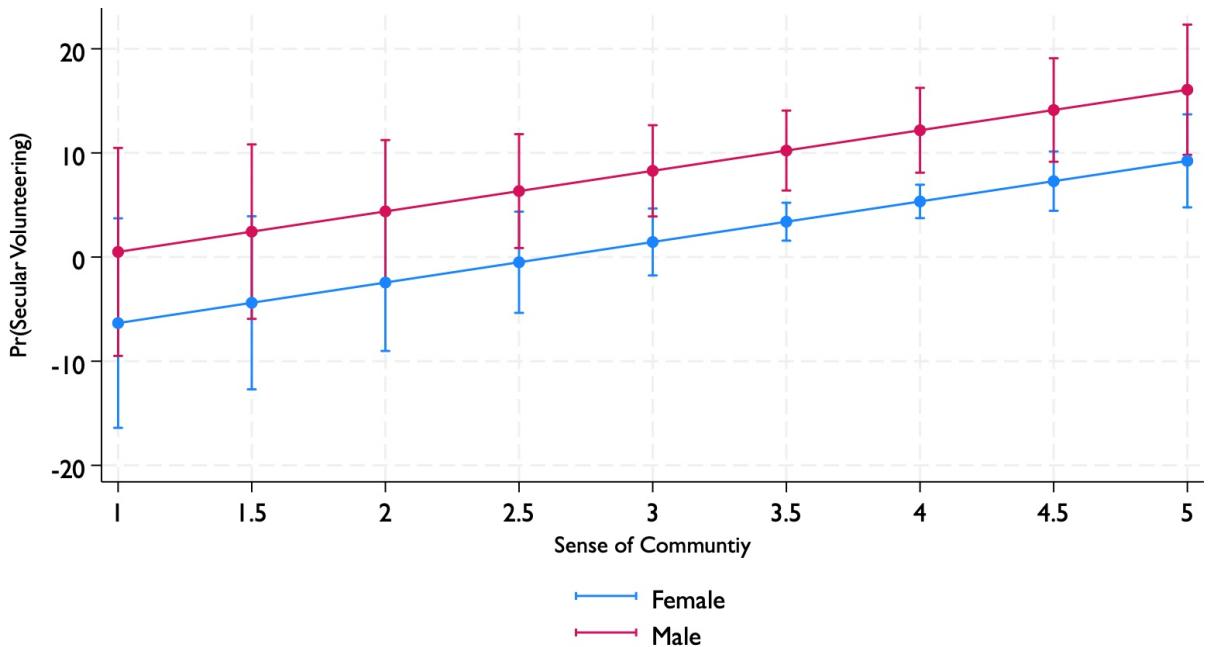


Figure 8. Predicted Hours of Secular Volunteering by Gender over SOC-R

While men (12%) are less likely to volunteer than women (20%) (see Table 4 model 7), men in our sample volunteer more hours per week (12 hrs/wk) than women (5 hrs/wk). As seen in Figure 8, as SOC-R goes up the number of hours both men and women volunteer each week increases, particularly for men with an SOC-R of 3.5 to 4 when compared to women.

## 5. Discussion and Conclusion

Our results indicate that SOC-R has a strong potential to increase our understanding of an individual's prosocial behaviors via contributions to the community in which they reside. The more responsibility they feel for their community, the more likely they are to volunteer and donate in that community. This felt responsibility also increases the intensity of engagement with secular nonprofits. Higher levels of SOC-R are associated with higher levels of both the amount of secular donations and the proportion of those donations that remain in the community, as well the number of hours they volunteer with secular nonprofits each week.

Somewhat surprising, at least in regard to our hypothesized relationships, we see very little influence of felt responsibility on one's philanthropic behaviors towards houses of worship. While we see some evidence supporting higher levels of SOC-R and religious volunteering we find no evidence of a relationship between SOC-R and religious donating. This

result could indicate a belief that volunteering through houses of worship benefits the broader community the respondent resides in (thus the positive relationship between SOC-R and likelihood of religious volunteering), but donating to religious organizations primarily benefits the religious community specifically and thus is not influenced by SOC-R.

Introducing SOC-R to the donating and volunteering literature that examines the relationship between an individual's connection to place and their philanthropy moves us beyond thinking about community as a resource that enables/drives philanthropy and toward reclaiming philanthropy as a social exchange. These findings highlight the connection between people feeling responsibility for improving their community and prosocial behaviors, specifically through engaging with secular nonprofits. Future research should explore the influence of SOC-R on the types of secular nonprofits people are engaging with in their community. For example, are these behaviors more related to consumption philanthropy (e.g., donating to your children's sports team or volunteering at your parent's senior center) or more altruistic philanthropy (e.g., volunteering at the food bank or donating to the domestic violence shelter)? These findings also raise implications for local nonprofit and government leaders who want to increase donations and volunteers to local nonprofits by creating and enhancing sense of community, and the responsibility individuals feel for the communities in which they live.

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