Effective Advertising for Non-profit Charities:

How Humanisation, Proximal Distance, and Facial Expression affects Donations.

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For my Nan, and her love of education that she instilled in me.

You will always be remembered.

You will always be loved.

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Abstract

The purpose of this research is to determine how proximal distance, humanisation, and emotion in non-profit advertising affects donation intention, attitude towards the advertisement, attitude towards the charity, and willingness to recommend the charity to a friend. The study also tested for a difference in donation intention between high and low levels of religiosity and between regular donors and those who do not make regular donations to non-profit charities.

The research sampled participants from New Zealand churches and American Mechanical Turk (MTurk) workers, using Turk Prime. This study used a mainstream quantitative approach through an online survey. The study was a 2 x 2 x 3 between-subjects factorial design. The independent variables were proximal distance (low or high), emotion (sad or happy) and humanisation (No, low, or high). The dependent variables were donation intention, attitude towards the advertisement, attitude towards the charity and willingness to recommend the charity. A MANCOVA was conducted to test the interactions between the independent and the dependent variables, while controlling for covariate variables. Independent-sample t-tests were also conducted to test for differences in donation intention.

While the majority of the results were not statically significant, there was, in the New Zealand church sample, a statically significant interaction between humanisation and emotion on the willingness to recommend the charity to a friend. Emotion also had a statistically significant effect on attitude towards the charity and level of recommendation. The covariate guilt was statistically significant and interacted with attitude towards the charity and recommendation. In the MTurk sample, donation intention was higher for high levels of cognitive and affective religiosity. There was also a significant difference in donation intention between those who regularly give to charity, and those who do not. The implications of these results are discussed and are followed by the research implications, limitations, and areas for future research.

Key Words: Non-Profit, Charity, Advertising, Attitudes, Donations, Recommendation, Humanisation, Emotion, Facial expression, Proximal Distance

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Glossary

Charitable Purpose: 'Includes every charitable purpose, whether it relates to the relief of poverty, the advancement of education or religion, or any other matter beneficial to the community.' (Charities Act 2005, s. 5(1)).

Humanisation: From the verb humanise, which is defined as giving something a human character (Humanize, 2018).

Non-Profit Charity: A society or institution registered as a charitable entity under the Charities Act 2005 (Charities Act 2005).

Proximal Distance: Jones (1991) defines proximity as the feeling of nearness either socially, culturally, psychologically, or physically. To adapt this to the context of non-profit charities, proximal distance will be the relative distance between the donor and the intended donation activity (Grau, & Folse, 2007).

Regular Donor: Hall and Snyder (2017) use the term "Sustainer Donations" to define donors who regularly donate every month. Bennett (2013), also uses regular donation as a monthly event. Therefore, a regular donor will be any person who consistently donates to at least one non-profit charity once a month.

1   Introduction

1.1   Introduction

The purpose of this thesis is to conduct research that will help non-profit charities to be more effective in their advertising. There are currently 27,014 registered charities in New Zealand which has increased from 21,621 registered charities in 2013-2014 (New Zealand Government, n.d.). Of those, 19.2% are included as religious activities (New Zealand Government, n.d.). The number of charities in New Zealand pales in comparison to the over 1.5 million charities under the 501(c) section in America (Taylor, 2018), with many more throughout the globe. The work done through these charities has saved and improved countless lives across the globe. Funds are finite and the number of charities asking for, and indeed relying upon, donations from individuals is ever increasing. As such, charities are in constant competition for donations. Furthermore, due to tighter constraints on marketing budgets for non-profit organisations, the effectiveness of campaigns, to draw in high levels of donations, is of high importance (Brunel & Nelson, 2000). Therefore, increasing efficiency for charities is important. More research is required to understand the multitude of factors attributed to increasing prosocial behaviour, including donations to charitable organisations (Chatzidakis et al., 2016; Hou, Du, & Tian, 2009; Rohmann, Niedenthal, Brauer Castano, & Leyens, 2009; Webb, Green, & Brashear, 2000). This research aims to add to the body of research on non-profit charities and increasing their donations through understanding the impact of proximal distance, emotion shown through facial expression, and humanisation in advertising for non-profit charities.

1.2   Research Objectives and Methodology

This research aims to analyse the effects of proximal distance, emotion and humanisation on donation intention, attitudes towards the advertisement and the charity and willingness to recommend the charity, through an online quantitative survey. This research also aims to compare donor history and level of religiosity with donation intention. To test this, the study utilises a 2 x 2 x 3 (Proximal Distance: Far vs Close, Emotional Expression: Happy vs Sad, Humanisation: None vs Low vs High) between-subject factorial design.

1.3   Research Contributions

This research has both practical and theoretical implication. It is expected that this research will have practical implication for non-profit charities in how they structure their advertisements, and the effects of the use of humanisation, proximal distance and emotion.

Moreover, this research is expected to provide theoretical contribution through the unique combination of humanisation, proximal distance, and emotion and their interacting effects. This study is also expected to contribute to religious literature through the interacting effects of religiosity and donation intention, attitudes and willingness to recommend the charity.

1.4   Thesis Outline

This research is presented in six chapters. The present chapter gives an overview of the thesis. By way of introduction, context to the research is provided, followed by the research objectives and methodology, and then the practical implications and theoretical contributions are outlined.

Chapter Two provides a review of the past research that has formed the basis of this study. The literature focuses on humanisation, proximal distance and emotion and their impact on attitudes towards the charity, attitudes towards the advertisement, the willingness to recommend the charity and donation intention. Literature on religiosity in this context will also be presented.

Chapter Three presents five hypotheses based on past research provided in the previous chapter. These hypotheses are investigated using quantitative research.

Chapter Four outlines the methodology used within the study. The development of the advertisement and questionnaire, as well as the experiment procedure, are discussed in this chapter.

Chapter Five presents the sample size and composition, followed by the results from the manipulation checks, scale reliability testing and tests for normality. The results from the statistical analysis used to test the five hypotheses are then presented.

Chapter Six is the final chapter, which discusses the key research findings. Research implications and contributions are then proposed followed by limitations to the study and opportunities for future research, before the final research summary.

2   Literature Review

2.1   Introduction

This chapter aims to provide a background of past research that has formed the basis of this research. The literature will focus on the aims of this research; to investigate the effects of humanisation, proximal distance and emotion on attitudes towards the charity, attitudes towards the advertisement, the willingness to recommend the charity to a friend and donation intention. The research will factor in other covariate variables that have shown to have an impact on attitudes towards a charity, attitudes towards an advertisement, willingness to recommend a charity and donation intention, including in-group and out-group effects.

This research also aims to investigate the dependent variables against levels of religiosity and aims to investigate if there is a difference in donation intention for regular verses non-regular donors to other charitable organisations. This research resides in social and non-profit marketing and hopes to provide insight that will allow charities to be more effective in raising donations to continue their good work.

An overview of social marketing and non-profit marketing is provided, including the distinction between the two and the implications thereof. This leads into the various aspects that have been previously researched regarding eliciting higher levels of donation intention through advertising including self-referencing, past behaviour, donation intention, and belief in a just world. Furthermore, three independent variables, facial expression, proximal distance, and humanisation are examined and linked with their relationship to donation intention. In-group/out-group bias and infrahumanisation are examined in the context of proximal distance. Next, the distinction between anthropomorphism and humanisation is provided, and literature on identifiable victim effect is presented. Dehumanisation is also discussed. Finally, literature on religiosity and donations is reviewed providing an interesting avenue of research. The chapter provides the theoretical foundation for the hypotheses presented in Chapter Three.

2.2   Overview of Social Marketing and Non-profit Marketing

Kotler and Levy (1969) expanded the bounds of traditional marketing by drawing attention to the more social avenues of marketing; including political campaigns, university institutes, and other organisations that cater to the social needs of society. Social marketing is defined as 'the application of commercial marketing technologies to the analysis, planning, execution, and evaluation of programs designed to influence the voluntary behaviour of target audiences in order to improve their personal welfare and that of the society of which they are a part' (Andreasen, 1995, p.7). Non-profit advertising ranges from helping those in need,

including poverty, slavery, sickness, and those in need of protection, to more individualistic behaviour changes, such as safe driving, or anti-smoking campaigns (Shanahan, Hopkins, Carlson, & Raymond, 2012).

Some scholars debate the bounds of social marketing and non-profit marketing and whether they intersect or not (Donovan & Henley, 2003; Eagle, 2013). Non-profit marketing can be seen to primarily raise funds for the individual organisation and act according to the organisation's best interest, not society as a whole. As such, non-profit marketing is not directly considered social marketing (Donovan & Henley, 2003; Eagle, 2013). However, Kotler and Zaltman (1971) argue that social marketing is indeed a type of non-profit marketing that includes campaigns for the health sector, the environment, and other such ideals as wilderness protection and social equality. Regardless of the distinction, non-profit marketing draws on many of the same principles as social marketing.

Manrai and Gardner (1992), refer to "social ideas", to which both non-profit marketing and social marketing are considered. These social ideas have 'shared benefits, shared responsibilities, delayed benefits, lack of controllability, lack of reversibility, increase intangibility, complexity and counter pressure' (p.19). Due to the nature of these social ideas, advertisers must convince the individual that their contribution is worthwhile, and they can make a difference (Manrai & Gardner, 1992).

This study will focus on charitable non-profit advertising, eliciting help for those in need. Individuals can contribute to charitable causes in a variety of ways. These include volunteering, advocating for, or donating money to the charity.

To recommend a charity or to advocate for a charity is regarded as positive word-of-mouth for that charity. Positive word-of-mouth and donor loyalty are key indicators of the quality of the relationship the donor has with the charity (Shabbir, Palihawadana, & Thwaites, 2007). Shabbir et al. (2007) suggest that positive word-of-mouth and loyalty are antecedents for reaching fundraising goals. Measuring donations and donation intention is an important aspect to research in non-profit marketing as return on investment is a key metric in measuring the success of a campaign (Xu, 2004). As a core part of non-profit charities, donation intention is a topic that has been the focus of numerous papers in the past (Cheung & Chan, 2000; Hou et al., 2009; Merchant, Mittelman & Rojas-Méndez, 2018, etc…). However, there is still much to research in this field; this study aims to add to the body of research on non-profit charities and in increasing their donations.

2.3   Donation Intention

As non-profit charities rely on individual donors to donate to their cause, donation intention is an important aspect to research (Hou, Du, & Tian, 2009; Webb et al., 2000). By understanding what drives and motivates people to donate to a charity, marketing campaigns can be created to be more targeted and effective for generating donations that are required to maintain these charities (Kashif, Sarifuddin, & Hassan, 2015). There have been many studies on various ways to increase donation intention over the years (Cheung & Chan, 2000; Feng, Du, & Ling, 2017; Hibbert, Smith, Davies & Ireland, 2007; Hou et al., 2009; Merchant, Ford, & Sargeant, 2010; Mittelman & Rojas-Méndez, 2018; Ramanath, 2016; Ranganathan & Henley, 2008; Sargeant, Ford & West, 2006, etc…).

Factors that have been explored across literature include: perceived efficacy, past behaviour and moral norms (Cheung & Chan, 2000; Mittelman & Rojas-Méndez, 2018); brand awareness (Cheung & Chan, 2000; Hou et al., 2009); attitude towards and trust of a charity (Cheung & Chan, 2000; Feng et al., 2017, Ranganathan & Henley, 2008); feelings and emotions elicited through the advertisement of a charity (Chatzidakis et al., 2016; Hibbert et al., 2007; Hou et al., 2009; Merchant et al., 2010); positive and negative message framing (Benson & Catt, 1978); sympathy and the facial expression of the people in the advertisement (Sargeant, 1999; Kim, 2014); identifying with the organisation (Hou et al., 2009; Ramanath, 2016); in-group and out-group effects (Nilsson, Erlandsson, & Västfjäll, 2016; Rohmann et al., 2009; Sargeant, 1999); level of religiosity (Allred & Amos, 2018; Chatzidakis et al., 2016; Drollinger, 1998; Jewell & Wutich, 2011; Ranganathan & Henley, 2008); personal values of the donor (Bleiker, Campbell, Hutchison, & Nicholson, 2013; Drollinger, 1998; Hou et al., 2009; Lee, Piliavin, & Call, 1999; Smith & McSweeney, 2007; Wunderink, 2002); and other demographic variables, such as age, income, gender and religious affiliation (Chatzidakis et al., 2016; Hou et al., 2009; Smith & McSweeney, 2007). Advertising portraying a person in need has been shown to induce monetary donations, particularly when a person, as opposed to a statistic, is identified showing the identifiable victim effect (Kim, 2014; Kogut & Ritov, 2005a; Slovic, 2007; Small & Loewenstein, 2003). Previous research has also found that it is important for the donors to see the need for the donation, and they see that their donation will make a difference (Arumi et al., 2005; Bekkers & Wiepking, 2010; Diamond & Kashyap, 1997; Duncan, 2004; Mathur, 1996; Radley & Kennedy, 1992; Smith & McSweeney, 2007; Zagefka, 2012).

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Bendapudi, Singh, and Bendapudi (1996) devised a process map of people's helping behaviour which outlines two core motivations that lead to help being provided. The first core motivation is egoistic, which acts to gain rewards, avoid punishment or reduce personal distress. The second core motivation is altruistic, which stems from the donor's empathic ability and attachment to the cause. Schiffman et al. (2001) outline five key motivations behind altruistic behaviour, namely: empathy, social responsibility, ascription of responsibility to self, universal egoism and belief in a just world.

Belief in a just world is the functional basis whereby an individual fundamentally believes that the world is just and fair (Schiffman et al., 2001). Those that hold this as a strong belief find it difficult to see injustice and, therefore, can be motivated to rectify this through responding to a call to action from a charity. However, this core belief can also lead to dissociating with those that require help (Schiffman et al., 2001). Through casting them out of their world view, it puts those in need outside the scope of influence that the person believes in. This can strengthen the bias towards in-group members and disregard those in the "out-group", as explained in Section 2.4.1. To mitigate the dissociation, charities will isolate the victim in attempt to humanise them (identifiable victim effect (see Section 2.5.3)) and bring them back into their sphere of influence (Kim, 2014; Kogut & Ritov, 2005b; Slovic, 2007; Small & Loewenstein, 2003).

Personal values such as empathy, as well as demographic variables, have been found to be significant in research on donations in the non-profit sector (Bleiker et al., 2013; Chatzidakis et al., 2016; Hou et al., 2009). Bleiker et al. (2013) found that females were more empathetic towards victims when they were shown close-up, compared to male participants. Shanahan et al. (2012) found that a combination of altruistic and egoistic motives, empathy in the form of personal distress or concern also had a positive effect on donations. Empathy in this context is where the potential donor takes on the emotions of the beneficiary and can see themselves in their place (Schiffman et al., 2001). It is from this perspective the donor is then motivated to act. Kashif et al. (2015) argue that the most important motivation for continued giving was to relieve distress of the people in need.

Attitude and trust towards a charity also influences donation intention (Cheung & Chan, 2000; Feng et al., 2017, Ranganathan & Henley, 2008). It is important for charities to maintain this level of trust and positive attitude of the charity throughout their communications and advertising, as it can impact the level of involvement a person has with a charity, and the attraction and retention of new donors (Ranganathan & Henley, 2008). As such, attitude towards the charity is intrinsically related to donation behaviour (Duncan & Nelson, 1985).

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Ranganathan and Henley (2008) found that favourable attitudes towards a charity extended to positive intentions to donate to that charity. Self-referencing was found to also influence attitudes towards an advertisement (Debevec & Iyer, 1988; Debevec & Romeo, 1992).

2.3.1   Self-referencing

Self-referencing occurs when a person relates information to their own personal experience (Burnkrant & Unnava, 1995). Debevec and Iyer (1988) and Debevec and Romeo (1992) found self-referencing to influence attitudes towards an advertisement. When self-referencing was present, attitude towards the advertisement increased compared to where there was no facilitation of self-referencing present in the advertisement (Debevec & Iyer, 1988; Debevec & Romeo, 1992).

Burnkrant and Unnava (1995) found that, in low self-referencing conditions, the attitude towards the advertisement was based primarily on the picture in the advertisement. However, in the high self-referencing condition, the attitude towards the advertisement was based on the picture and the information provided in the advertisement. Psychological involvement occurs when there is a perceived connection with an entity or activity based on personal values (Cao & Jia, 2017; Sato, Jordan, & Frank, 2018). Therefore, the high self-referencing condition has a greater influence through message argument and higher levels of psychological involvement (Section 2.6). Thus, higher levels of psychological involvement are shown to be induced by the higher levels of humanisation (Section 2.5). Past research also indicates that, when a charity humanises a victim, it generates a stronger connection and higher levels of empathy (Bleiker et al., 2013; Slovic, 2007).

Winterich et al. (2009) also found that message elaboration impacted this effect. Furthermore, Winterich et al. (2009) investigated social identities through self-referencing and the resulting in-group and out-group effects. Block (2005) found that self-referencing is seen in guilt appeals when a person has a predominately independent self-construct.

2.3.2   Guilt

Past research has found guilt to be another relating factor for an individual's intention to donate to charity (Basil, Ridgway, & Basil, 2008; Bekkers & Wiepking, 2010; Hou et al., 2009; Moore, Bearden & Teel, 1985). Bekkers and Wiepking (2010) traced the feeling of guilt to social norms. They explained that, when the social norm is to give, those who violate this social norm will feel guilty if they do not give, creating a dissonance with their self-image

(Bekkers & Wiepking, 2010). Basil et al. (2008) found guilt to be mediated by empathy; furthermore, it was found that a higher predisposition for guilt led to higher donation intentions. Social responsibility is the moral disposition where someone acts in a manner in which they would like to be reciprocated (Schiffman et al., 2001). The donor gives as they would like to receive. Therefore, those who have a high sense of social responsibility feel guilty when they do not follow the perceived right moral behaviour for that time. Furthermore, Lee, Winterich, and Ross (2014) found that those who had high moral identity decreased donations for recipients who were seen to be responsible for their plight.

2.3.3   *Past Behaviour and Donation Intention*

With past actions indicating future intentions (Conner & Armitage, 1998; Conner, Warren, Close, & Sparks, 1999; Norman & Smith, 1995), previous donations made to charities were found to be a significant predictor for future donation intention (Kashif et al., 2015; Smith & McSweeney, 2007), although Smith and McSweeney (2007) found that past donations were not statistically significant for predicating actual donations. The only factor that reliably predicted actual donations was donation intention. The theory of planned behaviour demonstrates that intention is one of the most reliable predictors of actual donation behaviour, whereby the greater the intention to donate, the greater the likelihood of actually donating (Ajzen & Fishbein, 1974; Kashif et al., 2015; Smith & McSweeney, 2007). Donovan and Henley (2003) proposed that intentions were preceded and influenced by attitudes and subjective norms regarding the behaviour.

As outlined thus far in this chapter, past research has shown that there are many factors that influence donors to donate to a charity. The three factors that will be examined for their effect on donation intention, attitudes and willingness to recommend a charity, in this study, are proximal distance, humanisation and emotion. A fourth factor of religiosity will also be examined for its influence. The literature regarding proximal distance, humanisation, emotion and religiosity in the context of prosocial behaviour and increasing donations is discussed below.

2.4   **Proximal Distance**

Donation proximity is the relative distance between the donor and the intended donation activity (Grau & Folse, 2007, p. 21). Proximity is one of the key situational variables studied in prosocial behaviour (Ross, Patterson, & Stutts, 1992). Jones (1991) defines proximity as the feeling of nearness, either socially, culturally, psychologically, or physically. Davis, Johnson,

and Ohmer (1998) highlighted that proximity heightens moral intensity and that, through personal attachment, which is increased by close proximity, feelings of moral obligation increase. Under the investigation of moral intensity, Jones (1991) looked at proximity for the intuitive reasoning that 'people care more about other people who are close to them (socially, culturally, psychologically, or physically) than they do for people who are distant.' (p. 376). Interestingly, proximity effects appear to have some limitations, with minimal personal contact counteracting the influence of distance in a study between agents and victims in ethical decision-making (Davis et al., 1998).

Grau and Folse (2007) investigated the influence of donation proximity and cause-involvement through a between-subject design. Donation proximity was manipulated by stating on the advertisement shown to participants that the company would make a donation to either local or national skin cancer research. Consumers were found to be more favourable towards local compared to national incentives for donations. Two theories that have been used to explain the effect of proximal distance are signalling theory and social impact theory (Grau & Folse, 2007). Signalling theory proposes the idea that cues can provide tangible information for the customers to be able to evaluate otherwise unobservable items (Spence, 1974 as cited in Grau & Folse, 2007). For donors of non-profit charities, the impact on the local community through a financial donation signals a more tangible offer (Grau & Folse, 2007). Social impact theory suggests that responses to social influence and conformity are influenced by the proximity to the physical source (Latané, 1981; Latané & Bourgeois, 2001). Thus, the social influence to donate to a charity is influenced by the donors' proximity to the source, which can lead to in-group/out-group bias.

2.4.1 In-Group/Out-Group Bias

Costello and Hodson (2010) found that people are more empathetic towards those who are more similar compared to those more dissimilar and provide more help to those of the same race. The categorisation of out-group and in-group is often an automatic process (Winterich et al., 2009). With those physically distant, the comparison can be drawn to them being an out-group member compared to those proximally close, who are often classified as in-group members. Past research has used people from other countries, regions, religions and ethnicities as examples of out-group members (Boccato, Cortes, Demoulin, & Leyens, 2007; Flippen, Hornstein, Siegal, & Weitzman, 1996; Nilsson et al., 2016; Reed & Aquine, 2003).

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Winterich et al. (2009) found that moral intensity increases when a person is perceived as an in-group member, as they see more of themselves in that person through their shared similarities and, as such, have increased feelings of closeness and responsibility towards the person (Aron, Aron, & Smollan, 1992; Levine, Prosser, Evans, & Reicher, 2005). Batson et al. (1997) also found an increase in helping behaviour towards those who were more similar, and that this help was more unconditional than those dissimilar to them, who would be perceived as out-group members. Tajfel and Turner (1979) argued that people's social belongingness is derived from their identity in their in-group, thus motivating them to favour their own group over other groups. Previous research has shown that there is bias towards in-group members over out-group members, in that people are more likely to help those in their in-group (Coliazzi, Williams, & Kayson, 1984; Hornstein, 1978; Levine et al., 2005; Sargeant, 1999; Turner, Hogg, Oakes, Reicher, & Wetherell, 1987).

Past research has highlighted that donations are more likely to be given to those who are regarded as an in-group member over those who are considered an out-group member (Dovidio, 1984; Flippen et al., 1996; Platow et al., 1999; Winterich et al., 2009). Sargeant (1999) added that donors may prefer to focus their giving towards charities that are relevant to them personally, or to the society or group to which they belong. With those physically far away, it also encompasses different cognitive, cultural, and physical aspects to themselves. When there is a high level of moral regard, the expanse of concern for others extends beyond the in-group to the out-group (Reed & Aquino, 2003) This is a general higher regard for the efforts taken to help those in their out-group and considers the welfare of the out-group members to be just as important as in-group members (Reed & Aquino, 2003). Therefore, non-profit charities that act for those who have close proximal distance to the donor should show increased moral intensity through an increase in donation intention. When members of an out-group are individualised, the bounds of the out-group effect are lessened, and, as Nilsson et al. (2016) found, correlates positively with donations to out-group members.

Levine et al. (2005) suggested that shared membership increases the likelihood of intervention among strangers. Furthermore, Levine et al. (2005) shifted the question from the effect of group membership to what constitutes the formation and defining factors of this membership. Enhancing group salience affects the individual's self-concept, which results in in-group bias as they maximise the distinction between in-group and out-group members in order to preserve their self-concept, which has been formed though the group identity (Flippen et al., 1996).

2.4.2   Infrahumanisation

Leyens et al. (2000) argued that a group will accentuate differences between them and the out-group, in particular the very essence of the group, and human nature of the members. Reed and Aquino (2003) ascribed this as a way of maintaining one's self-esteem through building up the in-group and putting down the out-group, leading to an element of superiority to the in-group members (Leyens et al., 2000). Past research has highlighted that this can be reinforced through selective bias that favours the in-group and differences that favour the out-group are dismissed, causing the out-group to be viewed as inferior (Brewer & Kramer, 1985; Devine, 1989; Mikulincer & Shaver, 2001; Reed & Aquino, 2003). This can lead to the process of infrahumanisation, whereby members of an out-group are seen as less "human", and members of an in-group are characterised as having more humanity (Boccato et al., 2007; Reed & Aquino, 2003). There are many characteristics that capture the essence of human nature, including language, intelligence and particular emotions (Leyens et al., 2000). Gosling and John (1999) found that personality traits that required greater cognitive abilities, such as conscientiousness and openness, were considered to be uniquely human.

Infrahumanisation portrays out-group members with less capacity to feel the full range emotions attributed to humans. Leyens et al., (2000) showed secondary emotions in particular to be considered as elements that are distinct to human nature, and, therefore, more likely to be attributed to in-group members. Demoulin et al (2004) discussed the attribution of primary and secondary emotions to humans and animals, showing that participants would more readily associate secondary emotion to humans as they were more "uniquely human". Primary emotions, however, were universally attributed to both humans and animals, further emphasising the infrahumanisation effect. Leyens et al. (2000, 2001) explored primary and secondary emotional attribution between in-group and out-group members, and, as consistent with Demoulin, et al. (2004), found fewer secondary emotions were attributed to out-group members. Boccato et al. (2007) went on to study the reaction times for emotional attribution of both primary and secondary emotions for in-group and out-group members. It was found that secondary emotions such as hope, pride, greed or shame were more readily attributed to in-group members, whereas there was no difference in the attribution of primary emotions. Furthermore, in the manipulation checks for the study, the secondary emotions were linked to being more distinctly human than primary emotions. This difference in emotional attribution for in-group members has been found to be independent of inter-group conflict and group status (Boccato et al., 2007). Furthermore, Cuddy, Rock, and Norton (2007) found that the lower

attribution of secondary emotions, emotions that are considered uniquely human, has been associated with lower levels of helping for victims of an out-group. Rohmann et al. (2009) outlined a more subtle form of discrimination: the over attribution of primary emotions to in-group members. As primary emotions are regarded as "more human", this portrays members of the in-group as more human than out-group members (Rohmann et al., 2009).

This is important for international charities with far proximal distance as they try to gain help for people who may be considered as part of their out-group. Cuddy et al. (2007) found that, when members of an out-group were individualised, the infrahumanisation lost its effect. This personalisation was seen to be humanising the individual, increasing levels of empathy and helping behaviour (Batson, Chang, Orr, & Rowland, 2002; Cuddy et al., 2007). Schiffman et al. (2001) demonstrated how charities can use celebrities as a means to personalise the cause. By linking the donor to the donee through a known intermediary, the cause appears more personally relevant to the donor. This personalisation draws on the charities' attempt to make the proximal distance seem smaller to the donor and, thus, increasing their motivation to donate (Schiffman et al., 2001). Schiffman et al. (2001) portrayed charities' use of personalisation as a means to reduce the proximal distance and increase motivation to donate. Charities do this is through humanising the people the charity is helping.

2.5   Humanisation

Humanisation is used to mitigate the effects of infrahumanisation through the personalisation of an individual and highlighting the humanness of a person through the use of photographs, information and stories. By humanising an appeal, it generates a stronger connection and sense of relationship between the donor and the beneficiary (Yousaf & Xiucheng, 2018). Sargeant (1999) found this increased the level of compliance with that appeal. Photographs are often used in advertising for non-profit charities as they have shown to elicit greater levels of sympathy and personalisation (Small & Verrochi, 2009), which, as stated in Section 2.4.2, humanises the victims and increases motivation to donate (Schiffman et al., 2001).

2.5.1   Distinction from Anthropomorphism

In marketing, the process of humanising is also described by some authors as the anthropomorphism of a brand; attributing human-like characteristics to increase their connection on an emotional level and put them in constant communication with the brand (Gouda, 2016; Waytz, Epley, & Cacioppo, 2010). The two concepts of anthropomorphism and

humanisation hold many similarities, and, in some literature, appear to be interchangeable, particularly when both concepts refer to the same inverse of dehumanisation (Waytz et al., 2010). However, it is important to distinguish the differences. To humanise is to "give (something) a human character" (Humanize, 2018) whereas, anthropomorphism is "the attribution of human characteristics or behaviour to a god, animal, or object." (Anthropomorphism, 2018).

Stinnett, Hardy, and Waters, (2013) examined how individuals anthropomorphise non-profit organisations. The perception of the human version of a non-profit organisation was explored as well as the similarities of the participant to their humanised version. Those who identified more with their humanised perception of the organisation were more likely to donate to that non-profit organisation (Stinnett, Hardy, & Waters, 2013). Humanisation has also been studied and implemented in hospitals to improve the relationship between the health professionals and their patients (Nogueira-Martins, Bersusa, & Siqueira, 2010; Umenai et al., 2001).

Identity salience is shown to be a mediator in exchanges with significant social benefits for an individual (Arnett, German, & Hunt, 2003). A way of increasing the salience of the 'donors' organisational-related identity' (Arnett et al. 2003, p. 102) is to humanise or portray human characteristics in the advertising for an organisation (Waytz et al., 2010). The organisation's brand personality (Fournier, 2009), alongside brand awareness, has favourable impacts on an individual donors' self-concept. This has been shown to have a significant influence on an individual's giving intention (Hou et al., 2009).

2.5.2 Dehumanisation

Dehumanisation is the process where an individual or group of people is seen as less than human (Costello & Hodson, 2010). Dehumanisation is intrinsic to in-group/out-group bias and infrahumanisation (Section 2.4.1 and Section 2.4.2). Dehumanisation is also seen as the process of ascribing a person to that of an animal or insect with such words being used as "infestation" (Hamby, 2018). Bleiker et al. (2013) showed a form of dehumanisation in the portrayal of refugees in Australia, claiming that the absence of images, which would humanise the refugees, dehumanises them. The effects of this portray the refugees as less deserving of help and compassion as they are denoted as out-group members (Section 2.4.1) and, consequently, are less likely to receive the help they require (Costello & Hodson, 2010).

A study by Sainz, Martínez, Rodríguez-Bailón, and Moya (2019) compared the portrayal of those belonging to a high socioeconomic status group as mechanised, unemotional and unconcerned for the needs of others to a group whereby they are humanised and seen as ambitious as opposed to corrupt, and, when the group was humanised, it led to less support for the redistribution of their wealth.

2.5.3   *Identifiable Victim Effect*

Bleiker et al. (2013) looked at the visual dehumanisation of refugees through their media coverage in Australia. Slovic (2007) and Bleiker et al. (2013) argued that identifying and portraying individual victims is essential for empathy and a willingness to act for those who are suffering. Specifically, Bleiker et al. (2013) found that close-up photographs of the victims, where the face was clearly seen, evoked greater levels of empathy among female participants. Kogut and Ritov (2005a) also found donations to a sick individual were higher than for a group of sick children, where the total amount needed was the same in both cases. Past research has established that a single identifiable victim brings more donations and enacts more prosocial behaviour than help wanted for the masses, particularly when pictures and other information are provided (Nisbett & Ross, 1980; Small & Loewenstein, 2003; Small & Verrochi, 2009). Small and Verrochi (2009) found that emotion contagion, as described in Section 2.6.1, is a mediator for the identifiable victim effect. Furthermore, they found that, when further information was provided surrounding the circumstances of the victim, in their study, the circumstances of a child's illness, greater levels of sympathy were shown for the victim (Small & Verrochi, 2009). Greater levels of sympathy can also be induced through portraying a sad facial expression in an advertisement (Small & Verrochi, 2009).

2.6   Emotion Shown Through Facial Expression

Facial expressions influence the perceptions of others as understanding is assumed as to the meaning behind the expression that is portrayed (Russell & Fernández Dols, 1997). As Young and Ellis (1998) explained, the facial expression which indicates a temporary state of being may extend to be perceived as the persons' general state of being. For example, someone who is smiling may be ascribed as a happy person (Young & Ellis, 1998). The emotions evoked from the expression portrayed in an advertisement can be negative or positive (Shaver, Schwartz, Kirson, & O'Connor, (1987). Both negative and positive temporary states are conducive to helping behaviour. Baumann, Cialdini, and Kenrick (1981) attributed this to the negative state relief model, whereby the negative state of being induces helping behaviour

through the drive to reduce their negative feelings through altruistic behaviour, such as donating to a charity (Allred & Amos, 2018; Merchant, et al., 2010). Bagozzi and Moore (1994) supported the positive relationship between negative emotions, empathy and helping behaviours. Negative emotions can be mitigated by pursuing positive emotions that are connoted with giving and helping others. As discussed by Shanahan et al. (2012), state of being and emotional response affect attitudes towards the advertisement, which has a positive relationship with giving intention (Ranganathan & Henley 2008). Allred and Amos (2018) found that images of disgust, while invoking higher levels of empathy, showed lower levels of donation intention. Thus showing that there are bounds to this effect, if the image evokes extreme emotion through the use of imagery.

2.6.1   Emotion Contagion

Small and Verrochi (2009) proposed that emotions displayed in advertising can be "caught" by the viewer. As such, happy facial expressions elicit or encourage happy emotions in the viewer and a sad facial expression elicits or increases sad emotions in the viewer. Howard and Gengler (2001) explained that people mimic smiles, which increases happiness and can result in attitudinal bias in encouraging more positive attitudes. Kulczynski, Ilicic, and Baxter, (2016) also found that consumers felt more pleasant when the advertisement pictured a smiling facial expression. Small and Verrochi (2009) went on to explain that, when a person catches these feelings, they are aligning themselves with the person and their situation. Therefore, when a person is depicted with a sad facial expression in an advertisement for a non-profit charity appeal, it results in greater levels of sympathy for the victim and encourages prosocial behaviour. However, with sufficient motivation and opportunity, further information presented about the charity or beneficiary may override this initial emotional response and engage a more deliberative line of thinking regarding their response to the advertisement (Small & Verrochi, 2009). This deeper level of engagement lessens the impact of emotion as a determinant of sympathy (Small and Verrochi, 2009), which has impact for donor's intention to donate (Kim, 2014; Sargeant, 1999).

2.6.2   Psychological Involvement

Cao and Jia, (2017) found that participants who had higher levels of psychological involvement had increased intentions to donate when the facial expression in the advertisement portrayed a happy child. Psychological involvement occurs when there is a perceived connection with an entity or activity based on personal values (Cao & Jia, 2017; Sato, Jordan,

& Frank, 2018). The psychological involvement can relate back to humanisation, which creates higher levels of psychological involvement, as explained in Section 2.3.1. The effects of psychological involvement, however, were moderated by the level of perceived efficacy of the donation (Cao & Jai, 2017). Perceived response efficacy in this context is the perception that a donor's contribution will be used well and make a difference to those in need (Cao & Jia, 2017). As mentioned earlier in Section 2.1, individuals must be convinced that their contribution can make a difference and is worthwhile (Manrai & Gardner, 1992). Cao and Jai's (2017) study was unclear as to whether this effect that was shown in childhood cancer would extend to other areas; as such, this study will test to see if the effect remains in a context of childhood poverty. Furthermore, they used a charity that was highly visible and well-known, and their findings were not generalisable to less well-known charities (Cao & Jia, 2017).

2.7   Religiosity

Religiosity is an important factor of donation intention towards non-profit organisations that has been explored by a number of researchers over the years and continues to be a topic of interest (Allred & Amos, 2018; Bekkers & Wiepking, 2010; Cornwall, Albrecht, Cunningham, & Pitcher, 1986; Hoge & Yang, 1994; Jewell & Wutich, 2011; Kashif et al., 2015; Nilsson, et al. 2016; Ranganathan & Henley 2008; Wilhelm, Rooney, & Tempel, 2007; Wilson, & Janoski 1995). Past research has included religiosity as a covariate due to the strong correlation with giving behaviour (Allred & Amos, 2018; Webb et al., 2000; Vitell & Paolillo, 2003).

Charity is a part of many religions, including Christians, Muslims, Buddhists, and Hindus (Ranganathan & Henley, 2008), and has been linked with increased prosocial behaviour such as donations, volunteering and other positive helping behaviours. As Kashif et al. (2015) said, 'religion helps in developing a path to helping others' (p.91). Singh and Singh (2001) accredited religiosity to inspiring a genuine desire to help those in need. Religiosity is seen as a multidimensional, differentiating the cognitive, affective and behavioural aspects of religion (Cornwall et al., 1986). The cognitive aspect includes the dimension in relation to head knowledge, affective is aspects in which they are felt, and behavioural includes giving, prayer, reading scripture and attending religious services (Cornwall et al., 1986).

Jewell and Wutich (2011) explored religiosity and generosity regarding giving of the scarce resource of water in Villa Israel. Drawing on data from an ethnographic study and economic experiments, it was found that higher levels of religiosity were correlated with more generous behaviour and respondents often referred to God and the Bible for their explanation of giving away a scarce resource. Furthermore, Regnerus, Smith, and Sikkink (1998) analysed

data from the 1996 Religious Identity and Influence Survey and found that those who held religious beliefs gave more money for charitable causes than those who considered themselves nonreligious.

Furthermore, the increased attendance at church and the level of importance an individual ascribed to their religious beliefs, the greater the level of giving. Nilsson et al. (2016) also found that those who exhibit high levels of behavioural religiosity (praying, reading scriptures and attending religious services) had a higher tendency to engage in prosocial activities, including donating to charities. A church attendee was found to be more altruistic than a non-church attendee (Smith, Fabricatore, & Peyrot, 1999; Wilson & Janoski, 1995); however, the level of attendance that, therefore, constituted a church attendee was not accounted for. Ranganathan and Henley (2008) found the frequency of attendance at religious services was an important measure for the level of religiosity. Hoge and Yang (1994) found the strongest predictor was the positive relationship between church attendance and giving. Higher-income groups also gave a smaller percentage of their income to the congregation (Hoge & Yang, 1994). Wilhelm et al. (2007) ascribed this to be due to the internalisation of group norms when attendance is higher. However, Wilson and Janoski (1995) found the relationship between church attendance and volunteering non-significant. As church attendance can vary from once a year at Christmas to multiple times a week, it is important to define what is considered a church attendee. It is noted that prosocial behaviour is by no means restricted to those who are religious and those who are considered secular can and do exhibit prosocial behaviours (Obadia, Wood, & Wood, 2011). Ranganathan and Henley (2008) found that religiosity has an indirect effect on attitudes towards the advertisement and attitudes towards helping others.

Conversely, while Hoge and Yang (1994) held the position that, while religiosity elicits giving, they also claimed that the donation is usually directed at the local congregation, and not to a charitable cause. Although Brooks (2007) and Norenzayan et al. (2013) indicated that donations are made to a range of secular and non-secular charities, Wilhelm et al. (2007) theorised the level of giving to non-secular charities as one of the factors contributing to a decrease in donations to individual religions congregations. This highlights the church congregation as an interesting population to study for donation intention towards charitable causes.

2.8   Chapter Summary

This chapter provided an overview of the theoretical bases for donation intention, including road map of egoistic motivation and altruistic motivation. Key factors include

empathy, guilt and attitudes towards the charity. Donation intention was established as a predictor for actual donation to a charity. Proximal distance was linked to the bias towards helping in-group members more than out-group members, the extreme of this is seen in infrahumanisation whereby out-group members are seen as less human. Ways of mitigating this effect were presented through individualisation and personalisation of out-group members, which can be enacted through humanisation. A distinction from anthropomorphism was made. Identifiable victim effect and catching the feelings portrayed though the facial expression portrayed in the advertisement were discussed. Finally, the close relationship between religiosity and generosity was presented and the implications for this were discussed.

3   Hypotheses

This study contributes to current literature and research through the combination of emotion, humanisation and proximal distance in the context of non-profit charities in New Zealand and America. Emotion, humanisation and proximal distance have been studied to varying levels, but not with current donors of non-profit organisations and not combined in a between-subject factorial design. This study seeks to bridge that gap. The additional comparison between levels of religiosity in terms of their donation intention will provide a valuable addition to the study. Drawing on past literature, the following hypotheses are proposed.

3.1   Hypothesis One: Humanisation and Donation Intention

By identifying and humanising an individual through the use of photographs and information about the beneficiary, greater levels of prosocial behaviour are enacted (Kogut & Ritov, 2005a; Nisbett and Ross, 1980; Small & Loewenstein, 2003; Small & Verrochi, 2009). Humanisation increases psychological involvement and the level of out-group bias heightened by dehumanisation decreases, as does the perception that the person or group of people is less deserving of help and compassion (Costello & Hodson, 2010). As those who are humanised elicit greater levels of sympathy, donations and willingness to act towards their cause (Bleiker et al., 2013; Slovic, 2007), the following hypothesis is proposed.

Hypothesis One: Advertising for non-profit charities with high humanisation will lead to an increase in attitude towards the advertisement, attitude towards the charity, intentions to donate and willingness to recommend the charity to a friend.

3.2   Hypothesis Two: Proximal Distance and Donation Intention

Batson et al. (1997) found an increase in helping behaviour towards those who were more similar. Previous research has shown that there is bias towards in-group members over out-group members, in that people are more likely to help those in their in-group (Coliazzi et al., 1984; Hornstein, 1978; Levine et al., 2005; Sargeant, 1999; Turner et al., 1987). Donations are also more likely to be given to those who are regarded as an in-group member over those who are considered an out-group member (Dovidio 1984; Flippen et al., 1996; Platow et al., 1999; Winterich et al., 2009). In-group membership has been often classified by similarities in characteristics such as ethnicity or proximity. Davis et al. (1998) highlighted that proximity heightens moral intensity and that, through personal attachment, which is increased by close proximity, feelings of moral obligation increase. As such, the following hypothesis is proposed.

Hypothesis Two: Advertising for non-profit charities with low proximal distance will lead to an increase in attitude towards the advertisement, attitude towards the charity, intentions to donate and willingness to recommend the charity to a friend.

3.3 Hypothesis Three: Facial Expression Portrayed and Donation Intention

When a person is depicted with a sad facial expression in an advertisement, it results in greater levels of sympathy for the victim and encourages prosocial behaviour (Small & Verrochi, 2009). This is attributed to the negative state relief model whereby the negative state of being induces helping behaviour through the drive to reduce their negative feelings through altruistic behaviour, such as donating to a charity (Allred & Amos, 2018; Bagozzi & Moore, 1994; Baumann et al., 1981; Merchant et al., 2010). Furthermore, as discussed by Shanahan et al. (2012), state of being and emotional response affect attitudes towards the advertisement, which have a positive relationship with giving intention (Ranganathan & Henley 2008); therefore, the following hypothesis is proposed.

Hypothesis Three: Advertising for non-profit charities with a sad facial expression will lead to an increase in attitude towards the advertisement, attitude towards the charity, intentions to donate and willingness to recommend the charity to a friend.

3.4 Hypothesis Four: Religiosity and Donation Intention

Religiosity has been linked with increased prosocial behaviour, including donations and volunteer time (Regnerus et al., 1998). Nilsson et al. (2016) found that those who exhibit high levels of behavioural religiosity (praying, reading scriptures and attending religious services) had a higher tendency to engage in prosocial activities, including donating to charities. A church attendee was also found to be more altruistic than a non-church attendee (Smith et al. 1999; Wilson & Janoski, 1995). Therefore, the following hypothesis is proposed.

Hypothesis Four: Those with higher levels of religiosity will have a higher level of attitude towards the advertisement, attitude towards the charity, intentions to donate and willingness to recommend the charity to a friend than those with lower levels of religiosity.

3.5 Hypothesis Five: Current Donors and Donation Intention

With past actions indicating future intentions (Conner & Armitage, 1998; Conner et al., 1999; Norman & Smith, 1995), previous donations made to charities were found to be a significant predictor for future donation intention (Kashif et al., 2015; Smith & McSweeney, 2007). Mullen, Hersey, and Iverson (1987) found past actions to be strong predictors of later actions, through the theory of reasoned action. Carlsson, Johansson-Stenman, & Khanh Nam,

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(2014) suggested that pro-social preferences to donate to a charitable cause are reasonably consistent over time. Furthermore, Conner and Armitage (1998) included past behaviour and habits into the theory of planned behaviour. Therefore, those who already donate to a charity, and have shown through past behaviour and action to do so, would be strong predictors of future donations. As such, the following hypothesis is proposed.

Hypothesis Five: Those who currently donate to a non-profit charity will have a higher level of donation intention than those who do not currently donate to a non-profit charity.

4   Methodology

4.1   Introduction

This chapter presents the methodology used to test the hypotheses outlined in Chapter Three. A 2 x 2 x 3 (Proximal Distance: Far vs Close, Emotional Expression: Happy vs Sad, Humanisation: None vs Low vs High) between-subject factorial design was tested through a quantitative online survey. Proximal distance, humanisation and emotion were manipulated as independent variables to create ten unique experiment conditions. The three independent variables were manipulated to test their effects on donation intention, attitude towards the charity, attitude towards the advertisement and willingness to recommend the charity to others. A pre-test was conducted to test the online survey and to assist with the selection of the advertisement to be used. Participants were recruited through MTurk and through an email invitation to 25 New Zealand churches.

4.2   Research Design

Proximal distance is the physical distance between the donor and the recipient of the donation. For this study, proximal distance was divided into the classification of "close" (with the recipient in the same city as the donor) and "far" (with the recipient in a physically and culturally distant country). To emphasise this effect, the country chosen for the intended recipient was from a third world country and the donor or participant from a first world country.

Humanisation has also been seen to impact donations towards a charity through individualising the recipient to make them "more human". This study showed a photo of a potential recipient to depict low humanisation and showed a photo of the potential recipient with a short story about how the charity has helped this individual for the high level of humanisation. There is also a condition with no humanisation which has a brief description of the charity without any individualising factors or reference to an individual donee.

For the advertisements with photos of the potential recipient, the expression and emotion portrayed, whether happy, or sad, has been seen to have an influence on empathy, sympathy and leads on to effect donation intention (Sargeant, 1999). Therefore, for conditions with a photo, the photo showed either a happy or sad facial expression.

4.3   Experiment Design

A 2x2x3, between-subjects factorial design was used to tests the effects of proximal distance (Far and Close), emotional expression (Happy and Sad) and humanisation (Low, High,

and No) on donation intention. Proximal distance, humanisation and emotion were manipulated as independent variables to create ten unique experiment conditions.

Table 4.1: Experiment Conditions

Humanisation				
Proximal distance	*No Humanisation*	*Low Humanisations*	*High Humanisation*	**Emotion**
Close	Condition 1	Condition 6	Condition 9	***Happy***
		Condition 5	Condition 10	***Sad***
Far	Condition 2	Condition 4	Condition 8	***Happy***
		Condition 3	Condition 7	***Sad***

Condition 1 (H0, PD1) No Humanisation, Close Proximal distance

Condition 2 (H0, PD2) No Humanisation, Far Proximal distance

Condition 3 (H1, PD2, S) Low Humanisation, Far Proximal distance, Sad expression

Condition 4 (H1, PD2, H) Low Humanisation, Far Proximal distance, Happy expression

Condition 5 (H1, PD1, S) Low Humanisation, Close Proximal distance, Sad expression

Condition 6 (H1, PD1, H) Low Humanisation, Close Proximal distance, Happy expression

Condition 7 (H2, PD2, S) High Humanisation, Far Proximal distance, Sad expression

Condition 8 (H2, PD2, H) High Humanisation, Far Proximal distance, Happy expression

Condition 9 (H2, PD1, H) High Humanisation, Close Proximal distance, Happy expression

Condition 10 (H2, PD1, S) High Humanisation, Close Proximal distance, Sad expression

4.4   Stimulus Development

4.4.1   Creation of Charity

The charity, *Feed Everyone*, was created for the study to ensure an equal level of brand awareness among participants. As brand awareness has been shown to have an effect on donation intention (Cheung & Chan, 2000; Hou et al., 2009), the fictitious charity was created to have no direct links to any existing charities (Ranganathan & Henley, 2008). This also ensures no bias due to past donations or previous involvement with the charity. The charity

name, *Feed Everyone*, was chosen due it not being currently linked with any known charity while also signalling the work of the charity and the general mission to "feed everyone".

People who have had personal experience in relation to a charity or situation supported by a charity are more sympathetic towards the victims and, therefore, are influenced in their level of support (Small & Verrochi, 2009). To mitigate the variation of these effects, the charity was kept broad, supporting children in poverty, a cause that is generally accepted and is less controversial as other issue-related causes (Brunel & Nelson, 2000). The use of children, as opposed to adults, was used as children are seen as a greater priority for donations than adults and elicit greater levels of sympathy due to their perceived helplessness (Allred & Amos, 2018). This is an attempt to offset the lower levels of donations that are generally given to charities that are unknown to the donor (Hou et al., 2009).

4.4.2   Justification for Using Print Advertisement

As seen in previous studies, print advertisements have commonly been used to measure donation intention for non-profit organisations (Dens, De Pelsmacker. & De Meulenaer, 2017; Ranganathan & Henley, 2008). Print advertising is a common form of advertising in the non-profit sector and allows for the stimuli to be taken in at the reader's pace, allowing for level of information processing required by the advertisement (Lee, 2000).

4.4.3   Creation of the Print Advertisement

A set of advertisements was created for the purpose of this study. Each advertisement incorporated the same information about the charity, the charity's logo, a call to action with a fictional webpage, and a tagline. Manipulations were made to this template to account for each condition. This resulted in ten advertisements with standardised backgrounds and base information, but with unique qualities according to the independent variable of the assigned condition (Appendix 8.2). The design of the advertisement was standardised to reduce confounding results (Micu & Coulter, 2012). The four different photos used in the advertisement needed to signify the variables of proximity and emotional expression. These images were sourced online through stock images.

4.4.4   Determining Levels and Manipulating Humanisation

The study proposed here uses a form of humanisation in the marketing of non-profit organisations that shows the organisation not as one characterised human, but shows the human

side of the brand through the stories and characters of those the charity is representing (Gouda, 2016). Through identifying those that the charity is helping, it is not only increasing the level of humanisation, but also identifies the donees, bringing into effect the identifiable victim effect, affecting the level of altruism shown by donors (Small & Loewenstein, 2003).

The use of imagery and storytelling has been used previously to make people more human (Merchant et al., 2010). The more you get to know a person, the more you see them as an in-group member, decreasing the level of infrahumanisation (Batson et al. 2002; Cuddy et al., 2007). Identifying victims has also been shown to humanise victims and encourage donations. Therefore, the three levels of humanisation, are, first no humanisation, where there is no reference to an individual member which the charity will be or has helped. The second level includes a photo of a child that the charity is helping, and the third level, high humanisation, shows the image of the child along with a short story on how the charity is helping the child. This includes the child's name and the situation they are currently in with their family.

4.4.5   Determining Levels and Manipulating Proximal Distance

There are four variables of proximity previously outlined in Section 2.4; social, cultural, psychological and physical. For the purposes of this study, the focus will be on the physical proximal distance, although aspects of the remaining three variables will also be present through this distinction. For example, two countries that are physically distant also have aspects of cultural, social and psychological differences between the two countries. Previous studies have used ethnicity to differentiate in-group and out-group members (a white face was used for the in-group and a black face was used for the out-group) (Boccato et al., 2007). This is also a measure of proximal distance, both physical and cultural distance between the potential donor and the victim. As such, proximity will be manipulated through the location of the recipient. Ross et al. (1992) looked at the difference between local and national causes in cause-related marketing and found no significant difference between local and national manipulations of proximity. However, Winterich et al. (2009) found higher levels of donations for a national cause than for an international cause, attributing it to the in-group, out-group effect (Cuddy et al., 2007; Kogut & Ritov, 2005a). Therefore, this study will look at the difference between the proximal distance of a local cause and an international cause to see if the greater disparity gives a more significant difference.

As such, the close proximal condition will portray the location as in the donors' own city and portray the face of a white western child. The far proximal distance will portray the location of a distant country both physically, and economically. As participants will be from first world western countries (New Zealand and America) the location of the donees in the advertisement will be from a third world African country, Botswana.

4.4.6 *Determining Levels and Manipulating Emotion Portrayed*

Previous studies have manipulated facial expression through the image portrayed in an advertisement, that of a happy-faced person or a sad-faced person (Small & Verrochi, 2009). As such, the images of the children in the advertisements will portray a child with either a happy facial expression, or a sad facial expression. Allred and Amos (2018) found that, if the image was too extreme and evoked disgust, then donation intention decreased. Therefore, when choosing the image to portray the child in the advertisement, caution will be taken to not have the image portray extreme circumstances that might evoke such emotions.

4.5 Pre-Test Focus Group

A pre-test focus group was conducted to test the online survey and to assist with the selection of the advertisement to be used. The purpose of this focus group was twofold. The first purpose was to select the background, colour scheme and pictures to be used in the final set of advertisements. The second purpose of the pre-test was to test the usability of the online survey.

Participants were enlisted through convenience sampling on social media and were given an information sheet prior to the time of the focus group (Appendix 8.1.1). Nine participants attended the pre-test focus group and completed the test survey. Participants were presented with two sets of 10 conditions represented in the advertisements, one set with a navy-blue background, and the second with a white and yellow background. Participants were asked to look thoroughly at the 20 advertisements and discuss their initial thoughts. They were then asked seven questions regarding the advertisements, including what emotions the pictures evoked, their initial impressions and thoughts on the advertisements, and what variations they were particularly drawn to, and why (the full set of questions can be found in Table 4.2). Participants were then presented with a selection of 23 images of children's faces in both colour and black and white and they voted on which image best portrayed the testing variables and were asked as to the reasoning behind their choice. This informed the final pictures used in the survey (Appendix 8.1.2).

4.5.1 Discussion on the Advertisements

In the discussion, participants commented on the background of the advertisements with a preference towards the navy-blue background. Participants commented that the navy-blue background looked more professional and, aesthetically, the navy-blue background worked well with colour photographs, and the white and yellow background with the black and white photographs. Participants expressed the importance of the facial expression of the child in the advertisement and that the black and white photographs looked sadder than those in colour. Advertisements in the high humanisation condition provided more context, but were "very wordy" compared to the other advertisements.

4.5.2 Survey Feedback

In the second section of the pre-study, the same participants completed the online survey to test the structure and flow of the survey as well as their comprehension of the questions. Participants had the opportunity to ask questions and give feedback throughout this time. Participants commented on the usability of the survey, the ease of understanding of the questions and structure of the survey. It was important to ensure the survey was easy to understand for the range of participants in the pre-test. Some participants had difficulty understanding the OCEAN scale - openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism, and required further explanation. For the proximal distance check, near and far needed to include an element of cultural distance and physical distance as well. Furthermore, the survey logic for emotional attribution needed to change as those in the no humanisation condition, where no picture was shown, still asked questions about the person shown in the advertisement. Participants were also asked if they forgot the advertisement at any point. Some participants said they found it difficult to remember towards the end of the questions on the advertisement and would have liked to have gone back to look at it again.

Table 4.2: Pre-Test Focus Group Questions

	Questions for Pre-test Focus Group
When looking at the advertisements:	1. Does the story and the picture make them seem more human? 2. Does the background of the advertisement make a significant difference in your perception of the charity and those it is helping? 3. Does the colour scheme of the advertisement make a significant difference in your perception of the charity and those it is helping? 4. What variations of the advertisement are you particularly draw to, and why? 5. Looking at the pictures in the advertisement: What emotions do they evoke? 6. Do they represent someone that is far away or close to you?
When completing the survey:	1. Do the questions make sense? 2. Are the questions easy to understand? 3. Is there anything you are unsure of?

4.5.3 Final Stimuli Development

In response to the feedback given during the pre-test focus group, the advertisements were finalised (Appendix 8.2). Minor changes were made to the wording of the questions in the survey to increase readability and ease of understanding. Definitions were added to each of the OCEAN scale items to ease understanding. The survey logic was also adjusted to increase flow and usability. A message before the advertisement was shown to encourage participants to pay careful attention to the advertisement and a timer of 45 seconds was added to the advertisement to ensure future participants pay attention to the advertisement at the start of the survey.

As gender did not show statistical significance in Small and Verrochi's (2009) study, only one gender was used throughout the set of advertisements. The final pictures portrayed either a young boy from an African country or a Western country. The sad facial expression was shown in black and white and the happy facial expression was shown in colour to emphasise the effect. Furthermore, the pre-test allowed the survey to be timed, giving a more accurate timeframe for participants in the information sheet and at the beginning of the survey.

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4.6 Questionnaire Development

4.6.1 Measures for Independent Variables

The variable of proximal distance was depicted through the wording and the ethnicity of the child in the advertisement. The cause depicted a local charity and an international charity. For the condition of close proximal distance, the advertisement showed a non-profit charity based in the local community. For the far proximal distance condition, the advertisement showed a non-profit charity based in a distant country (Botswana). The level of humanisation was portrayed through three variations; only information on the non-profit charity, information on the non-profit charity as well as a picture showing a person the charity will be helping, and the third condition, high humanisation, showing the information about the non-profit charity as well as the picture and a story about the person the charity is helping. The emotion variable was manipulated through the photo in the advertisement. The happy conditions showed a colour photo of a smiling child, while the sad condition showed a black and white photo of a child with a sad expression.

4.6.2 Measures for Dependent Variables

The dependent variables will measure the level of intention for giving through a dollar amount that the participant would donate in a hypothetical setting, the participants' attitude towards the charity, participants' attitude towards the charity and the participants' willingness to recommend the charity to a friend.

4.6.2.1 Donation Intention

The dollar amount of the donation intention will be measured through a scenario question with an open entry box for the participants to enter the dollar amount they would be willing to donate to the non-profit charity. The scenario presented to participants is as follows: 'Suppose a relative has left you $100 that they would like you to donate to a charity. From $0 to $100, how much would you donate to this charity?' As there may be different levels of disposable income among participants, the individual giving amount would represent different levels of sacrifice for everyone depending on their personal circumstances. Participants may also have varying amounts that they already donate to various charities, including tithing, and would not give to another charity. The hypothetical scenario is phrased to be equal to all participants. The donation would be a bonus to their regular giving and would not be contingent on their current situation as it has come from an external source.

Table 4.3: Donation Intention Questionnaire Items

Donation Intention (Di)	
Coding	Open-ended question
Q9_Di	$0 - $100

4.6.2.2 Recommendation

The willingness to recommend the charity to a friend will also be measured through a scenario question on a single item 5-point semantic-differential scale adapted from Coyle and Thorson (2001; see Table 4.4). The scenario presented to participants is as follows: 'Suppose a friend called you last night to get your advice in his/her search for a charity to donate to. Would you recommend him/her to donate to this charity?'

Table 4.4: Recommendation Questionnaire Items

Recommendation (R)	
Coding	Semantic-differential scale items
Q8_Ra	Absolutely/Absolutely Not

4.6.2.3 Attitude towards the Advertisement and the Charity

Attitude towards the advertisement and attitude towards the charity are both important factors in behavioural intentions (Ranganathan & Henley, 2008). Attitudes towards the charity and attitude towards the advertisement will include multiple-item measures to increase the internal reliability and validity (Ranganathan & Henley, 2008). Attitude towards the advertisement will be measured through five items on a five-point Semantic-differential scale adapted from literature (Burton & Lichtenstein, 1988; Kilbourne, 1986; see Table 4.5). Attitude towards the charity will be measured through seven items on a seven-point Likert scale adapted from Lee and Manson (1999; see Table 4.5).

Table 4.5: Attitude Questionnaire Items

Attitude towards the advertisement (Aa)	
Coding	Semantic-differential scale items
Q1_Aa	Believable/Unbelievable
Q1_Ab	Trustworthy/Untrustworthy
Q1_Ac	Persuasive/Not at all Persuasive
Q1_Ad	Convincing/Unconvincing
Q1_Ae	Informative/Uninformative

Attitude towards Charity (Ac)

Coding	Likert Items (Strongly Agree/Strongly Disagree)
Q6_ACa	I would consider donating money to this cause by supporting this charity.
Q6_ACb	It is unlikely that I would contribute to this cause by donating money to this charity. (-)
Q6_ACc	I would not commit to making regular donations to this charity. (-)
Q6_ACd	I think this is a cause that is worth supporting.
Q7_ACHa	I react favourably to this charity
Q7_ACHb	I feel positively towards this charity
Q7_ACHc	I dislike this charity (-)

4.6.3   Demographic Measures

General demographic information will also be obtained through the survey to gain a greater understanding of the sample and for further analysis with the data. The demographic information asked of participants includes age, gender, ethnicity, geographic information (urban, suburban, or rural), employment situation and household income (see Table 4.6).

Table 4.6: Demographic Questionnaire Items

Age Bracket

Coding	Multiple choice (Single answer)
Q25-(1)	18 - 24
Q25-(2)	25 - 34
Q25-(3)	35 - 44
Q25-(4)	45 - 54
Q25-(5)	55 - 64
Q25-(6)	65 - 74
Q25-(7)	75 - 84
Q25-(8)	85 or older
Q25-(9)	Prefer not to say

Gender

Coding	Multiple choice (Single answer)
Q26-(1)	Female
Q26-(2)	Male
Q26-(3)	Gender Diverse

Q26-(4)	Prefer not to say

Ethnicity – America

Coding	Multiple choice (Multiple answer)
Q27-(1)	White/Caucasian
Q27-(2)	African American
Q27-(3)	Hispanic
Q27-(4)	Asian
Q27-(5)	Pacific Islander
Q27-(6)	Other (Please state)
Q27-(7)	Prefer not to say

Ethnicity – New Zealand

Coding	Multiple choice (Multiple answer)
Q27-(1)	New Zealand European
Q27-(2)	New Zealand Maori
Q27-(3)	New Zealander of other decent
Q27-(4)	Pacific Islander
Q27-(5)	Chinese
Q27-(6)	Korean
Q27-(7)	Indian
Q27-(8)	Australian
Q27-(9)	British
Q27-(10)	South African
Q27-(11)	Other European
Q27-(12)	Other Asian
Q27-(13)	Other ethnicity (Please specify)
Q27-(14)	Prefer not to say

Employment information

Coding	Multiple choice (Multiple answer)
Q29-(1)	Employed full time
Q29-(2)	Employed part time

Q29-(3)	Homemaker / Stay-at-Home Parent
Q29-(4)	Contract worker
Q29-(5)	Causal Worker
Q29-(6)	Not working / looking for Work
Q29-(7)	Retired / Unable to work
Q29-(8)	Student
Q29-(9)	None of the above

Household income

Coding	Multiple choice (Single answer)
Q27-(1)	Under $10,000
Q27-(2)	$10,000-$19,999
Q27-(3)	$20,000-$29,999
Q27-(4)	$30,000-$39,999
Q27-(5)	$40,000-$49,999
Q27-(6)	$50,000-$59,999
Q27-(7)	$60,000-$69,999
Q27-(8)	$70,000-$79,999
Q27-(9)	$80,000-$89,999
Q27-(10)	$90,000-$99,999
Q27-(11)	$100,000-$149,999
Q27-(12)	$150,000 or more
Q27-(13)	Don't know/prefer not to say

4.6.4   Measures for Covariate Variables

Further covariate variables will measure personality attribution to the victim, emotion attribution to the victim, feelings of closeness to the victim, level of similarity with the victim, the donor's personal values, belief in a just world, attitude towards the advertisements personalisation, guilt felt if they did not donate, level of participant's altruism, and ability to donate and well as level of religiosity, cognitive, affective and behavioural. Also, past behaviour of donation to religious organisations and other charitable organisations will be measured.

4.6.4.1 Personality Attribution

Gosling and John (1999) found that personality traits that required greater cognitive abilities, such as conscientiousness and openness, were considered to be uniquely human. As an indicator of infrahumanisation, participants will be asked to attribute the personality traits, often referred to as the "Big Five", to the person in the advertisement through a five item, seven-point Likert scale adapted from Gosling and John (1999; see Table 4.7).

Table 4.7: Personality Attribution Questionnaire Items

Personality Attribution (OCEAN)	
Coding	Likert Items (Strongly Agree/Strongly Disagree)
Q5_PAa	Openness: A person's degree of intellectual curiosity, creativity, and preference for variety.
Q5_PAb	Conscientiousness: The tendency to show self-discipline, act dutifully, and aim for achievement.
Q5_PAc	Extroversion: The tendency to seek stimulation in the company of others.
Q5_PAd	Agreeableness: The tendency to be compassionate and cooperative towards others.
Q5_PAe	Neuroticism: Tendency to be more moody and emotionally unstable.

4.6.4.2 Emotion Attribution

Bagozzi and Moore (1994) and Boccato et al. (2007) have distinguished between the attribution of primary and secondary emotions as an indication to in-group and out-group referencing, with secondary emotions being more readily attributed to those in the in-group. Participants will be asked to ascribe the level of emotion the victim is capable of feeling on a seven-point Likert scale adapted from literature (Bagozzi & Moore, 1994; Boccato et al., 2007). The scale items included two positive primary emotions (love and joy), two negative primary emotions (anger and fear) two positive secondary emotions (hope and pride) and two negative secondary emotions (shame and greed) (Bagozzi & Moore, 1994; Boccato et al., 2007; see Table 4.8).

Table 4.8: Emotion Attribution Questionnaire Items

Emotion Attribution (PRIM/SEC)	
Coding	Likert Items (Strongly Agree/Strongly Disagree)
Q5a_EAa	Joy
Q5a_EAb	Anger
Q5a_EAc	Shame
Q5a_EAd	Fear
Q5a_EAe	Love
Q5a_EAf	Hope
Q5a_EAg	Pride
Q5a_EAh	Greed

4.6.4.3   Closeness and Similarity

Costello and Hodson (2010) found that people are more empathetic towards those who are more similar compared to those more dissimilar. Furthermore, Winterich et al. (2009) found that moral intensity increases when a person sees more of themselves in a person through their shared similarities and, as such, have increased feelings of closeness and responsibility towards the person (Aron, Aron, & Smollan, 1992; Levine, Prosser, Evans, & Reicher, 2005). Participants will be asked how close they feel to the person represented in the advertisement through a five-item, seven-point Likert scale adapted from Duclos and Barasch (2014; see Table 4.9). Participants will also be asked the level of similarity between themselves and the person represented in the advertisement through a four-item, five-point Likert scale adapted from Whittler and DiMeo (1991; see Table 4.9). To measure how well the participant personally related to the advertisement, a three-item, seven-point scale adapted from Dijkstra (2005) and Aguirre, Mahr, Grewal, de Ruyter, and Wetzels (2015) was used (see Table 4.9).

Table 4.9: Closeness and Similarity Questionnaire Items

Closeness (Close)	
Coding	Likert Items (Strongly Agree/Strongly Disagree)
Q5c_Ca	Overall, how close do you feel to this person? (Very Distant/Very Close)
Q5c_Cb	Overall, how easily would this person fit/blend within your inner circle (e.g. friends/family)? (Extremely Easy/Extremely Difficult)
Q5c_Cc	Overall, how likely would you be to call this person "one of your own"? (Extremely Likely/Extremely Unlikely)
Q5c_Cd	Overall, how much are you like this person? (Very Similar/Very Dissimilar)
Q5c_Ce	Overall, how likely would you get along with this person? (Extremely Likely/ Extremely Unlikely)
Similarity (Sim)	
Coding	Likert Items (Not at all similar/A very great deal similar)
Q3_PDa	Overall lifestyle
Q3_PDb	Cultural background
Q3_PDc	Dress and appearance
Q3_PDd	Basic values
Personally Relate (ID)	
Q2_Pa	I can relate to this advertisement personally.
Q2_Pb	I cannot emotionally relate to the situation of the people relying on this charity. (-)

4.6.4.4   Personal Values

Personal values have been an influencing factor on intention to donate (Hou et al., 2009; Shanahan et al., 2012; Wunderink, 2002). Bendapudi, Singh, and Bendapudi (1996) outlined two core motivations for helping behaviour; egoistic and altruistic. Participants will be asked to rate the importance they place on five egoistic personal values. The personal values (egoistic) will be rated on a seven-point Likert scale adapted from Van Doorn and Verhoef (2015; see Table 4.10). Personal values (altruistic) will be rated on a four-item, seven-point Likert scale adapted from Winterich and Zhang (2014; see Table 4.10).

Table 4.10: Personal Values and Beliefs Questionnaire Items

Personal Values – Egoistic (PV)	
Coding	Likert Items (Strongly Agree/Strongly Disagree)
Q10_PVa	Social power: control over others, dominance
Q10_PVb	Wealth: material possessions, money
Q10_PVc	Authority: the right to lead or command
Q10_PVd	Influence: having an impact on people and events
Q10_PVe	Ambitious: hard-working, ambitious, striving
Personal Values – Altruistic (Alt)	
Q13_ALa	I am concerned about those less fortunate than myself
Q13_ALb	I feel compassion towards people in need
Q13_ALc	I feel it is important to help others
Q13_ALd	I can do something for a cause that is important to me

4.6.4.5   Belief in a Just World

Belief in a just world is personal belief whereby an individual fundamentally believes that the world is just and fair (Schiffman et al., 2001). Those that hold this as a strong belief find it difficult to see injustice and, therefore, can be motivated to rectify this through responding to a call to action from a charity. Belief in a just world will be measured through a seven- item, seven-point Likert scale adapted from Reczek, Haws, and Summers (2014; see Table 4.10).

Table 4.11: Belief in a Just World Questionnaire Items

Belief in a Just World (JW)	
Coding	Likert Items (Strongly Agree/Strongly Disagree)
Q11_JWa	I feel that people get what they are entitled to have.
Q11_JWb	I feel that a person's efforts are noticed and rewarded.
Q11_JWc	I feel that people earn the rewards and punishments they get.
Q11_JWd	I feel that people who meet with misfortune have brought it on themselves.
Q11_JWe	I feel that people get what they deserve.
Q11_JWf	I feel that rewards and punishments are fairly given.
Q11_JWg	I basically feel that the world is a fair place.

4.6.4.6 Guilt

Guilt is another relating factor for an individual's donation intention (Basil et al., 2008; Bekkers & Wiepking, 2010; Hou et al., 2009; Moore al., 1985). Basil et al. (2008) found a higher predisposition for guilt led to higher donation intentions. The level of guilt participants would feel if they did not donate to the cause is measured through a three-item, seven-point Likert scale adapted from Andrews, Luo, Fang, and Aspara (2014; see Table 4.11)

Table 4.12: Guilt Questionnaire Items

Guilt (Guil)	
Coding	Likert Items (Strongly Agree/Strongly Disagree)
Q12_Ga	I would feel guilty if I did not donate to this cause
Q12_Gb	It would be a mistake to not donate to this cause
Q12_Gc	I will regret it if I do not donate to this cause

4.6.4.7 Religiosity

Religiosity has been shown to have a correlation with higher levels of giving (Ranganathan & Henley, 2008). There are three distinct aspects to religiosity, that is: cognitive, behavioural and affective. The Affective aspect of religiosity will be measured through a three-item, seven-point Likert scale adapted by Minton (2015; see Table 4.12). The Cognitive aspect of religiosity will be measured through a three-item, seven-point Likert scale adapted by Minton (2015; see Table 4.12). The Behavioural aspect of religiosity will be measured through a three-item, seven-point Ratio scale adapted by Minton (2015; see Table 4.12). Participants will also be asked to identify their religion and if they are members of a church (see Table 4.12)

Table 4.13: Religiosity Questionnaire Items

Religiosity – Affective (R A)	
Coding	Likert Items (Strongly Agree/Strongly Disagree)
Q15_RAa	God is an important influence in my life
Q15_RAb	I am willing to do whatever God wants me to do
Q15_RAc	Without religious faith, the rest of my life would not have much meaning
Religiosity – Cognitive (R C)	
Q15_RCa	The scripture for my religious affiliation is the word of God
Q15_RCb	I have no doubts that God lives and is real
Q15_RCc	There is life after death

Religiosity – Behavioural (R B)	
Coding	Ratio scale (Never, Less than once a month, Once a month, 2-3 times a month, Once a week, 2-3 times a week, Daily)
Q16_RBa	On average, how often do you attend religious services?
Q16_RBb	On average, how often do you pray?
Q16_RBc	On average, how often do you read religious scripture?
Identification of religion	
Coding	Open ended question
Q19_Ri	What is your religion?
Church membership	
Coding	Multiple choice (Single answer)
Q20_CM	Yes, No, Prefer not to say

4.6.4.8 Past Donations

As past behaviour is one of the strongest influences on donation intention (Cheung & Chan, 2000; Mittelman & Rojas-Méndez, 2018), participants will be asked to indicate past donation behaviour, including if they currently donate money to a religious organisation on a regular basis, if they currently donate money to a non-religious organisation on a regular basis, and, if so, how many charities do they regularly donate to (see Table 4.13)

Table 4.14: Past Donations Questionnaire Items

Past Donations (DonC, DonO)	
Coding	Multiple Choice (single answer)
Q21_Dp	Yes, No, Prefer not to say
Q22a_Dn	Yes, No, Prefer not to say
Q22b_Dn	1, 2, 3, 4, 5, 6, 7, 8, More than 8

4.6.5 Manipulation Checks

For the manipulation check for proximal distance participants were asked to rate three items on a five-point semantic differential scale (see Table 4.15). Multi-item measures were used to increase internal validity (Ranganathan & Henley, 2008). To check the facial expression manipulation, participants were asked to indicate the facial expression of the person in the advertisement on a sliding scale from sad (0) to happy (100) (Small & Verrochi, 2009).

Table 4.15: Manipulation Checks Questionnaire Items

Proximal distance	
Coding	Semantic-differential scale items
Q4_PDe	Physically Close/Physically Distant
Q4_PDf	Immediate/Far Away
Q4_PDg	Culturally Close/Culturally Distant
Facial Expression	
Coding	Sliding scale
Q4b_F	Sad/Happy

4.7   Experiment Procedure

4.7.1   Participant Selection

Participants were selected from two samples. The first group of participants comprised individuals over the age of 18 who are current members of a church within New Zealand. The second group of participants comprised individuals over the age of 18 from the general population. This second sample was enlisted through Mechanical Turk. The reason for selecting the two groups is to enable a comparison of results to be made between higher levels of religiosity (church members) and lower levels of religiosity (secular and non-church members), as the previous research has found that higher levels of religiosity are related to higher levels of giving to non-profit entities (Allred & Amos, 2018; Vitell & Paolillo, 2003; Webb et al., 2000). However, it has been suggested that the majority of these donations are in the form of tithing to the church they attend, and not to other non-profit entities (Hoge & Yang, 1994). Therefore, the additional comparison between levels of religiosity in terms of their donation intention will provide a valuable addition to the study.

The second sample, to act as the comparison, was recruited through Mechanical Turk. Participants in Mechanical Turk were selected due to the lower levels of religiosity and a participant bias towards no religion. These participants were chosen due to convenience and accessibility. Convenience sampling was used.

Participants in New Zealand were recruited through the pastors of 25 Chuches throughout New Zealand identified by the regional mission leader of the Canterbury Westland Baptist Association. An email was sent out to the pastors of these New Zealand churches inviting them to participate in the study. If they agreed, they were asked to pass on the

recruitment email to their church members inviting them to the study. According to central limit theorem, a minimum of 30 participants is needed per condition, to obtain a normal distribution for hypothesis testing (Adams, 2009). As there are 10 conditions, a minimum of 300 participants is required. To ensure there were enough participants per condition, the church sample was collected first, as the number of participants that would engage with the study was unknown, then the number of MTurk participants was determined to ensure there was the minimum of 30 participants per condition.

4.7.2 Ethical Considerations

This research was conducted in line with the University of Canterbury Human Ethics Committee guidelines. The research proposal was submitted to the University of Canterbury Human Ethics Committee and was approved, see Appendix 8.3. Consent was given by the Regional Mission Leader to contact the church leaders and an information sheet was sent out with the initial recruitment email, see Appendix 8.4. All participants were informed of the purpose and procedure of the study and consent was gained before participants could continue onto the survey. Participants were informed that the survey was anonymous and no directly identifying data were collected. There is a pressure for people to conform to social norms and may answer as they think they should, rather than what they truly think (Nilsson et al., 2016). To mitigate this, the survey was completely anonymous and participants were contacted indirectly to lessen the pressure from the researcher to provide the "right" answers.

4.7.3 Online Experiment

The survey was hosted through Qualtrics, an online survey platform, and distributed through an anonymous link sent in a recruitment email, for the church participants, and through Turk Prime for the MTurk participants. Participants were given an information sheet as a part of the recruitment process (Appendix 8.4). The platform of an online survey allowed participants to undertake the survey at a time that was convenient to them. Results from the pre-test showed that the survey was expected to take an average of 30 minutes to complete. This time estimate is for the New Zealand church sample, who, like the participants from the pre-test, are not professional questionnaire completers. The completion time was expected to be less for the MTurk sample due to their familiarity and efficiency in completing questionnaires. The survey consists of 33 questions, 18 single item questions and 14 multi-item questions with an average of five items per question. From the pre-tests, this was a good balance

to gain the data required to fully investigate the research aims, while not taking up an excessive amount of time. This was important for the New Zealand church group who would be volunteering their time to complete the survey.

Mechanical Turk workers were required to have a HIT approval rate above 70% and have completed a minimum of 100 approved HITS; this was to ensure a broad range of workers while maintaining the standard of participants. MTurk workers were rewarded $1 per survey and the worker verified that they had completed the survey using a unique code generated at the end of the survey that they then entered into Turk Prime (Paolacci, Chandler, & Ipeirotis, 2010). The New Zealand church sample, however, was not required to have completed surveys before. As such, this group may not be as experienced in answering surveys and may be more inclined to experience survey fatigue.

The final experiment involved displaying one of the ten advertisements to the participants followed by a series of question regarding various aspects of the advertisement, personal values of the participants and finishing with demographic questions. The sections of the survey are detailed below, and the full survey with measures is shown in Appendix 8.5. The order of the options in the questions was randomised to avoid anchoring and order effects (Au & Lau, 2015).

4.7.3.1   Section One – Consent and Eligibility

The survey opens with details on the study consistent with the information sheet. The purpose of the study and the required tasks of the participants are outlined along with the process of information storage and other ethical considerations. Participants can then choose to accept and give their consent to participate in the study by selecting the option 'I agree to participate in this research'. If participants agree, then they proceed to the next eligibility screen. If participants do not wish to participate they can select the option 'I do not agree to participate in this research'. If they select this option, they are thanked for their time and they do not progress further with the study.

Of those who agree to participate in the study, participants must be over the age of 18 to participate due to ethical considerations, if participants confirm that they are over the age of 18, they then proceed onto the next section of the survey.

4.7.3.2   Section Two – Stimulus

Before participants are shown the advertisement, they are first advised to take their time while looking at the advertisement which they will next be shown, as they will have to answer

questions regarding that advertisement. When participants click next, they are shown one of the ten advertisements, which has been randomly allocated to them. A timer of 45 seconds prevents participants progressing before the timer has finished. This is to ensure participants take their time looking at the advertisement and increase their attention towards the advertisement.

4.7.3.3   Section Three – Attitude towards Advertisement

Participants are then asked a series of nine questions regarding the advertisement that they have been shown. Participants are asked about their attitude towards the advertisement, attitude towards the advertisement's personalisation, level of proximal distance and how close they felt towards the people in the advertisement. Participants are then asked questions pertaining to their attitude towards the charity, whether they would recommend the charity to a friend, and, finally, how much money they would donate to the charity. For those allocated an advertisement that portrayed a person in the advertisement (low and high humanisation conditions), participants are also asked the extent to which they believed the person in the advertisement could experience a range of primary and secondary emotions as well as personality traits.

4.7.3.4   Section Four- Personal values

Further covariates are measured through the next section of questions on the participants' personal values. Participants are asked about the value they placed on egotistic values, the extent to which they believed in a just world, level of altruism and guilt. Participants are also asked to what extent they believe they had the financial ability to donate to charity.

4.7.3.5   Section Five – Religiosity

The first question asks if participants believed in God, if the answer 'No' or 'prefer not to say' is selected, then participants are skipped to the next section. For participants that select 'Yes' or 'Maybe', questions addressing affective, cognitive and behavioural aspects of religion are asked. The questions are kept deliberately broad and do not specify a particular religion. As such, participants are also asked to describe their religion in an open text question.

4.7.3.6   Section Six – Donation history

Participants are asked if they currently donated to any religious/non-religious non-profit organisations and have the option to select how many.

4.7.3.7   Section Seven – Demographic information

The final section of the survey asks a series of demographic questions, including age, gender, ethnicity, broad geographic information, employment situation and household income. Participants recruited through Turk Prime are also asked to provide their Mechanical Turk identification number and are given a random code to be entered into the Turk Prime survey launch page to confirm they have completed the survey.

4.8   Chapter Summary

This chapter outlined the methodology used to test the hypotheses presented in Chapter Three. The experiment design was a 2x2x3, between-subjects factorial design was used to tests the effects of proximal distance (Far and Close), emotional expression (Happy and Sad) and humanisation (Low, High, and No) on donation intention. The process of the stimulus development explained and justified the creation of the charity and the creation of the print advertisement, as well as determining the levels and manipulations for the independent variables. A pre-test focus group was conducted and informed the final stimuli and questionnaire development. Finally, the experiment procedure was described, including participant selection, ethical considerations and an outline of the seven sections in the online experiment.

5   Results

5.1   Introduction

This chapter aims to provide the statistical analysis that was conducted after the data were collected. Firstly, an overview of the sample size and composition is provided, followed by manipulation checks for proximal distance and emotion. Next, a principal component analysis and reliability test are used to assess the dimensionality and reliability of the scales and scale items. Outliers and tests for normality are presented, followed by descriptive statistics of the scales. Finally, the results from the MANCOVA and independent-sample t-tests are presented for hypothesis testing.

5.2   Sample Size and Composition

5.2.1   Sample Size

Data collection for the final experiment took place over two periods, with the two participant pools. The data collected from church members took place from the 15th of November 2018 to the 26th of February 2019. During this time, 98 respondents were recruited through the referral process outlined in Section 4.7.1. Of the 98 respondents, two respondents withdrew before viewing the advertisement, three participants withdrew in Section Three – Attitude Towards the Advertisement: Personality attribution, a further four respondents withdrew in Section Three – Attitude Towards the Advertisement: Closeness. This resulted in a total of a total of 89 respondents from this collection.

The second sample was collected on the 19th of February 2019. In a period of five hours, 250 responses were collected. One respondent was removed as all answers were central and one respondent was removed as the MTurk ID was not valid, leaving 248 respondents. This resulted in a total sample size of 337 participants.

5.2.2   Sample Composition

The sample composition was explored using descriptive statistics. The two data collections revealed a very different spread in demographics, as such, the MTurk sample and the Church samples are presented separately. A summary of the demographic information is provided in Table 5.1.

In the New Zealand church sample, there was a fairly even split between male and female participants with 55.7% of participants being female and 44.3% of participants being

male. In the MTurk sample however, there was more of a skew towards male participants with 66% of participants being male and 33.6% of participants being female. There was also one participant who identified as gender diverse in the MTurk sample. In the New Zealand church sample, 86.2% of participants identified with being New Zealand European, while 7.9% of participants identified with being British, 3.4% identified with being New Zealand Maori, and 2.2% identified with being Australian. In the MTurk sample, 76.9% of participants identified as white/Caucasian, with 11.7% of participants identifying as African American, 7.3% of participants identifying as Hispanic, 6.5% of participants identifying as Asian, 1.6% of participants identifying as Native American, and 1.2% of participants identifying as Pacific Islander. In both samples, a small percentage of participants identified with more than one ethnicity. In the MTurk sample, 41.5% of participants believed in God, 15.7% of participants maybe believed in God, and 42.7% of participants did not believe in God. In the New Zealand church sample, 97.8% of participants believed in God and 2.2% of participants maybe believed in God. The New Zealand church sample represents participants from a range of church denominations. From the New Zealand sample, 41.6% of participants identified as Baptist, 10.1% of participants identified as Anglican, 4.4% of participants identified as Evangelical, 2.2% of participants identified as Catholic, 4.4% of participants identified as other denominations and 35.9% of participants identified as Christian.

Table 5.1: Sample Demographics

Demographics

New Zealand Church Sample

American MTurk Sample

Demographic Variable	Category	Percent	Demographic Variable	Category	Percent
Age Bracket	18 - 24	11.4%	Age Bracket	18 - 24	11.3%
	25 - 34	12.5%		25 - 34	47.6%
	35 - 44	10.2%		35 - 44	21.4%
	45 - 54	22.7%		45 - 54	9.7%
	55 - 64	15.9%		55 - 64	8.9%
	65 - 74	20.5%		65 – 74	1.2%
	75 - 84	4.5%		75 - 84	0%
	85 or older	2.3%		85 or older	0%

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Gender	Female	55.7%	Gender	Female		33.6%
	Male	44.3%		Male		66.0%
	Gender Diverse	0%		Gender Diverse		0.4%
Ethnicity*	New Zealand European	86.2%	Ethnicity*	White/Caucasian		76.9%
	New Zealand Maori	3.4%		African American		11.7%
	New Zealander Other	2.2%		Hispanic		7.3%
	Australian	2.2%		Asian		6.5%
	British	7.9%		Native American		1.6%
	South African	1.1%		Pacific Islander		1.2%
	Other European	2.3%		Prefer not to say		.8%
Location	Suburban	44.3%	Location	Suburban		43.9%
	Urban	43.2%		Urban		37.4%
	Rural	12.5%		Rural		18.7%
Employment*	Employed full time	36.0%	Employment*	Employed full time		69.4%
	Employed part time	27.0%		Employed part time		12.9%
	Homemaker/Stay-at-home parent	2.2%		Homemaker/ Stay-at-home parent		1.6%
	Contract worker	6.7%		Contract worker		4.0%
	Not working/ looking for work	1.1%		Not working/ looking for work		3.6%
	Retired / Unable to work	21.3%		Retired / Unable to work		2.4%
	Casual worker	1.1%		Casual worker		2.8%
	Student	7.8%		Student		4.0%
	Other	2.2%		Other		2.0%
Household Income (NZD)	Under $10,000	1.1%	Household Income (USD)	Under $10,000		2.8%
	$10,000-$19,999	4.5%		$10,000-$19,999		11.3%
	$20,000-$29,999	3.4%		$20,000-$29,999		14.1%
	$30,000-$39,999	12.4%		$30,000-$39,999		11.7%
	$40,000-$49,999	9.0%		$40,000-$49,999		13.7%
	$50,000-$59,999	11.2%		$50,000-$59,999		12.9%

	$60,000-$69,999	7.9%		$60,000-$69,999	6.9%
	$70,000-$79,999	5.6%		$70,000-$79,999	6.5%
	$80,000-$89,999	6.7%		$80,000-$89,999	2.8%
	$90,000-$99,999	5.6%		$90,000-$99,999	3.6%
	$100,000-$149,999	11.2%		$100,000-$149,999	6.5%
	$150,000 or more	5.6%		$150,000 or more	5.6%
	Don't know/prefer not to say	14.6%		Don't know/prefer not to say	1.6%
Belief in God	Yes	97.8%	Belief in God	Yes	41.5%
	Maybe	2.2%		Maybe	15.7%
	No	0%		No	42.7%

*Total percentage does not add to 100% as some participants identified with more than one category.

5.3   Re-Coding

Variables were re-coded and combined. The negatively worded questions were re-coded $1 = 7$, $2 = 6$, $3 = 5$, $4 = 4$, $5 = 3$, $6 = 2$, and $7 = 1$. The variables of employment, ethnicity and gender were combined into one variable. As participants could select more than one ethnicity, there were up to three ethnicity groups for each participant pool. The two data sets were coded for their source; 0 = church participants, 1 = MTurk participants, to allow for comparison between the two samples. Once the variables had been correctly coded and the two data sets combined, then the scales were tested for dimensionality and reliability. Manipulation checks for the independent variables were also conducted.

5.4   Principal Component Analysis and Reliability Testing

The scales were tested for dimensionality and reliability using principal component analysis and Cronbach's alpha. The results of the factor analysis are followed by the results of the subsequent reliability analysis. Following the principal component analysis, all scales were tested for internal reliability using Cronbach's alpha procedure. Scale items that showed low reliability (< 0.7) were removed and the analysis run again. The scale that was of concern was OCEAN personality attribution ($\alpha = 0.59$). A summary of all the items that were removed through the dimensionality and reliability testing is shown in Table 5.6.

5.4.1   Attitude towards the Advertisement

The principal component analysis revealed that all items loaded onto a single factor. The five-item scale explained 73.7% of variance. According to previous authors, the Attitude

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towards the Advertisement (Cognitive) has ranging internal consistency, with a rage of Cronbach's alpha coefficient reported of from 0.53 (Petorshius & Crocker, 1989) to 0.91 (Peterson, Wilson, & Brown, 1992). This is, in part, due to the range of potential items included in the scale. In the current study, the Cronbach's alpha coefficient was 0.91.

5.4.2   Attitude towards the Charity

Analysis revealed *I dislike this charity (-)* showed a low communalities score of 0.245, as such, the item was removed and the analysis run again. The subsequent analysis showed the remaining items loaded onto two factors. The six-item scale explained 82.02% of the variance. This scale was adapted from the previous scale; Attitude towards the Brand in the Advertisement. According to Lee and Manson (1999), Attitude towards the Brand in the Advertisement Scale has good internal consistency, with a Cronbach's alpha coefficient reported of 0.92. In the current study, the Cronbach's alpha coefficient of the combined scale was 0.88.

5.4.3   Personality Attribution: OCEAN

The principal component analysis revealed that four of the items loaded onto one factor, and one item loaded onto a second factor. Altogether, the five-item scale explained 72.48% of variance. According to Pimentel and Donnelly (2008), the OCEAN Scale has good internal consistency, with a Cronbach's alpha coefficient reported of 0.83. In the current study, the Cronbach' alpha coefficient of the four items was 0.80.

5.4.4   Emotion Attribution

The analysis showed the items loaded evenly onto two factors, these were split into positive and negative emotions. Altogether, the eight-item scale explained 73.88% of the variance. The Cronbach's alpha coefficient for this scale was 0.88.

5.4.5   Guilt

The principal component analysis revealed that all items loaded onto a single factor. The three-item scale explained 84.14% of variance. According to Andrews, Luo, Fang, and Aspara (2014), the Guilt Scale has good internal consistency, with a Cronbach's alpha coefficient reported of 0.93. In the current study, the Cronbach's alpha coefficient of the adapted scale was 0.91.

5.4.6   Religiosity – Cognitive and Affective

As the behavioural scale items for religiosity showed negative values in the component matrix, this was kept separate from cognitive and affective. The principal component analysis revealed that all items from the cognitive and affective scale loaded onto a single factor. The six-item scale explained 76.38% of variance. According to Minton (2015), the Religiosity (Affective) Scale and Religiosity (Cognitive) have good internal consistency, with an average Cronbach's alpha coefficient reported of 0.98 and 0.95, respectively. In the current study, the Cronbach's alpha coefficient of the combined scales was 0.94.

5.4.7   Religiosity – Behavioural

Analysis revealed that all items from the behavioural scale loaded onto a single factor. The three-item scale explained 80.18% of variance. According to Minton (2015), the Religiosity (Behavioural) Scale has good internal consistency, with an average Cronbach's alpha coefficient reported of 0.89. In the current study, the Cronbach's alpha coefficient was 0.87.

5.4.8   Altruism

The principal component analysis revealed that all items loaded onto a single factor. The four-item scale explained 76.13% of variance. According to Winterich and Zhang (2014), the Altruism – Concern for the Needy Scale has good internal consistency, with a Cronbach's alpha coefficient reported of 0.91. In the current study, the Cronbach's alpha coefficient was 0.89.

5.4.9   Belief in a Just World

The principal component analysis revealed that all items loaded onto a single factor. The seven-item scale explained 76.82% of variance. According to Reczek, Haws, and Summers (2014), the Belief in a Just World Scale has good internal consistency, with a Cronbach's alpha coefficient reported of 0.82. In the current study, the Cronbach's alpha coefficient was 0.95.

5.4.10 Personal Values – Egoistic

Analysis revealed *Wealth* and *Ambition* showed a low communalities score of 0.372 and 0.303, respectively. As this score was below 0.5, the items were removed, and the analysis

run again. The subsequent analysis showed the remaining three items loaded onto one factor. The three-item scale explained 68.20% of the variance. According to Van Doorn and Verhoef (2015), the Personal Values (Egoistic) has good internal consistency, with a Cronbach's alpha coefficient reported of 0.76. In the current study, the Cronbach's alpha coefficient was 0.77.

5.4.11 Homophily – Closeness

Analysis revealed *Overall – how close do you feel to this person* showed a low communalities score of 0.273, as such, the item was removed and the analysis run again. The subsequent analysis showed the remaining four items all loaded onto one factor. The four-item scale explained 60.38% of the variance. According to Duclos and Barasch, (2014), the Homophily – Closeness Scale has good internal consistency, with a Cronbach's alpha coefficient reported of 0.91. In the current study, the Cronbach's alpha coefficient was 0.78

5.4.12 Personalisation

The principal component analysis revealed a low communalities score of 0.448 for *I cannot relate to the advertisement;* therefore, the item was removed and the analysis run again. The remaining two factors loaded onto one factor, explaining 79.53% of the variance. According to Aguirre, Mahr, Grewal, de Ruyter and Wetzels (2015), the Attitude towards the ad's personalisation has good internal consistency, with a Cronbach' alpha coefficient reported of 0.93. In the current study, the Cronbach's alpha coefficient was 0.74.

5.4.13 Similarity

Analysis revealed *Similarities – Basic Values* showed a low communalities score of 0.465, as this was below 0.5, the item was removed and the analysis run again. The subsequent analysis showed the three items loaded onto one factor. The three-item scale explained 78.45% of the variance. According to Whittler and DiMeo (1991), the Attitude towards the Spokesperson (Similarity) Scale has good internal consistency, with a Cronbach' alpha coefficient reported of 0.86. In the current study, the Cronbach's alpha coefficient was 0.84.

5.4.14 Proximal Distance Check

The principal component analysis revealed that all items loaded onto a single factor. The three-item scale explained 87.59% of variance. This scale was created for this study and so does not have a previous Cronbach' alpha to refer to. However, in the current study, the

Proximal Distance Check Scale has good internal consistency, with a Cronbach's alpha coefficient of 0.93.

Table 5.2: Removed Scale Items

Scale item	Communality score	Cronbach's alpha of scale with item	Cronbach's alpha of scale if item deleted
Wealth	0.372		
Ambition	0.303		
Overall – how close do you feel to this person	0.273		
I cannot relate to the advertisement	0.448		
Similarities – Basic Values	0.465		
Neuroticism		α = 0.59	α = 0.80

Table 5.3: Summary of Principal Component Analysis and Reliability Analysis.

Scale	Variance explained	Cronbach's Alpha	Number of items
Attitude towards the advertisement	73.7%	0.91	5
Attitude towards the charity	82.02%	0.88	6
OCEAN without N	72.48%	0.80	4
Emotion attribution	73.88%	0.88	8
Guilt	84.14%	0.91	3

Religiosity – Cognitive and Affective	76.38%	0.94	6
Religiosity – Behavioural	80.18%	0.87	3
Altruism	76.13%	0.89	4
Belief in a just world	76.82%	0.95	7
Personal values – Egoistic	68.20%	0.77	3
Homophily – Closeness without feel close	60.38%	0.78	4
Personalisation – Social Identity Salience	79.53%	0.74	2
Similarity	78.45%	0.84	3
Proximal distance check	87.59%	0.93	3

5.5   Manipulation Checks

5.5.1   *Proximal Distance*

A chi-square test for independence was used for manipulation checks. This showed that the close proximal distance and the far proximal distance manipulations were significantly different, at 0.05 significance level (Table 5.3).

*Table 5.4: Proximal Distance * Proximal Distance Check Cross-tabulation*

		Proximal Distance Check					
		Close	2	3	4	Far	Total
Proximal Distance	Close	35	47	57	22	9	170
	Far	2	6	16	37	106	167
Total (Count)		37	53	73	59	115	337

Table 5.5: Chi-Square Tests - Proximal Distance

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	169.795[a]	4	.000
Likelihood Ratio	196.310	4	.000
Linear-by-Linear Association	156.478	1	.000
N of Valid Cases	337		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 18.34.

5.5.2 Emotion

A chi-square test for independence was used for the manipulation check for emotion. This showed that the sad facial expression and the happy facial expression manipulations were significantly different, at 0.05 significance level. However, as seen in Table 5.4, the sad facial expression is not as sad as the happy facial expression is happy, with the scores spread across the range from sad to neutral. This lack of total polarisation could mitigate some of the impact of this effect.

Table 5.6: Emotion * Facial Expression Check Cross-Tabulation

		Facial Expression Check										Total
		10	20	30	40	50	60	70	80	90	Happy	
Emotion	Sad	11	18	14	22	13	7	6	6	4	0	101
	Happy	0	1	1	3	1	3	7	14	25	44	99
Total (Count)		11	19	15	25	14	10	13	20	29	44	200

Table 5.7: Chi-Square Tests - Emotion

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	126.279[a]	9	.000
Likelihood Ratio	158.639	9	.000
Linear-by-Linear Association	117.741	1	.000

N of Valid Cases	200		

a. 1 cells (5.0%) have expected count less than 5. The minimum expected count is 4.95.

5.6   Testing for Outliers

To test for outliers, a series of box and whisker graphs was used to determine if there were outliers. In a box and whisker graph, outliers are represented through a blue dot outside the quartiles of the graph. There were no individual points represented by a blue dot outside the box and whisker graph, indicating that there were no remaining outliers.

5.7   Testing for Normality

The Shapiro-Wilk Test was conducted to examine the extent of normality for distribution of data. None of the variables were normally distributed at the significance level 0.05. Therefore, when conducting further statistical analysis, caution will be executed and only clearly significant results will be reported.

5.8   Descriptive Statistics of Scales

The skewness and kurtosis of the scales used were then tested. Descriptive statistics of the scales used in the experiment are reported in Table 5.8. The Correlation Matrix for Total Scale Variables shown in Table 5.9 and Table 9.10 shows an absence of multicollinearity with all r scores below 0.90 (Tabachnick & Fidell, 2012).

Table 5.8: Scale Descriptive Statistics

Scale	Scale range	Mean	SD	Median	Inter-quartile range	Skewness	Kurtosis
Attitude towards the advertisement	1-5	2.96	1.096	2.80	2.20, 4.00	0.14	-0.94
Attitude towards the charity	1-7	3.70	1.38	3.71	2.71, 4.57	0.31	-0.20
OCEAN without N	1-7	3.85	1.30	3.75	2.75, 4.75	0.33	-0.32
Emotion attribution – Primary	1-4	3.11	0.78	3.00	2.50, 4.00	-0.45	-0.76

Emotion attribution – Secondary	1-4	2.91	0.79	2.75	2.25, 3.75	0.01	-1.10
Guilt	1-7	3.50	1.72	3.33	2.00, 4.67	0.21	-0.97
Religiosity – Cognitive and Affective	1-7	3.7	2.04	3.5	1.83, 5.50	0.31	-1.28
Religiosity – Behavioural	1-7	4.22	1.80	4.33	2.33, 6.00	-0.07	-1.39
Altruism	1-7	3.89	2.06	3.50	1.75, 6.00	0.26	-1.47
Belief in a just world	1-7	4.14	1.60	4.14	2.86, 5.57	-0.15	-0.99
Personal values – Egoistic	1-5	3.19	0.84	3.20	2.60, 3.80	-0.28	-0.15
Homophily – Closeness without feel close	1-5	3.00	0.87	3.00	2.25, 3.75	-0.04	-0.58
Personalisation	1-7	3.60	1.88	3.50	2.00, 5.50	0.11	-1.26
Similarity	1-5	2.49	0.96	2.50	1.75, 3.00	0.32	-0.53
Proximal distance check	1-5	3.47	1.37	3.67	2.33, 5.00	-0.39	-1.16

Table 5.9 Correlation Matrix for Total Scale Variables (r values)

New Zealand Church Sample Correlation Matrix																	
	Ac	DI	Rec	OCE	Prim	Sec	Guilt	Sim	Clos	PV	JW	Alt	Rb	Rac	DoC	DoO	ID	Age
Attad	**.601**	**.447**	**.542**	.137	.037	.037	**.378**	.002	**.317**	.083	-.096	-.052	-.135	-.121	.167	.165	.243	.169
Attchar		**.534**	**.709**	.182	.070	.095	**.549**	.063	**.406**	.095	.037	.068	-.057	-.041	.137	.047	.167	.156
DonInt			**.591**	.152	.046	.026	.169	-.020	.084	-.063	-.115	-.058	-.137	-.120	.03	.092	.144	.101
Rec				.225	.093	.127	**.443**	.051	**.350**	.045	-.035	.010	-.023	-.054	.063	-.064	.208	.079
OCAE					.154	**.324**	.125	.130	.190	-.019	-.163	-.132	.128	-.122	-.095	-.149	.177	-.092
PrimEmo						**.708**	.008	.134	.059	-.150	**-.344**	.145	-.128	-.071	-.212	.033	-.014	-.110
SecEmo							-.006	**.347**	**.317**	-.123	-.224	-.031	-.059	-.180	-.112	.159	.116	.074
Guilt								-.033	**.309**	.084	.080	.118	-.065	-.019	-.006	-.013	.023	.075
Sim									**.510**	-.192	-.113	.057	.166	.007	.062	.071	.139	-.098
Close										.226	-.056	.147	.044	-.059	.217	.095	.178	.016
PV											**.317**	.180	-.029	.091	-.057	-.045	-.013	-.207
JW												-.092	.112	.072	.024	-.268	.010	-.085
Alt													-.018	**.326**	.096	.245	-.106	.119
R B														.184	.037	-.16	-.100	.059
R AC															.132	.07	-.142	.090
DonC																.220	.187	**.451**
DonO																	.056	**.363**
ID																		.050
Bold text indicates correlation is significant at the 0.01 level (2-tailed).																		

Table 5.10 Correlation Matrix for Total Scale Variables (r values)

	Ac	DI	Rec	OCE	Prim	Sec	Guilt	Sim	Clos	PV	JW	Alt	Rb	Rac	DoC	DoO	ID	Age
MTurk Sample Correlation Matrix																		
Attad	**.688**	**.240**	**.646**	**.274**	-.057	-.075	**.377**	.092	**.330**	.134	.141	**.477**	.074	.208	-.023	.061	.086	.134
Attchar		**.360**	**.762**	**.268**	.039	.007	**.533**	.213	**.399**	.043	.011	**.589**	.003	.197	.025	.115	.078	-.016
DonInt			**.322**	-.088	-.067	-.036	**.488**	.328	**.258**	.103	.062	.075	-.050	.061	**.277**	**.226**	**.339**	-.192
Rec				**.301**	.073	.069	**.509**	**.216**	**.409**	.022	.016	**.509**	.067	**.227**	.001	.016	.160	.038
OCAE					.151	.048	**.209**	-.095	**.356**	.064	.003	**.392**	.109	**.261**	-.179	-.062	-.092	.147
PrimEmo						**.864**	-.069	.012	.039	**-.337**	**-.281**	.135	.023	.011	-.145	.021	-.171	-.060
SecEmo							-.111	.053	.043	**-.300**	**-.309**	.129	-.070	-.043	-.125	.023	-.096	-.011
Guilt								**.291**	**.401**	.135	.030	**.355**	.020	**.251**	**.273**	**.249**	**.241**	-.119
Sim									**.391**	.080	-.037	.044	-.055	-.168	**.277**	**.175**	**.516**	-.091
Close										.159	.032	**.466**	.176	.142	.071	.083	**.269**	.041
PV											**.427**	.031	-.082	**.235**	**.290**	**.293**	**.278**	-.086
JW												.040	-.107	.135	.113	.083	.083	.038
Alt													.108	**.464**	-.060	.065	-.032	.075
R B														-.010	.051	.044	.048	-.062
R AC															**.226**	-.030	-.139	-.126
DonC																**.538**	**.344**	**-.567**
DonO																	**.265**	**-.371**
ID																		**-.240**
Bold text indicates correlation is significant at the 0.01 level (2-tailed).																		

Chapter 5 – Results

5.8.1 *Significant Correlations from the Correlation Matrix*

5.8.1.1 *New Zealand Church Sample*

The relationships between the scale variables was investigated using Pearson correlation coefficient. The significant correlations from the correlation matrix at the 0.01 level (2-tailed) for the New Zealand church sample are outlined below.

The relationship between Attitude towards the Advertisement (as measured by the Attitude towards the Advertisement Scale) and Attitude towards the Charity (as measured by the Attitudes towards the Charity Scale) showed a strong, positive correlation, $r = 0.601$, $n = 89$, $p < .001$, with high levels of Attitude towards the Advertisement associated with high levels of Attitude towards the Charity.

The relationship between Attitude towards the Advertisement (as measured by the Attitude towards the Advertisement Scale) and Donation Intention (as measured by the scenario question) showed a medium, positive correlation, $r = 0.447$, $n = 89$, $p < 0.001$, with high levels of Attitude towards the Advertisement associated with high levels of Donation Intention.

The relationship between Attitude towards the Advertisement (as measured by the Attitude towards the Advertisement Scale) and Recommendation (as measured by the scenario question) showed a strong, positive correlation, $r = 0.542$, $n = 89$, $p < 0.001$, with high levels of Attitude towards the Advertisement associated with high levels of Recommendation.

The relationship between Attitude towards the Advertisement (as measured by the Attitude towards the Advertisement Scale) and Guilt (as measured by the Guilt Scale) showed a medium, positive correlation, $r = 0.378$, $n = 89$, $p < 0.001$, with high levels of Attitude towards the Advertisement associated with high levels of Guilt.

The relationship between Attitude towards the Charity (as measured by the Attitudes towards the Charity Scale) and Guilt (as measured by the Guilt Scale) showed a strong, positive correlation, $r = 0.549$, $n = 89$, $p < 0.001$, with high levels of Attitude towards the Charity associated with high levels of Guilt.

The relationship between Closeness (as measured by the Homophily - Closeness Scale) and Attitude towards the Advertisement (as measured by the Attitude towards the Advertisement Scale) showed a medium, positive correlation, $r = 0.317$, $n = 89$, $p < 0.001$, with high levels of closeness to the person in the advertisement associated with high levels of positive attitude towards the advertisement.

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The relationship between Closeness (as measured by the Homophily - Closeness Scale) and Attitude towards the Charity (as measured by the Attitude towards the Charity Scale) showed a medium, positive correlation, r = 0.406, n = 89, $p < 0.001$, with high levels of closeness to the person in the advertisement associated with high levels of positive attitude towards the charity.

The relationship between Closeness (as measured by the Homophily - Closeness Scale) and Recommendation (as measured by the scenario question) showed a medium, positive correlation, r = 0.350, n = 89, $p < 0.001$, with high levels of closeness to the person in the advertisement associated with high levels of Recommendation.

The relationship between Attitudes towards the Charity (as measured by the Attitudes towards the Charity scale) and Donation Intention (as measured by a scenario question) showed a strong, positive correlation, r = 0.534, n = 89, $p < 0.001$, with high levels of Attitude towards the Charity associated with high levels of Donation Intention.

The relationship between Attitudes towards the Charity (as measured by the Attitudes towards the Charity scale) and Recommendation (as measured by the scenario question) showed a strong, positive correlation, r = 0.709, n = 89, $p < 0.001$, with high levels of Attitude towards the Charity associated with high levels of Recommendation.

The relationship between Recommendation (as measured by the scenario question) and Donation Intention (as measured by a scenario question) showed a strong, positive correlation, r = 0.591, n = 89, $p < 0.001$, with high levels of Recommendation associated with high levels of Donation Intention.

The relationship between Recommendation (as measured by the scenario question) and Guilt (as measured by the Guilt Scale) showed a medium, positive correlation, r = 0.443, n = 89, $p < 0.001$, with high levels of Recommendation associated with high levels of Donation Intention.

The relationship between Personality Attribution (as measured by the OCEAN Scale) and Secondary Emotion Attribution (as measured by the Emotion Attribution Scale) showed a medium, positive correlation, r = 0.324, n = 89, $p < 0.001$, with high levels of Personality Attribution associated with high levels of Secondary Emotion Attribution.

The relationship between Primary Emotion Attribution (as measured by the Emotion Attribution Scale) and Secondary Emotion Attribution (as measured by the Emotion Attribution Scale) showed a strong, positive correlation, r = 0.708, n = 89, $p < 0.001$, with high levels of Primary Emotion Attribution associated with high levels of Secondary Emotion Attribution.

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The relationship between Primary Emotion Attribution (as measured by the Emotion Attribution Scale) and Belief in a Just World (as measured by the Belief in a Just World Scale) showed a medium, negative correlation, r = -0.344, n = 89, $p < 0.001$, with high levels of Primary Emotion Attribution associated with low levels of Belief in a Just World.

The relationship between the Level of Similarity (as measured by the Similarity Scale) and Secondary Emotion Attribution (as measured by the Emotion Attribution Scale) showed a medium, positive correlation, r = 0.347, n = 89, $p < 0.001$, with high levels of Similarity associated with high levels of Secondary Emotion Attribution.

The relationship between the Closeness (as measured by the Homophily - Closeness Scale) and Secondary Emotion Attribution (as measured by the Emotion Attribution Scale) showed a medium, positive correlation, r = 0.317, n = 89, $p < 0.001$, with high levels of Closeness associated with high levels of Secondary Emotion Attribution.

The relationship between the Level of Similarity (as measured by the Similarity Scale) and Closeness (as measured by the Homophily - Closeness Scale) showed a strong, positive correlation, r = 0.510, n = 89, $p < 0.001$, with high levels of Similarity associated with high levels of Closeness.

The relationship between the Closeness (as measured by the Homophily - Closeness Scale) and Guilt (as measured by the Guilt Scale) showed a medium, positive correlation, r = 0.309, n = 89, $p < 0.001$, with high levels of Closeness associated with high levels of Guilt.

The relationship between Personal Values (as measured by the Personal Values - Egoistic Scale) and Belief in a Just World (as measured by the Belief in a Just World Scale) showed a medium, positive correlation, r = 0.317, n = 89, $p < 0.001$, with high levels of Personal Values associated with high levels of Belief in a Just World.

The relationship between Altruism (as measured by the Altruism Scale) and Religiosity – Affective and Cognitive (as measured by the Religiosity Scale) showed a medium, positive correlation, r = 0.326, n = 89, $p < 0.001$, with high levels of Altruism associated with high levels of Affective and Cognitive Religiosity.

The relationship between Age (as measured by Age Bracket) and Current Donor to a Religious Organisation (as measured by a single multiple choice question) showed a medium, positive correlation, r = 0.451, n = 89, $p < 0.001$, with high levels of Age associated with those who currently donate to a religious organisation.

The relationship between Age (as measured by Age Bracket) and Current Donor to Other Organisations (as measured by a single multiple choice question) showed a medium,

positive correlation, r = 0.363, n = 89, *p* < 0.001, with high levels of Age associated with those who currently donate to other (non-religious) organisations.

5.8.1.2 MTurk Sample

The strong significant correlations from the correlation matrix at the *p* < 0.01 level (2-tailed) for the MTurk Sample are outlined below.

The relationship between Attitudes towards the Advertisement (as measured by the Attitude towards the Advertisement Scale) and Attitude towards the Charity (as measured by the Attitudes towards the Charity Scale) showed a strong, positive correlation, r = 0.688, n = 248, *p* < 0.001, with high levels of Attitudes towards the Advertisement associated with high levels of Attitude towards the Charity.

The relationship between Attitudes towards the Advertisement (as measured by the Attitude towards the Advertisement Scale) and Donation Intention (as measured by the scenario question) showed a strong, positive correlation, r = 0.646, n = 248, *p* < 0.001, with high levels of Attitudes towards the Advertisement associated with high levels of Donation Intention.

The relationship between Attitude towards the Charity (as measured by the Attitudes towards the Charity Scale) and Recommendation (as measured by the scenario question) showed a strong, positive correlation, r = 0.762, n = 248, *p* < 0.001, with high levels of Attitude towards the Charity associated with high levels of Recommendation.

The relationship between Attitude towards the Charity (as measured by the Attitudes towards the Charity Scale) and Guilt (as measured by the Guilt Scale) showed a strong, positive correlation, r = 0.533, n = 248, *p* < 0.001, with high levels of Attitude towards the Charity associated with high levels of Guilt.

The relationship between Attitude towards the Charity (as measured by the Attitudes towards the Charity Scale) and Altruism (as measured by the Altruism Scale) showed a strong, positive correlation, r = 0.589, n = 248, *p* < 0.001, with high levels of Attitude towards the Charity associated with high levels of Altruism.

The relationship between Guilt (as measured by the Guilt Scale) and Recommendation (as measured by the scenario question) showed a strong, positive correlation, r = 0.509, n = 248, *p* < 0.001, with high levels of Guilt associated with high levels of Recommendation.

The relationship between Primary Emotion Attribution (as measured by the Emotion Attribution Scale) and Secondary Emotion Attribution (as measured by the Emotion Attribution Scale) showed a strong, positive correlation, r = 0.864, n = 200, *p* < 0.001, with

high levels of Primary Emotion Attribution associated with high levels of Secondary Emotion Attribution.

The relationship between Personalisation (as measured by the Personalisation Scale) and Level of Similarity (as measured by the Similarity Scale) showed a strong, positive correlation, r = 0.516, n = 241, $p < 0.001$, with high levels of Personalisation associated with high levels of Similarity.

The relationship between Current Donor to a Religious Organisation (as measured by a single multiple choice question) and Current Donor to Other Organisations (as measured by a single multiple choice question) showed a strong, positive correlation, r = 0.538, n = 241 $p < 0.001$, with those who currently donate to a religious organisation associated with those who currently donate to other (non-religious) organisations.

To test the relationship between the dependent and independent variables, a MANCOVA was then conducted.

5.9 MANCOVA

A MANCOVA was conducted to test the interactions between the independent and the dependent variables, while controlling for the covariate variables. The MANCOVA tested for significant differences in the means between the dependent variables (attitude towards advertisement, attitude towards charity, donation intention, and recommendation) for each of the manipulations of the independent variables (humanisation, proximal distance, and emotion) while controlling for the covariates that may impact this relationship (personality attribution - OCEAN, primary emotion attribution, secondary emotion attribution, guilt, similarity, closeness, personal values-egoistic, belief in a just world, altruism, religiosity – affective and cognitive, religiosity – behavioural, donations to religious organisations, donations to other organisations, identity salience, age, gender, household income).

The MANCOVA was conducted with the aim to answer the following hypotheses, starting with Hypothesis One. The output was split by the source of the data (New Zealand churches and MTurk). The results from the MTurk MANCOVA were not statistically significant for the main effects on Humanisation, Proximal distance or Emotion. Therefore, the following hypothesis testing will focus solely on the New Zealand church data set. A summary of the results from the MTurk will be provided at the end of this section.

Chapter 5 – Results

5.9.1 Hypothesis One

Advertising for non-profit charities with high humanisation will lead to an increase in attitude towards the advertisement, attitude towards the charity, intentions to donate and willingness to recommend the charity to a friend.

There was no statistically significant difference between the mean score for Attitude towards the Advertisement (F = 0.638, df = 1, p = 0.429), Attitude towards the Charity (F = 0.026, df = 1, p = 0.873), Donation Intention (F = 0.006, df = 1, p = 0.939) and Level of Recommendation (F = 0.256, df = 1, p = 0.616) between the levels of humanisation (F = 0.266, df = 4, p = 0.898) present in the advertisement. Therefore, Hypothesis One on its own is not supported by statistical evidence. However, there was a statically significant difference between the mean scores of level of recommendation (F = 5.835, df = 1, p = 0.020) with the interaction between humanisation and emotion (F = 3.242, df = 4, p = 0.022).
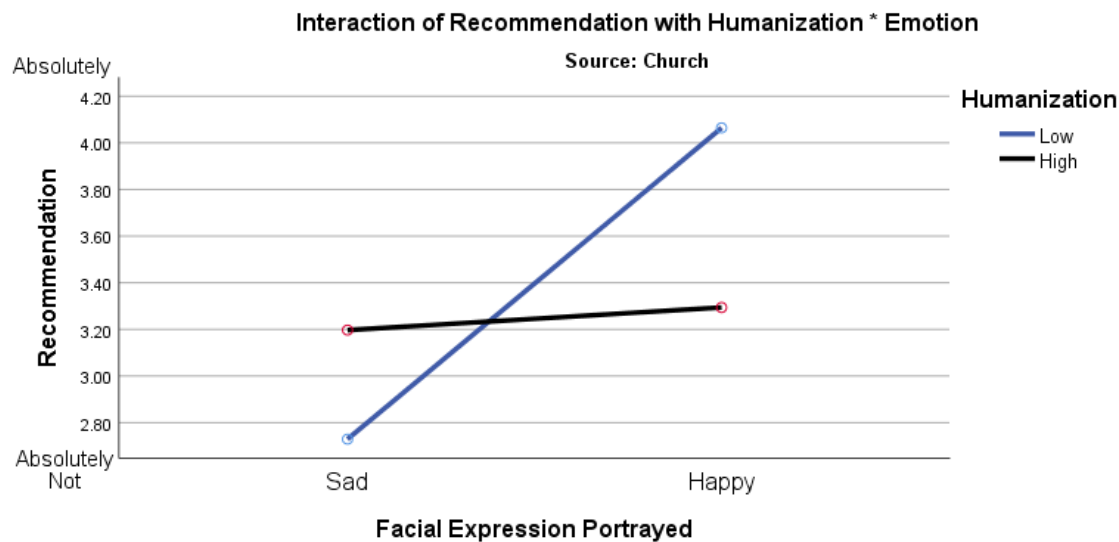
*Figure 1: Recommendation and Humanisation * Emotion*

5.9.2 Hypothesis Two

Advertising for non-profit charities with low proximal distance will lead to an increase in attitude towards the advertisement, attitude towards the charity, intentions to donate and willingness to recommend the charity to a friend.

There was no statistically significant difference between the mean score for Attitude towards the Advertisement (F = 0.050, df = 1, p = 0.824), Attitude towards the Charity (F = 0.185, df = 1, p = 0.669), and Level of Recommendation (F = 2.373, df = 1, p = 0.131) between near and far proximal distance (F = 2.464, df = 4, p = 0.061). Therefore, Hypothesis Two is not

supported by statistical evidence. However, Donation Intention (F = 0.4.548, df = 1, p = 0.039) is significant at the $p < 0.1$ level. The results show that New Zealand church members have higher intentions to donate to those who are physically close to them compared to an overseas third world charity.
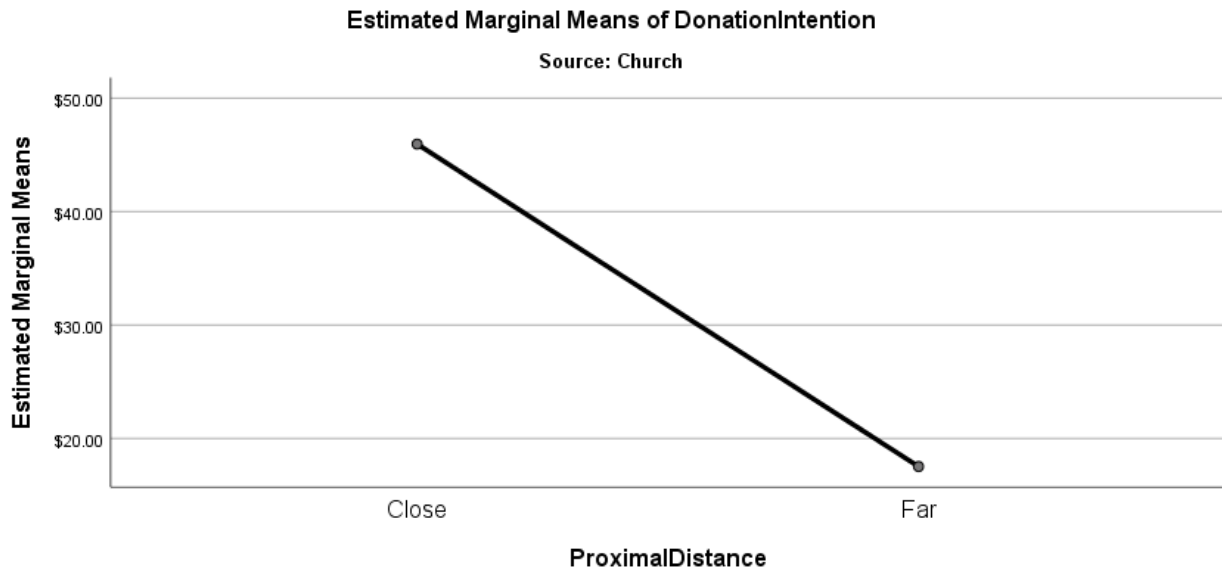
Figure 2: Donation Intention and Proximal Distance

5.9.3   Hypothesis Three

Advertising for non-profit charities with a sad facial expression will lead to an increase in attitude towards the advertisement, attitude towards the charity, intentions to donate and willingness to recommend the charity to a friend.

There was a statically significant difference between the mean scores of Attitude towards the Charity (F = 7.942, df = 1, p = 0.007) and Level of Recommendation (F = 7.322, df = 1, p = 0.010) between happy and sad facial expressions portrayed in the advertisements (F = 2.578, df = 4, p = 0.052). As previously mentioned, there is also a significant difference in level of recommendation (F = 5.835, df = 1, p = 0.020) with the interaction between humanisation and emotion (F = 3.242, df = 4, p = 0.022). However, there was no statistically significant difference between the mean score for Attitude towards the Advertisement (F = 3.062, df = 1, p = 0.087), or Donation Intention (F = 1.664, df = 1, p = 0.204) between happy and sad facial expressions portrayed in the advertisements (F = 2.578, df = 4, p = 0.052). Therefore, Hypothesis Three is not supported by statistical evidence.

Interaction of Attitudes towards Charity and Emotion

Source: Church
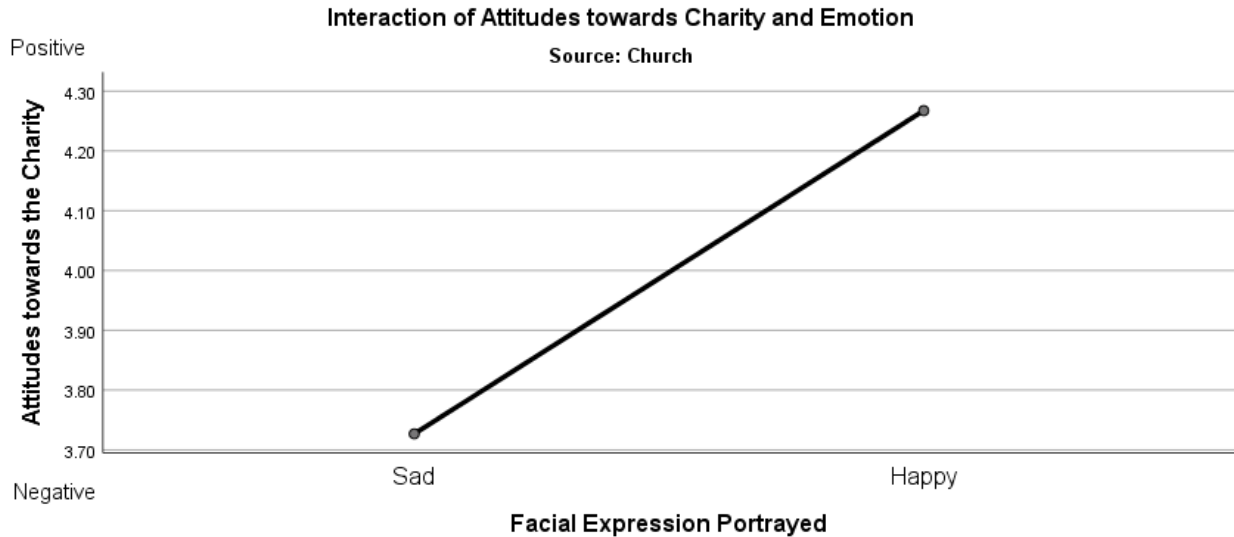
Figure 3: Attitude towards the Charity and Emotion

Interaction of Recommendation and Emotion

Source: Church
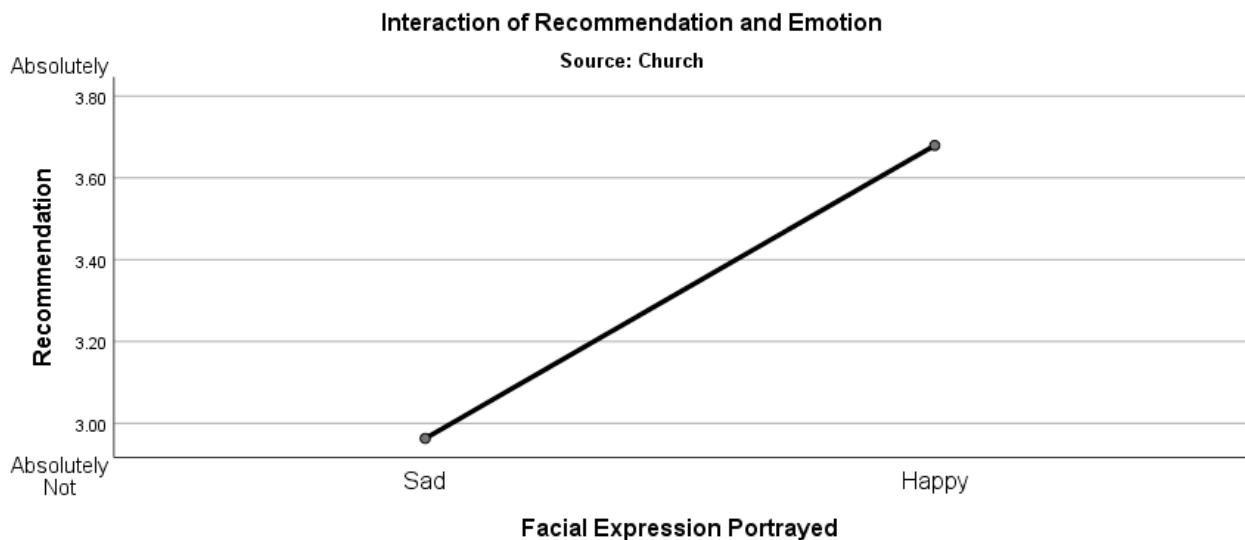
Figure 4: Recommendation and Emotion

5.9.4   Other Significant Results from MANCOVA

For the New Zealand church sample, Guilt (F = 7.962, df = 4, $p < 0.001$) was statistically significant and interacted with Attitude towards the Advertisement (F = 7.336, df = 1, $p = 0.010$) (Figure 1), Attitudes towards the Charity (F = 20.453, df = 1, $p = 0.000$) (Figure 2) and Recommendation (F = 17.579, df = 1, $p < 0.001$) (Figure 3). This was also reflective of the correlation matrix where guilt showed a positive. The relationship between Attitude towards the Advertisement (as measured by the Attitude towards the Advertisement Scale) and Guilt (as measured by the Guilt Scale) showed a medium, positive correlation, r = 0.378, n =

89, $p < 0.001$, with high levels of Attitude towards the Advertisement associated with high levels of Guilt.

The relationship between Attitude towards the Charity (as measured by the Attitudes towards the Charity Scale) and Guilt (as measured by the Guilt Scale) showed a medium, positive correlation, r = 0.378, n = 89, $p < 0.001$, with high levels of Attitude towards the Charity associated with high levels of Guilt.

The relationship between Recommendation (as measured by the scenario question) and Guilt (as measured by the Guilt Scale) showed a medium, positive correlation, r = 0.443, n = 89, $p < 0.001$, with high levels of Recommendation associated with high levels of Donation Intention.

For the MTurk sample, Guilt (F = 8.213, df = 4, $p < 0.001$) was statistically significant and interacted with Attitudes towards the Charity (F = 12.688, df = 1, $p = 0.001$), Intentions to Donate to the Charity (F = 18.042, df = 1, $p < 0.001$) and Recommendation (F = 10.422, df = 1, $p = 0.002$). Altruism (F = 5.929, df = 4, $p = 0.000$) was also statistically significant and interacted with Attitudes towards the Charity (F = 13.147, df = 1, $p < 0.001$), Intentions to Donate to the Charity (F = 5.812, df = 1, $p = 0.018$) and Recommendation (F = 6.619, df = 1, $p = 0.012$). There were no significant interactions between the independent and dependant variables in the MTurk sample.

5.10 Independent-Samples T-Test

An independent-sample t-test was conducted to compare donation intention, attitude towards the advertisement, attitude towards the charity, and willingness to recommend the charity to a friend, for those with high versus low levels of religiosity and to compare donation intention for those who currently make regulations to a non-profit and those who do not. The independent-samples t-tests were conducted with the aim of answering Hypothesis Four and Hypothesis Five, as outlined below. The output was split by the source of the data (New Zealand churches and MTurk) and the results are presented as such.

5.10.1 Hypothesis Four

Those with higher levels of religiosity will have a higher level of attitude towards the advertisement, attitudes towards the charity, intentions to donate and willingness to recommend the charity to a friend than those with lower levels of religiosity.

An independent samples t-test was conducted to compare donation intention, attitude towards the advertisement, attitude towards the charity, and willingness to recommend the

charity to a friend, for those with high versus low levels of religiosity. A summary of the results is presented in Table 5.11. Higher levels of behavioural religiosity included those who engaged in religious behaviours: praying, reading religious scriptures, and attending religious services more than once a month. Lower levels of behavioural religiosity included those who engaged in religious behaviours: praying, reading religious scriptures, and attending religious services once a month or less. High levels of affective and cognitive religiosity included those who strongly agreed, agreed, or neither agreed nor disagreed with the affective and cognitive religiosity scale items. Low levels of affective and cognitive religiosity included those who disagreed or strongly disagreed with the affective and cognitive religiosity scale items. Low levels of both categories of religiosity also included participants that selected "no" to the question "Do you believe in God?" and, therefore, skipped the religiosity scales.

For the New Zealand church sample, all participants showed high levels of affective and cognitive religiosity; therefore, no comparison could be made. There was, however, a range of answers for the behavioural religiosity questions and, so, a comparison could be made between high and low levels of behavioural religiosity. For the New Zealand church sample, there were no statistically significant differences between low levels of behavioural religiosity and high levels of behavioural religiosity for Attitudes towards the Advertisement (Low: M = 3.02, SD = 0.97, High: M = 2.90, SD = 0.86; t (87) = 0.587, p = 0.559), Attitudes towards the Charity (Low: M = 3.94, SD = 1.06, High: M = 3.89, SD = 0.86; t (87) = -.217, p = 0.829), Donation Intention (Low: M = $33.28, SD = $39.38, High: M = $27.60, SD = $33.34; t (87) = 0.723, p = 0.472), and Willingness to recommend the Charity to a Friend (Low: M = 3.16, SD = 1.46, High: M = 3.21, SD = 0.99; t (87) = -0.181, p = 0.857).

For the MTurk sample, there was a significant difference in Attitudes towards the Advertisement between low levels of affective and cognitive religiosity (M = 3.46, SD = 1.06) and high levels of affective and cognitive religiosity (M = 3.77, SD = 0.89; t (246) = 2.48, p = 0.014, two tailed). Equal variance assumed. The magnitude of the difference in the means (mean difference = 0.31, 95% CI: 0.06 to 0.56) was small (eta squared = 0.02).

The difference in Attitudes towards the Charity between low levels of affective and cognitive religiosity (M = 4.59, SD = 1.54) and high levels of affective and cognitive religiosity (M = 4.91, SD = 1.13; t (246) = 1.90, p = 0.059, two tailed) was significant at the p < 0.1 level. Equal variance not assumed. The magnitude of the difference in the means (mean difference = 0.32, 95% CI: -.01 to 0.66) was small (eta squared = 0.03).

Furthermore, there was a significant difference in Donation Intention between low levels of affective and cognitive religiosity (M = $29.52, SD = $33.34) and high levels of

affective and cognitive religiosity (M = \$41.28, SD = \$34.19; *t* (246) = 2.74, *p* = 0.007, two tailed). Equal variance assumed. The magnitude of the difference in the means (mean difference = \$11.76, 95% CI: \$3.29 to \$20.23) was small (eta squared = 0.02).

There was also a significant difference in the willingness to recommend the charity to a friend between low levels of affective and cognitive religiosity (M = 3.56, SD = 1.65) and high levels of affective and cognitive religiosity (M = 3.98, SD = 1.46; *t* (246) = 2.14, *p* = 0.034, two tailed). Equal variance not assumed. The magnitude of the difference in the means (mean difference = 0.42, 95% CI: 0.03 to 0.81) was small (eta squared = 0.02). Therefore, Hypothesis Four is partially supported by statistical evidence.

Table 5.11 Independent-Samples T-Test – Religiosity Behavioural

Religiosity Behavioural

Source: Church		N	Mean	Std. Deviation	Sig.(2-tailed)	Mean Difference
Attitude Ad	Low	32	3.019	0.971		
	High	57	2.902	0.863	0.559	0.117
Attitude Charity	Low	32	3.938	1.057		
	High	57	3.983	0.864	0.829	-0.045
Donation Intention	Low	32	\$33.28	\$39.38		
	High	57	\$27.60	\$33.34	0.472	\$5.68
Recommendation	Low	32	3.156	1.462		
	High	57	3.211	1.292	0.857	-0.054
Source: MTurk						
Attitude Ad	Low	157	3.549	0.985		
	High	91	3.703	0.998	0.238	-0.154
Attitude Charity	Low	157	4.666	1.405		
	High	91	4.871	1.290	0.255	-0.205
Donation Intention	Low	157	\$32.49	\$33.53		
	High	90	\$39.63	\$35.03	0.114	-\$7.142
Recommendation	Low	157	3.650	1.523		
	High	91	3.956	1.646	0.140	-0.306

Table 5.12 Independent-Samples T-Test – Religiosity Affective and Cognitive

Religiosity Affective and Cognitive

Source: MTurk		N	Mean	Std. Deviation	Sig.(2-tailed)	Mean Difference
Attitude Ad	Low	130	3.458	0.971		
	High	118	3.768	118	0.014	0.309
Attitude Charity	Low	130	4.588	1.539		
	High	118	4.910	1.126	0.059	0.323
Donation Intention	Low	130	\$29.52	\$33.34		

	High	118	$41.28	$34.19	0.007	$11.76
Recommendation	Low	130	3.562	1.652		
	High	118	3.983	1.456	0.034	0.422

5.10.2 Hypothesis Five

Those who currently donate to a non-profit charity will have a higher level of donation intention than those who do not currently donate to a non-profit charity.

An independent samples t-test was conducted to compare donation intention for those who currently make regulations to a non-profit and those who do not.

There was no significance difference for those in the New Zealand church sample between those who currently donated to a non-profit charity (M = $30.92, SD = $37.14) and those who do not (M = $19.44, SD = $16.67; t (86) = 1.65, p = 0.115, two-tailed). Equal variance not assumed. The magnitude of the difference in the means (mean difference = $11.48, 95% CI: -$3.07 to $26.03) was small (eta squared = 0.03).

There was, however, a significance difference for those in the MTurk sample between those who currently donated to a non-profit charity (M = $45.30, SD = $33.73) and those who did not (M = $28.93, SD = $33.06; t (245) = 3.74, p < 0.001, two-tailed). Equal variance assumed. The magnitude of the difference in the means (mean difference = $16.37, 95% CI: $7.70 to $24.99) was small (eta squared = 0.05). Therefore, for the MTurk sample, hypothesis Five is supported by statistical evidence.

5.11 Chapter Summary

This chapter aimed to provide statistical evidence to support the five hypotheses presented in Chapter Three. First, descriptive statistics were used to provide an overview of the sample size and composition. Next, the scales were tested for reliability and dimensionality, followed by manipulation checks which showed that the manipulations were statistically significant. The tests for normality (Section 5.7) showed that none of the variables were normally distributed at the significance level 0.05; therefore, only clearly significant results were reported. Finally, a MANCOVA and two independent-samples t-tests were conducted to test the hypotheses. Hypothesis Five was supported by statistical testing in the MTurk sample and Hypothesis Four was partially supported in the MTurk sample. An overview of the hypotheses that were tested and a summary of the results is presented in Table 5.13. A discussion of the results and their practical and theoretical implications is provided in Chapter Six. Contributing factors to the largely insignificant results are also discussed in Chapter Six.

Table 5.13 Summary of Hypothesis Test Results

	Hypothesis	Supported
H1	Advertising for non-profit charities with high humanisation will lead to an increase in attitude towards the advertisement, attitude towards the charity, intentions to donate and willingness to recommend the charity to a friend.	No
H2	Advertising for non-profit charities with low proximal distance will lead to an increase in attitude towards the advertisement, attitude towards the charity, intentions to donate and willingness to recommend the charity to a friend.	No
H3	Advertising for non-profit charities with a sad facial expression will lead to an increase in attitude towards the advertisement, attitude towards the charity, intentions to donate and willingness to recommend the charity to a friend.	No
H4	Those with higher levels of religiosity will have a higher level of attitude towards the advertisement, attitude towards the charity, intentions to donate and willingness to recommend the charity to a friend than those with lower levels of religiosity.	Partially for the MTurk sample (Attitudes towards the ad, donation intention and recommendation)
H5	Those who currently donate to a non-profit charity will have a higher level of donation intention than those who do not currently donate to a non-profit charity.	Yes, for the MTurk sample

6   Discussion and Conclusions

6.1   Introduction

This chapter will discuss the significant results from the MANCOVA, independent-samples t-tests, and correlation matrix as well as some of the contributing factors to the insignificant results from the tests. Following this, research implications and contributions will be discussed followed by limitations of the study and areas for future research. Finally, a research summary will be provided.

The purpose of this study was to research the effects of humanisation, proximal distance and facial expression on donation intention, attitude towards the charity, attitude towards the advertisement, and recommendation of the charity. The results were factored for personality and emotion attribution to the beneficiary, feelings of closeness to the beneficiary, level of similarity with the beneficiary, the participants' personal values, level of belief in a just world, attitude towards the advertisement's personalisation, guilt felt if they did not donate, level of participants altruism, and ability to donate and well as level of religiosity, cognitive, affective, and behavioural. Past behaviour of donations to religious organisations and other charitable organisations was also measured.

The study was a 2 x 2 x 3 (Proximal Distance: Far vs Close, Emotional Expression: Happy vs Sad, Humanisation: None vs Low vs High) between-subject factorial design with 10 unique conditions conducted through an online quantitative survey. The survey was sent out to two groups for sampling, New Zealand churches and online American MTurk participants. This resulted in a total sample size of 346; however, due to the variation between the two groups, the samples were separated for analysis. Manipulation checks confirmed that the manipulations were statistically significant and principal component analysis and reliability testing were used to test the dimensionality and reliability of the scales. Following this, a MANCOVA and two independent-sample t-tests were conducted to test the following hypotheses:

H_1: Advertising for non-profit charities with high humanisation will lead to an increase in attitude towards the advertisement, attitude towards the charity, intentions to donate and willingness to recommend the charity to a friend.

H_2: Advertising for non-profit charities with low proximal distance will lead to an increase in attitude towards the advertisement, attitude towards the charity, intentions to donate and willingness to recommend the charity to a friend.

H3: Advertising for non-profit charities with a sad facial expression will lead to an increase in attitude towards the advertisement, attitude towards the charity, intentions to donate and willingness to recommend the charity to a friend.

H4: Those with higher levels of religiosity will have a higher level of attitude towards the advertisement, attitude towards the charity, intentions to donate and willingness to recommend the charity to a friend than those with lower levels of religiosity.

H5: Those who currently donate to a non-profit charity will have a higher level of donation intention than those who do not currently donate to a non-profit charity.

The majority of the results from the MANCOVA were statistically insignificant. However, there was a statistically significant interaction between humanisation and emotion on recommendation of the charity. There was also a significant effect of emotion on attitudes towards the charity and recommendation of the charity, and a significant effect between guilt and attitude towards the advertisement, attitude towards the charity, and recommendation of the charity for the New Zealand church sample.

An independent-sample t-test showed a significant difference in donation intention between high and low levels of cognitive and affective religiosity in the MTurk sample. The second independent-sample t-test showed a significant difference in donation intention in the MTurk sample, between those who regularly give to charity, and those who do not. The implications of these results are discussed below.

6.2   Research Findings

6.2.1   Significant Main Results: MANCOVA

The results from the MANCOVA show a statistically significant effect of emotion on attitudes towards the charity and recommendation of the charity. Moreover, the results show a significant interaction between humanisation and emotion on the recommendation of the charity. When the child is more humanised and is shown to be sad, willingness to recommend the charity to a friend is higher than when the child is less humanised. This could be due to the level of psychological involvement influenced by the level of humanisation. Low humanisation leads to low levels of psychological involvement due to the lack of information and lack of prior knowledge of the charity (as the charity does not exist outside the bounds of this study) (Cao & Jia, 2017). However, when there is a high level of psychological involvement, the person is more invested, particularly with high levels of humanisation, whereby sympathy for the beneficiary increases (Small & Verrochi, 2009).

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Chapter 6 – Discussion and Conclusions

The results show, as expected, that the additional information provided through the story in the high humanisation condition creates a stronger connection between the donors to the beneficiary, creating higher levels of psychological involvement (Cao & Jia, 2017; Yousaf & Xiucheng, 2018). Fundraisers should take this as an example of how best to build a connection between donors and donees as a means of generating increased levels of connection and potentially long-term involvement with the cause.

The interaction between humanisation and emotion results in greater negative emotions when interacting with the sad facial expression. When the charity is showing a child with a sad facial expression, the viewer is more inclined to feel sad as they "'catch" the feelings portrayed in the advertisement (Small & Verrochi, 2009). When this interacts with low humanisation, the viewer has less perceived efficacy that their donation will be effective (Cao & Jia, 2017). Therefore, the viewer is more inclined to feel sad and helpless about the situation and is, thus, less willing to recommend the charity to a friend. The low humanisation could also lead to unclear allocation of responsibility for the recipient's plight. As Lee et al. (2014) found, those who were seen to be responsible for their plight had decreased donations from donors with high moral identity. This contrasts to the high humanised condition where it is clear that the child is not responsible for their plight. Furthermore, when humanisation is high, the increased psychological involvement increases their feelings of guilt and personal distress as well, motivating the viewer to act to relieve these feelings, according to the negative relief model (Baumann et al., 1981), thus, increasing the likelihood that they will recommend that charity to a friend as an act of relieving their personal distress.

Conversely, when the facial expression of the child in the advertisement is happy, there is a more positive attitude towards the advertisement and a greater willingness to recommend the charity to a friend. Furthermore, in the interaction between emotion and humanisation, willingness to recommend the charity is higher when the child is happy, and less information regarding the child's situation is provided. This could be due to the mitigating effects of perceived response efficacy. In the low humanised condition, the perceived response efficacy is evaluated primarily through the picture in the advertisement (Burnkrant & Unnava, 1995; Cao & Jia, 2017). Thus, when the picture shows a happy child, perceived response efficacy increases as the viewer can see, through the smiling child, that the charity has helped someone who was in need. The high level of response efficacy mitigates the effects of low psychological involvement from the low humanisation condition, as previously mentioned (Cao & Jai, 2017). This contrasts to when the picture portrays a sad child, indicating to the viewer that the child has not been helped by the charity, and, thus, lowers their response efficacy.

Furthermore, when the advertisement is showing a happy child, the viewer is more inclined to feel happy, due to the viewer "catching" the emotion displayed in the advertisement (Small & Verrochi, 2009). When this interacts with low humanisation, then the viewer sees the hope that the charity has provided for the child and it increases positive feelings contributing to their willingness to recommend the charity. However, when the happy child is humanised and the charity tells their story of need, the child's happiness seems incongruent to the need that the charity is portraying, sending mixed signals and making the viewer more hesitant to recommend the charity to a friend.

This is in line with previous research where the mitigating factors of response efficacy account for the effects of the lower levels of psychological involvement. Previous research has shown that those with higher levels of psychological involvement had higher intentions to donate when the facial expression in the advertisement portrayed a happy child (Cao & Jia, 2017). The high level of psychological involvement meant the viewer was already aware of the need and already felt personally connected to the cause. Therefore, they did not require convincing of the need, and, thus, found it more distressing and incongruent to see an advertisement with a child who was sad (Cao & Jia, 2017).

6.2.2 Other Significant MANCOVA Results

The results from the MANCOVA also revealed that guilt has a significant interaction effect with attitudes and actions towards a charity. The results from the New Zealand church sample show that guilt has a significant interaction with attitudes towards the charity, attitudes towards the advertisement and the willingness to recommend the charity to a friend. In the MTurk sample, guilt has an additional significant interaction with donation intention. The strength and direction of this relationship is shown through the correlation matrix. The implications of these findings are discussed below in Section 6.2.4.

6.2.3 Significant Main Results: Independent-Samples T-Tests

Results from the independent sample t-test show a significant difference in means between donation intention and levels of affective and cognitive religiosity in the MTurk sample. This shows that people who exhibit greater certainty in their knowledge and feelings regarding their faith, on average, donate more to charity, as indicated by their donation intention. Affective and cognitive religiosity has not been previously studied in this context. However, the results are in line with general religiosity and giving literature, whereby higher

levels of religiosity have been associated with greater levels of prosocial behaviour, including donations to charities (Allred & Amos, 2018; Jewell & Wutich, 2011; Regnerus et al., 1998; Vitell & Paolillo, 2003; Webb et al., 2000).

Conversely, there is no significant difference in donation intention, in either sample, between high or low levels of behavioural religiosity. This is inconsistent with past literature for the relationship between levels of behavioural religiosity and donation intention. Nilsson et al. (2016), found a greater tendency towards prosocial activities, including donating to charity, in those who exhibited higher levels of behavioural religiosity. Furthermore, Hoge and Yang (1994) also found a positive relationship between church attendance and giving. Wilhelm et al. (2007), however, ascribes this to be due to the internalisation of group norms when attendance is higher.

In many religions, giving to those in need is a significant part of the religion (Ranganathan & Henley, 2008). Those who exhibit more of the affective and cognitive side of religiosity could indicate a deeper personal connection to their faith than those who exhibit only the behavioural aspects of religiosity (Cornwall et al., 1986). High levels of affective and cognitive religiosity show a person believes, through what they know and how they feel, that there is a God who has an influence in their life (Cornwall et al., 1986). Furthermore, the questions pertaining to the affective and cognitive aspects of religiosity (Section 4.6.4.7) show a faith where their God lives and is real, that their faith gives meaning to their life, they believe the scriptures are the word of God and they are willing to do whatever God wants them to do. As such, this encompasses the personal relationship the person has with their faith, compared to the religious behaviours which are expected to be enacted within that religion (Cornwall et al., 1986).

The results from the correlation matrix did not show a significant correlation between behavioural religiosity and affective and cognitive religiosity (Table 5.9 and Table 5.10). This could show that those who engage in religious behaviour through attending religious services, reading scripture and praying, may not have a personal faith with God as shown through the affective and cognitive side. I propose that behavioural religiosity can have a positive influence on prosocial behaviour through the internalisation of norms (Wilhelm et al., 2007). However, when the individual believes in their head and in their heart that there is a God and acknowledges the implications of that, then this could indicate that their prosocial behaviour no longer relies on internalised social norms, which will only extend to the level which satisfies that norm, but it comes from a genuine desire to help others. The contrasting results between

affective and cognitive religiosity and behavioural religiosity and the resulting effect on donation intention is an interesting narrative to explore further in future research.

The second independent-sample t-test further explores donation intention in the context of past behaviour indicating future intention. The results show that there is no significant difference in donation intention for those in the New Zealand church sample between those who currently donate to a non-profit charity and those who currently do not. There is, however, a significant difference in donation intention for those in the MTurk sample between those who currently donate to a non-profit charity and those who currently do not. This indicates that current donors are more inclined to give more to charity than those who do not currently give. There are many theories as to why people give; this research shows that past behaviour is a good indicator of future intention. This is consistent with the theory of planned behaviour, as outlined in past literature (Conner & Armitage, 1998; Conner et al., 1999; Norman & Smith, 1995). Therefore, maintaining loyal donors is important for non-profit charities as previous donors are more inclined to give in the future. Furthermore, donors of other charities are key people to elicit donations from. As such, advertising should be directed towards those who have a history of prosocial behaviour, including donating to charity.

6.2.4   Significant Correlations: New Zealand Church Sample

The four dependent variables: Attitudes towards the Advertisement, Attitudes towards the Charity, Donation Intention and Recommendation were all positively correlated with one another. This was as expected due to their linear relationship, extending the theory of planned behaviour whereby positive attitudes lead to positive intentions, which, in turn, lead to positive actions (Ajzen & Fishbein, 1974; Donovan & Henley, 2003; Kashif et al., 2015; Smith & McSweeney, 2007). This supports the reasoning for including all four variables in the hypothesis testing.

The correlation matrix also shows a clear indication of infrahumanisation and in-group bias through the relationships between personality attribution, emotion attribution, similarity and closeness. There is a positive relationship between secondary emotion attribution and personality attribution, both which have been ascribed as uniquely human characteristics (Demoulin et al., 2004; Gosling & John, 1999; Leyens et al., 2000, 2001). Secondary emotion attribution is also positively associated with both closeness and similarity, which are both positively associated with each other.

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Closeness was also positively correlated with attitudes towards the advertisement, attitudes towards the charity and recommendation. This indicates that in-group bias extends to an individual's attitude towards an advertisement and the charity itself. Furthermore, in-group bias also extends to the level to which an individual is willing to recommend the charity. This aligns with past literature where infrahumanisation, shown through lower attribution of secondary emotion, is associated with lower levels of helping for out-group members (Cuddy, Rock, & Norton, 2007).

Therefore, when the person viewing the advertisement feels closer to the person represented and perceives that person as similar to themselves, they perceive them as an in-group member and, as such, see them as more human. This leads to higher attribution of secondary emotions, more positive attitudes towards the advertisement and the charity, and a greater willingness to recommend the charity to friend. Moreover, this highlights the importance of fostering a sense of closeness between the donor and the people representing the charity.

Affective and cognitive religiosity show a positive correlation with altruism. Higher levels of affective and cognitive religiosity are associated with higher levels of altruism. These findings are consistent with past research. Schwartz (1997) outlined that feelings of moral obligation to act in accordance with an individuals' personal norms causally influence altruistic behaviour. Affective and cognitive religiosity influences these personal norms through the embodiment of the individuals' knowledge and feelings regarding their faith.

Guilt is positively correlated with attitudes towards the advertisement, attitudes towards the charity, recommendation, and closeness. As mentioned previously in Section 6.2.2, the same effect presented in the correlation matrix is shown through the results of the MANCOVA. High levels of guilt are associated with positive attitudes towards the advertisement, attitudes towards the charity, and willingness to recommend the charity, as well as feelings of closeness to the person represented in the advertisement. When a person has positive attitudes towards an advertisement and a charity, they feel guilty when they do not support that charity, as, according to dissonance theory, there is a need to stay cognitively consistent (Bekkers & Wiepking, 2010). Therefore, when a person has positive attitudes towards a charity, they have aligned themselves with the charity in a positive way. Thus, to stay consistent within themselves, they feel compelled to donate to the charity. If they do not donate to the charity, it creates cognitive dissonance (Bekkers & Wiepking, 2010). Ghingold (1980 as cited in Bozinoff & Ghingold, 1983) suggested that this enacts a guilt reduction mechanism, which attempts to reduce the feelings of guilt aroused from not giving, through a change in attitude or behaviour.

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The same ethos goes for the closeness a person feels to the person in the advertisement. As discussed previously in this section, feeling close to someone is indicative of them being in an in-group member. As such, it is expected that the closer a person feels to the person in the advertisement, the guiltier they feel if they do not donate and help that person. This is consistent with literature, where guilt enhances feelings of responsibility to the person in need (Bekkers & Wiepking, 2010).

6.2.5 Significant Correlations: MTurk Sample

The correlation matrix for the MTurk sample shows correlation between the variables discussed above, as well as further correlations that were not significant in the New Zealand church sample at the $p < 0.01$ level. In the MTurk sample, there are positive correlations between attitudes towards the advertisement, attitudes towards the charity, donation intention and recommendation. These dependent variables are again all positively correlated and associated as expected. Guilt also has a significant positive correlation with attitude towards the advertisement, attitude towards the charity, donation intention and willingness to recommend the charity. As discussed previously in Section 6.2.4, this is an indication of dissonance and the guilt reduction mechanism proposed by Ghingold (1980 as cited in Bozinoff & Ghingold, 1983).

Converse to the New Zealand church sample, those who currently donate to a religious organisation and those who currently donate to other (non-religious) organisations had a strong positive relationship. This challenges Hoge and Yang's (1994) position that donations are directed at local congregations and not to other charitable causes. Furthermore, it also challenges Wilhelm et al. (2007) who theorised that the level of giving to non-secular charities is a contributing factor to a decrease in donations to individual church congregations. These results are in line with Brooks (2007) and Norenzayan et al. (2013), as donations are made to both religious and non-religious organisations. It shows that religious consumers are more likely to donate to a multitude of worthy causes. Their giving is not restricted to church giving even if that is a primary outlet. The worthy causes are indicated by that which has been previously mentioned.

6.2.6 Statistically Insignificant Results

Overall, the research does not indicate that humanisation, facial expression, or proximal distance, when analysed separately, have a significant effect on donation intention, attitude

towards the charity, attitude towards the advertisement and the willingness to recommend the charity to a friend. However, there is a significant effect on recommendation of the charity with the interaction between humanisation and facial expression. Furthermore, facial expression portrayed in the advertisement has a significant effect on attitudes towards the charity and recommendation of the charity.

As the hypotheses were based on past research, the largely insignificant results were surprising. The method undertaken in this study was sound and standard process was followed. The manipulation checks confirmed that the manipulations in the study were statistically significant. The data were clean and outstanding outliers were removed. However, the sample size of the church population needs to be taken into consideration. Due to the difference in the two sample groups, the MTurk data could not be combined and act as an increased sample size for the New Zealand church data. This meant the total sample size for the data set was 89, averaging 8.9 participants per unique condition. As previously outlined in Section 4.7.1, a minimum of 30 participants is needed per condition so as to obtain a normal distribution for hypothesis testing according to central limit theorem (Adams, 2009). Future research could explore this research with a larger sample size to see the effects.

Even though the results do not support Hypothesis Two (Section 5.9.2), the variable Proximal Distance is significant at the $p < 0.1$ level. However, as the tests for normality (Section 5.7) showed that none of the variables are normally distributed at the significance level 0.05, only clearly significant results at the $p < 0.05$ level were reported. These results show that New Zealand church members have higher intentions to donate to those who are physically close to them compared to those overseas. This is in line with literature on in-group bias, which states the people are more likely to help those who are in their in-group, including those who are similar to them and proximally close to them (Dovidio, 1984; Flippen et al., 1996; Platow et al., 1999; Sargeant, 1999; Winterich et al., 2009). Caution should be taken when interpreting these results, however, due to the higher p value.

In-group bias is also seen to be present in this research through the correlation matrix, as discussed in Section 6.2.4 and Section 2.4.5. The lack of significance at the $p < 0.05$ level could be due to the manipulation of the variable, not the effect of proximal distance itself. The results from the manipulation check show a central bias for the close manipulation, indicating that "close" may have not been close enough to see the full effect of this variable. Further research could further polarise proximal distance to test for the full effects of this variable.

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6.3 General Discussion

This section will tie together the narrative of this research through a general discussion of the findings and their relevance within the context of past literature. This section will lead into research implications and contributions for both practitioners and academics.

Non-profit charities are in constant competition for donations and the effectiveness of campaigns, to draw in high levels of donations, is of high importance (Brunel & Nelson, 2000). Positive attitudes are also important as they lead to positive intentions, which, in turn, lead to positive actions, including donating and recommending the charity to others (Ajzen & Fishbein, 1974; Donovan & Henley, 2003; Kashif et al., 2015; Smith & McSweeney, 2007). This study aligned with past literature on the theory of planned behaviour and indicated that current donors to charity are more likely to donate more money to charity than those who do not currently regularly donate to charity (Conner & Armitage, 1998; Conner et al., 1999; Norman & Smith, 1995).

Non-profit charities have used many different techniques to elicit more donations, including positive and negative message framing (Benson & Catt, 1978); portraying different facial expressions (Kulczynski et al., 2016; Small & Verrochi, 2009); showing a singular identifiable victim (Kim, 2014; Kogut & Ritov, 2005a; Slovic, 2007; Small & Loewenstein, 2003); and eliciting different emotions through the advertisement (Chatzidakis, et al., 2016; Hibbert et al., 2007; Hou et al. 2009; Merchant et al., 2010).

In this study, message congruence, connection and psychological involvement are all important outcomes of conditions conducive to positive prosocial behaviour. Facial expression and humanisation show an interactive effect whereby a happy facial expression with low humanisation portrays a message of happiness and hope, leading to a greater willingness to recommend that charity. This condition, as explained in Section 6.2.1, has a congruent message between the emotion portrayed and the information in the advertisement and also has increased perceived response efficacy through the positive outcome shown in the advertisement.

The use of a sad facial expression also has a place in non-profit advertising. Portraying a sad facial expression can be used to increase awareness of the need (Cao & Jia, 2017) and increase motivation to act (Baumann et al., 1981). However, it is important that the person is humanised through further information, particularly when there is potential for in-group bias, which was shown to be prevalent in this study (Section 6.2.4). When a story is told to humanise the recipient, the donor can have increased psychological involvement, which can be used to increase the connection and mitigate the effects of infrahumanisation to the out-group

members. The sad facial expression increases guilt and personal distress, which enacts the negative relief modal, thereby, increasing their motivation to act (Baumann et al., 1981).

People also feel guilty when they do not support a charity that they feel positively about. To stay consistent with themselves and avoid dissonance (Bekkers & Wiepking, 2010), someone who has positive attitudes towards a charity will feel compelled to act, as a guilt reduction mechanism (Ghingold, 1980 as cited in Bozinoff & Ghingold, 1983). Furthermore, if an individual feels close to the beneficiary. it indicates they are more likely to be considered an in-group member. Thus, levels of guilt increase if they do not help, as guilt enhances their feelings of responsibility to the person in need (Bekkers & Wiepking, 2010).

When there is no story, however, the responsibility of the beneficiaries' plight is unclear. As Lee et al. (2014) found, those who were seen to be responsible for their plight had decreased donations from donors with high moral identity. Conversely, Schwartz (1997), outlines that feelings of moral obligation to act in accordance with an individual's personal norms causally influences altruistic behaviour. This study shows higher levels of altruism associated with higher levels affective and cognitive religiosity. This may be indicative of affective and cognitive religiosity influencing personal norms through the embodiment of the individual's knowledge and feelings regarding their faith (Cornwall et al., 1986). Moreover, affective and cognitive religiosity is also significant in eliciting donations. This study shows that people who exhibit greater certainty in their knowledge and feelings regarding their faith, on average, donate more to charity, as indicated by their donation intention. Furthermore, this study found that religious consumers are more likely to donate to a range of causes, religious and non-religious alike.

6.4 Research Implications and Contributions

6.4.1 Practical Implications

The implications for practitioners of this study reveal the influence of humanisation and emotion in charitable advertising. This will be relevant to marketers and managers, particularly in the non-profit and public sector, to give empirical evidence for the decisions behind the creation of their advertisements. For example, this study shows that, when developing advertisements for charities, if the advertisement humanises the victim through storytelling as well as showing a photograph, the photograph should portray them in a positive manner, with a happy facial expression. If, however, there is no story about the victim, only a photograph, then the photograph should portray a sad facial expression. Caution should be exercised in

choosing the photograph to not be too gruesome or elicit feelings of disgust as this has been shown to decrease donations (Allred & Amos, 2018).

Organisations should also take care to be consistent between the written message and the message that is portrayed through the picture in the advertisement. People like to see that there is hope for the beneficiaries. Therefore, when showing a happy beneficiary in an advertisement, it is not necessary to further humanise them through telling their story of plight. In fact, this research shows that efforts to do so could lead to greater hesitancy to recommend that charity due to the reduced perceived response efficacy. However, if the picture chosen for the advertisement expresses sad emotions, then the presence of a story congruent with the written message will increase the connection between the donor and the beneficiary.

Increasing the connection between the donor and the beneficiary can increase the donor's psychological involvement and investment in the beneficiary. When this interacts with the sad emotion, it produces increased feelings of guilt, concern and personal distress, which the individual will attempt to relieve through acting in a way that supports the charity. This highlights the importance for practitioners to foster a sense of closeness between the donor and the beneficiary when portraying a sad facial expression.

This study also shows that guilt is positively associated with attitudes towards the advertisement, attitudes towards the charity, recommendation and closeness. However, past research cautions that the influence of guilt appeals is complex (Chang, 2011). There are boundaries to the effectiveness of guilt and, if elicited in the wrong way (such as using images that evoke disgust), can backfire and receive a negative response (Allred & Amos, 2018; Chang, 2011). More research is needed to further understand the boundaries of guilt appeals in non-profit advertising.

Furthermore, this study shows that those who are currently regular donors are more likely to give more to a charity, showing that donors of other charities are key people to elicit donations from. As such, advertising should be directed towards those who have a history of prosocial behaviour.

6.4.2 *Theoretical Implications and Contributions*

This research is also relevant for academics, as the application of humanisation branches out into the non-profit sector. This study contributes to research through the unique combination of humanisation and emotion. This study shows that some of the disparity in the outcomes of research on facial expression, as to whether happy or sad elicits higher donations,

can be explained through this interacting effect of humanisation and emotion. Furthermore, linking psychological involvement and humanisation, this research extends Cao and Jia's (2017) work to be more generalisable to less well-known charities.

The effect of religiosity provides an important lesson for researchers in the field of social/non-profit marketing. This research shows the value in measuring the level of affective, cognitive and behavioural religiosity in market research, due to their significant implications for non-profit charities. Furthermore, this research shows the prevalence of in-group bias and that closeness between the donor and the beneficiary can be a mitigating factor for in-group bias. Finally, guilt was seen to be significantly associated with positive attitudes and willingness to recommend the charity and holds room for future research.

6.5 Limitations and Future Research

This research is subject to several limitations that need to be considered; these include sample size, manipulations and the hypothetical nature of the presented scenario. Avenues to address these are presented, as well as further direction for future research.

The first significant limitation is the limited sample size from the New Zealand church population. Contributing factors to this include a lack of external incentive to participate due to the voluntary nature of the survey, an inability for a reminder email to be sent to individuals who had not yet completed the survey due to the anonymity of the survey. The timing of the study, as it was released in December, may have also contributed to this. There is also a potential bias for those more willing to engage in "selfless" acts as there was no inducement to participate for the church population. Due to the difference in the two sample groups, the MTurk data could not be combined and act as an increased sample size for the New Zealand church data. Previous research has used MTurk as the primary participant pool; however, it has been highlighted that, while it can be used as a fast data collection method, that it is better suited to menial tasks, Paolacci and Chandler (2014) suggested that MTurk samples should not be used a representative sample.

This meant the total sample size for the New Zealand church data set was 89, averaging 8.9 participants per unique condition. As previously outlined in Section 4.7.1, a minimum of 30 participants is needed per condition, to obtain a normal distribution for hypothesis testing according to central limit theorem (Adams, 2009). Due to the incompatibility of the two samples, and the limited sample size from the church population, the statistical analysis of the data was potentially limited in its ability to gain statistical significance from the results. Future research could explore this research with a larger sample size to see the effects.

There was also a limitation to the study in the manipulation of the variables and the photographs used. Even though there was a statistical difference between the close and far manipulations, there was a central bias for the close condition. As such, the difference between close and far could have been more distinct. Further research should consider a study with further polarised variables. There was also no manipulation check for humanisation in this study.

The photographs used in the advertisements, while resembling similarities where possible, do differ. The child is different between the four conditions and, as such, the clothing and background of the photo differ as well (See Appendix 8.1.2). Future research could create images where the sole difference is the expression on the child's face. Future research could also look at extending this study to other charitable causes.

Another limitation is the use of a hypothetical situation measuring donation intention as opposed to actual donations. While previous research has shown that donation intention is one of the best predictors of actual donations (Smith & McSweeney, 2007), it is still only a predictive theory. Future research could explore the interaction of these variables with real charitable donations.

The contrasting results between affective and cognitive religiosity and behavioural religiosity and the resulting effect on donation intention are an interesting narrative to explore further in future research. This study also focuses on western Christian faith as the basis for religiosity; future research should extent this interaction to other cultures and faiths.

Future research could also explore the boundaries of guilt appeals in non-profit advertising. Furthermore, future research should consider the motivation for recommending a charity and the effect this has on the individual's donation intention, and the new potential donors. While word-of-mouth is still an under-researched area, this study shows there is a strong correlation between donation intention and level of recommendation.

6.6 Research Summary

The research showed facial expression had a significant effect on attitude towards the charity and willingness to recommend the charity to a friend. There was also an interaction effect between humanisation and emotion on willingness to recommend the charity. Furthermore, the study found a difference in donation intention between high and low levels of affective and cognitive religiosity and between regular donors and those who do not make regular donations to non-profit charities. The study did not find any significant influence of proximal distance on donation intention, attitude towards the advertisement, attitude towards the charity and

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willingness to recommend the charity to a friend. However, guilt was shown to have a significant relationship with attitude towards advertisement, attitudes towards the charity and level of recommendation. Implications of these results and suggestions for further research have been suggested.

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8   Appendices

8.1   Pre-Test Focus Group

8.1.1   Information Sheet

Department of Marketing, Management, and Entrepreneurship

Telephone: +64 366 7001

Email: elizabeth.peters@pg.canterbury.ac.nz

27/07/2018

HEC Ref: HEC 2018/82

How Advertising for Non-profit Charities Affects Donation Intention

Information Sheet

This research will be conducted by Elizabeth Peters, with the supervision of Dr. Ekant Veer, towards the completion of a Master's thesis. The research seeks to examine how advertising impacts donations for non-profit charities. If you choose to take part in the pre-test for this study, your involvement in this project will be to look at an advertisement for a non-profit charity and complete a *15 minute* survey, followed by a *15 minute* discussion on the clarity of the survey and advertisement and suggest any changes.

Please note that **no** identifying information will be recorded, or individual level data will be published. There will be no audio or video recording of the focus group, so recommended changes to the advertisement or questions will be noted down on paper, which will be destroyed after changes have been made. Any comments on this topic will not be published and will remain confidential. Participation is voluntary, and you have the right to withdraw at any stage without penalty.

The project is being carried out as a requirement of a Master's degree by Elizabeth Peters who can be contacted at elizabeth.peters@pg.canterbury.ac.nz, under the supervision of Ekant Veer, who can be contacted at ekant.veer@canterbury.ac.nz. They will be pleased to discuss any concerns you may have about participation in the project. This project has been reviewed and approved by the University of Canterbury Human Ethics Committee, and participants should address any complaints to The Chair, Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz).

8.1.2   Final Photos Chosen

8.2 Final Set of advertisements

8.2.1 Condition 1: No Humanisation, Close Proximal Distance

8.2.2   Condition 2: No Humanisation, Far Proximal Distance

DONATE TODAY

Feed Everyone is a non-profit charity that provides food for those in a village in Botswana who cannot afford a meal every day. Even the smallest donation helps provide food for those in need.

Visit www.feedeveryone.co to donate today!

8.2.3   Condition 3: Low Humanisation, Far Proximal Distance, Sad Facial Expression

8.2.4   Condition 4: Low Humanisation, Far Proximal Distance, Happy Facial Expression

Feed Everyone

DONATE TODAY

Feed Everyone is a non-profit charity that provides food for those in a village in Botswana who cannot afford a meal every day. Even the smallest donation helps provide food for those in need.

Visit www.feedeveryone.co to donate today!

8.2.5 Condition 5: Low Humanisation, Close Proximal Distance, Sad Facial Expression

8.2.6   Condition 6: Low Humanisation, Close Proximal Distance, Happy Facial Expression

8.2.7   Condition 7: High Humanisation, Far Proximal Distance, Sad Facial Expression

8.2.8 Condition 8: High Humanisation, Far Proximal Distance, Happy Facial Expression

8.2.9   Condition 9: High Humanisation, Close Proximal Distance, Happy Facial Expression

8.2.10 Condition 10: High Humanisation, Close Proximal Distance, Sad Facial Expression

8.3 Ethics Approval Letter

UC
UNIVERSITY OF CANTERBURY
Te Whare Wānanga o Waitaha
CHRISTCHURCH NEW ZEALAND

HUMAN ETHICS COMMITTEE

Secretary, Rebecca Robinson
Telephone: +64 03 369 4588, Extn 94588
Email: human-ethics@canterbury.ac.nz

Ref: HEC 2018/82

17 September 2018

Elizabeth Peters
Management, Marketing and Entrepreneurship
UNIVERSITY OF CANTERBURY

Dear Elizabeth

The Human Ethics Committee advises that your research proposal "How Humanization and Proximal Distance in Advertising for Non-profit Charities Affects Donation Intention" has been considered and approved.

Please note that this approval is subject to the incorporation of the amendments you have provided in your email of 12th September 2018.

Best wishes for your project.

Yours sincerely

R. Robinson
pp.

Professor Jane Maidment
Chair
University of Canterbury Human Ethics Committee

8.4   Information Sheet

Department of Marketing, Management, and Entrepreneurship

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08/12/2018

HEC Ref: HEC 2018/82

How Advertising for Non-profit Charities Affects Donation Intention
Information Sheet

This research will be conducted by Elizabeth Peters, with the supervision of Dr. Ekant Veer, towards the completion of a Master's thesis. The research seeks to examine how advertising impacts donations for non-profit charities. You have been approached to take part in this study because you are a member of one of the Churches in the New Zealand.

If you choose to take part in this study, your involvement in this project will be to look at an advertisement for a non-profit charity and complete a *15-20 minute* survey. If you agree to participate this study, the survey will be completed online and all results will be collected upon completion. Please note that respondents must be over the age 18 to participate in this study and have given consent on their own behalf. In the performance of the tasks and application of the procedures there is a minor risk of feeling uncomfortable when disclosing sensitive information involving money and giving intention. Therefore, all answers will be anonymous and you have the right to not answer any question.

Participation is voluntary and you have the right to withdraw at any stage without penalty. You may ask for your raw data to be destroyed at any point. You can withdraw before completing the survey by simply exiting the browser, your answers will not be saved. However, as the survey is completely anonymous, once submitted, your data cannot be removed. If you agree to participate in the study, you are asked to complete the survey **before the 22nd of February 2019.**

The results of the project may be published, but you may be assured of the complete confidentiality of data gathered in this investigation: your identity will not be recorded or made public. To ensure anonymity and confidentiality, all data collected will be anonymous and stored on a secure computer. Only my supervisors and I will have access to the raw data. Data will be kept for a period of five years, after which it will be destroyed. A thesis

is a public document and will be available through the UC Library database. If you would like to receive a copy of summary of results of the project, please email elizabeth.peters@pg.canterbury.ac.nz.

The project is being carried out as a requirement of a Master's degree by Elizabeth Peters who can be contacted at elizabeth.peters@pg.canterbury.ac.nz, under the supervision of Ekant Veer, who can be contacted at ekant.veer@canterbury.ac.nz. They will be pleased to discuss any concerns you may have about participation in the project. This project has been reviewed and approved by the University of Canterbury Human Ethics Committee, and participants should address any complaints to The Chair, Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz).

8.5 Online Survey

Welcome to the research survey on how advertising for non-profit charities affects donation intention.

Thank you for agreeing to take part in this important survey aimed at helping non-profit charities improve their advertising.
This survey should only take about *20 minutes* to complete. You are asked to view a created advertisement for a fictional non-profit charity and answer questions regarding the advertisement and your general opinions.

Please take your time when viewing the advertisement, as this will only be shown once and you cannot go back.

By agreeing to participate in this research project it indicates that you have been given a full explanation of the study and you understand what is required of you to take part in this research. It also indicates you have had the opportunity to ask questions by emailing either Elizabeth Peters who can be contacted at elizabeth.peters@pg.canterbury.ac.nz, or Ekant Veer, who can be contacted at ekant.veer@canterbury.ac.nz.

Please be assured that all answers are completely anonymous. You may opt out of the study at any time by closing your browser.

Please select your option.

I agree to participate in this research project.	○

I do not agree to participate in this research project.	○

Please note that respondents must be over the age 18 to participate in this study.

Please confirm you are over the age of 18.

Yes, I am over the age of 18.	○

No, I am under the age of 18.	○

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You will now be shown an advertisement for a fictional non-profit charity, you must stay on this page for at least 45 seconds.

Please ensure you read the advertisement and pay attention to as many elements of advertisement as you can.

You will be asked questions regarding this advertisement in the survey and you will only be shown the advertisement once.

Advertisement

4 4

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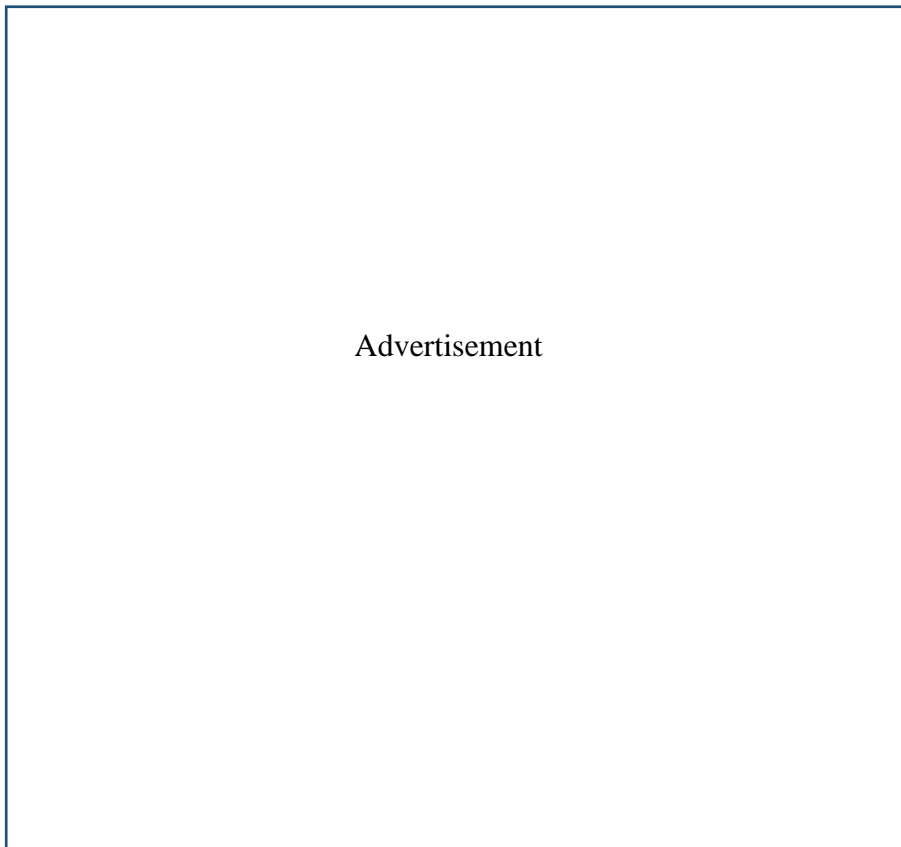
On the scale below, please rate your attitude towards the advertisement on each of the following aspects:

Persuasive	○	○	○	○	○	Not at all persuasive
Convincing	○	○	○	○	○	Unconvincing
Informative	○	○	○	○	○	Uninformative
Believable	○	○	○	○	○	Unbelievable
Trustworthy	○	○	○	○	○	Untrustworthy

Please indicate on the scale below whether you agree or disagree with each of the following statements relating to the advertisement.

	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
The advertisement reflects my own situation	○	○	○	○	○	○	○
I cannot emotionally relate to the situation of the people relying on this charity	○	○	○	○	○	○	○
I can relate to this advertisement personally	○	○	○	○	○	○	○

Please rate the items below as to the similarity between you and the people the charity in the advertisement is helping.

	Not at all similar	Very little similarities	Some similarities	Quite a lot of similarities	A very great deal similar
Cultural background	○	○	○	○	○
Basic values	○	○	○	○	○
Overall lifestyle	○	○	○	○	○
Dress and appearance	○	○	○	○	○

This charity is helping people that are...

Physically close	○	○	○	○	○	Physically distant
Immediate	○	○	○	○	○	Far away
Culturally close	○	○	○	○	○	Culturally distant

The facial expression of the person in the advertisement is...

Sad					Neutral					Happy
0	10	20	30	40	50	60	70	80	90	100

Please rate the extent to which the following qualities apply to the people in the advertisement.

	Strongly agree	Agree	Somewhat agree	Neither agree nor disagree	Somewhat disagree	Disagree	Strongly disagree
Extroversion: The tendency to seek stimulation in the company of others.	○	○	○	○	○	○	○
Conscientiousness: The tendency to show self-discipline, act dutifully, and aim for achievement.	○	○	○	○	○	○	○
Neuroticism: Tendency to be more moody and emotionally unstable.	○	○	○	○	○	○	○
Openness: A person's degree of intellectual curiosity, creativity, and preference for variety.	○	○	○	○	○	○	○
Agreeableness: The tendency to be compassionate and cooperative towards others.	○	○	○	○	○	○	○

Please rate the extent to which the people in the advertisement have the ability to experience the following emotions.

	Not at all	Very little	To some extent	Very much
Fear	○	○	○	○
Shame	○	○	○	○
Anger	○	○	○	○
Hope	○	○	○	○
Love	○	○	○	○
Pride	○	○	○	○
Greed	○	○	○	○
Joy	○	○	○	○

Chapter 8 – Appendices

Please rate the items below in relation to how close you feel to the person in the advertisement

Overall, how easily would this person fit/blend within your inner circle (e.g. friends/family)?	Extremely easy	Moderately easy	Neither easy nor difficult	Moderately difficult	Extremely difficult
Overall, how likely would you be to call this person "one of your own"?	Extremely likely	Moderately likely	Neither likely nor unlikely	Moderately unlikely	Extremely unlikely
Overall, how much are you like this person?	Very similar	Moderately similar	Neither similar nor dissimilar	Moderately dissimilar	Very dissimilar
Overall, how likely would you get along with this person?	Extremely likely	Moderately likely	Neither likely nor unlikely	Moderately unlikely	Extremely unlikely
Overall, how close do you feel to this person?	Very distant	Moderately distant	Neither close nor distant	Moderately close	Very close

Please rate the extent to which you agree with the following statements.

	Strongly agree	Agree	Somewhat agree	Neither agree nor disagree	Somewhat disagree	Disagree	Strongly disagree
It is unlikely that I would contribute to this cause by donating money to this charity.	○	○	○	○	○	○	○
I would not commit to making regular donations to this charity.	○	○	○	○	○	○	○
I would consider donating money to this cause by supporting this charity.	○	○	○	○	○	○	○
I think this is a cause that is worth supporting.	○	○	○	○	○	○	○

Please rate the extent to which you agree with the following statements.

	Strongly agree	Agree	Somewhat agree	Neither agree nor disagree	Somewhat disagree	Disagree	Strongly disagree
I react favourably to this charity	○	○	○	○	○	○	○
I dislike this charity	○	○	○	○	○	○	○
I feel positively towards this charity	○	○	○	○	○	○	○

Suppose a friend called you last night to get your advice in his/her search for a charity to donate to.

Would you recommend him/her to donate to this charity?

Absolutely   ○ ○ ○ ○ ○   Absolutely not

Suppose a relative has left you $100 that they would like you to donate to a charity. From $0 to $100, how much would you donate to this charity?

$

[   ]

Chapter 8 – Appendices

Please rate the importance you place on the following values:

	Extremely important	Very important	Moderately important	Slightly important	Not at all important
Social power: control over others, dominance	○	○	○	○	○
Wealth: material possessions, money	○	○	○	○	○
Authority: the right to lead or command	○	○	○	○	○
Ambitious: hard-working, ambitious, striving	○	○	○	○	○
Influence: having an impact on people and events	○	○	○	○	○

	Strongly agree	Agree	Somewhat agree	Neither agree nor disagree	Somewhat disagree	Disagree	Strongly disagree
I think/feel that people get what they deserve	○	○	○	○	○	○	○
I think/feel that people earn the rewards and punishments they get	○	○	○	○	○	○	○
I think/feel that a person's efforts are noticed and rewarded	○	○	○	○	○	○	○
I think/feel that people get what they are entitled to have	○	○	○	○	○	○	○
I think/feel that reward and punishments are fairly given	○	○	○	○	○	○	○
I basically think/feel that the world is a fair place	○	○	○	○	○	○	○
I think/feel that people who meet with misfortune have brought it on themselves	○	○	○	○	○	○	○

Please rate the extent to which you agree with the following statements.

	Strongly agree	Agree	Somewhat agree	Neither agree nor disagree	Somewhat disagree	Disagree	Strongly disagree
I would feel guilty if I did not donate to this cause	○	○	○	○	○	○	○
I will regret it if I do not donate to this cause	○	○	○	○	○	○	○
It would be a mistake to not donate to this cause	○	○	○	○	○	○	○

Please rate the extent to which you agree with the following statements.

	Strongly agree	Agree	Somewhat agree	Neither agree nor disagree	Somewhat disagree	Disagree	Strongly disagree
I am concerned about those less fortunate than myself	○	○	○	○	○	○	○
I feel compassion toward people in need	○	○	○	○	○	○	○
I am financially able to donate money to charity	○	○	○	○	○	○	○
I feel it is important to help others	○	○	○	○	○	○	○
I can do something for a cause that is important to me	○	○	○	○	○	○	○

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Do you believe in a GOD?

Yes	○

Maybe	○

No	○

Prefer not to say	○

Please rate the extent to which you agree with the following statements.

	Strongly agree	Agree	Somewhat agree	Neither agree nor disagree	Somewhat disagree	Disagree	Strongly disagree
GOD is an important influence in my life	○	○	○	○	○	○	○
The scripture for my religious affiliation is the word of GOD	○	○	○	○	○	○	○
There is life after death	○	○	○	○	○	○	○
Without religious faith, the rest of my life would not have much meaning	○	○	○	○	○	○	○
I am willing to do whatever GOD wants me to do	○	○	○	○	○	○	○
I have no doubts that GOD lives and is real	○	○	○	○	○	○	○

On average, how often do you attend religious services?

Never	○
Less than once a month	○
Once a month	○
2-3 times a month	○
Once a week	○
2-3 times a week	○
Daily	○

On average, how often do you pray?

Never	○
Less than once a month	○
Once a month	○
2-3 times a month	○
Once a week	○
2-3 times a week	○
Daily	○

On average, how often do you read religious scripture?

Never	○

Less than once a month	○

Once a month	○

2-3 times a month	○

Once a week	○

2-3 times a week	○

Daily	○

What is your religion? Give as much detail as you need to name you religion e.g. Baptist, Presbyterian, Hindu, Jewish (Please write 'No religion' if you do not identify with any religion).

Are you a current member of a church?

Yes	○

No	○

Don't know / prefer not to say	○

Do you currently donate money to a religious organisation on a regular basis (at least once a month)?

Yes	○

No	○

Prefer not to say	○

Do you currently make regular (at least once a month) donations to any OTHER charities? (excluding donations to a religious organisation)

Yes	○

No	○

If yes, please specify the number of organizations, excluding religious organisations, you currently make regular donations to (optional).

Please select which age bracket you are in.

18 - 24	○

25 - 34	○

35 - 44	○

45 - 54	○

55 - 64	○

65 - 74	○

75 - 84	○

85 or older	○

Prefer not to say	○

Please select your gender.

Female	○

Male	○

Gender Diverse	○

Prefer not to say	○

Please select your ethnicity. (Select all that apply).

White/Caucasian	☐

African American	☐

Hispanic	☐

Asian	☐

Pacific Islander	☐

Other (Please state)	☐

Prefer not to say	☐

For New Zealand church sample:

New Zealand European	☐

New Zealand Maori	☐

New Zealander of other decent	☐

Pacific Islander	☐

Chinese	☐

Korean	☐

Indian	☐

Australian	☐

British	☐

South African	☐

Other European ☐

Other Asian ☐

Or some other ethnicity (Please specify) ☐

[   ]

Prefer not to say ☐

How would you describe the place where you currently live - Urban, suburban, rural.

[   ]

Employment information: What best describes your current employment situation?

Employed full time ☐

Employed part time ☐

Homemaker / Stay-at-Home Parent ☐

Contract worker ☐

Causal Worker ☐

Not working / looking for Work ☐

Retired / Unable to work ☐

Student ☐

None of the above ☐

Chapter 8 – Appendices

Household income: In which bracket contains your household income before taxes? (USD)

Under $10,000 ○

$10,000-$19,999 ○

$20,000-$29,999 ○

$30,000-$39,999 ○

$40,000-$49,999 ○

$50,000-$59,999 ○

$60,000-$69,999 ○

$70,000-$79,999 ○

$80,000-$89,999 ○

$90,000-$99,999 ○

$100,000-$149,999 ○

$150,000 or more ○

Don't know/prefer not to say ○

Please provide your worker ID by entering it in the field below. (This will ensure payment is made promptly.)

Your Secret Key is: [   ]

We thank you for your time spent taking this survey.
Your response has been recorded.