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DRIVERS OF DONATIONS PRACTICES:

ALTRUISM AND RELIGIOSITY REVISITED

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I dedicate this thesis to all the persons that work for and in the third sector in Portugal.

Acknowledgments

It is true, we do spend many hours working alone, but a PhD is far from being an individual work. Quite the opposite, at least in my situation where different people contributed, in some way, to the finished work. This work was possible because of the contributions of each and every one of them. There are many people that have been supportive throughout this process of doctoral research and I am profoundly indebted to them all.

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Resumo

Este estudo investiga como a motivação, o comportamento prosocial, a afiliação religiosa, e a religiosidade impactam nas práticas de donativos. Especificamente, este estudo propõe um modelo que assume que as práticas de donativos são uma função de quatro grandes condutores: a motivação, o comportamento prosocial, a afiliação religiosa, e a religiosidade, do doador. Adicionalmente são testados os efeitos moderadores da religiosidade na relação entre motivação, comportamento prosocial, e afiliação religiosa, com as práticas de donativos. As práticas de donativos dizem respeito à frequência e ao montante do donativo de um indivíduo a uma organização sem fins-lucrativos, e também ao tipo da organização – religiosa ou secular – que o doador apoia. A motivação do doador é aferida através do binário altruísmo-egoísmo. O comportamento prosocial do doador é identificado pelos atos de voluntarismo e compaixão. A afiliação religiosa do doador especifica a adesão de um indivíduo a um grupo religioso em particular. A religiosidade do doador trata de aspetos psicológicos das actividades religiosas.

A investigação desenvolveu-se em duas fases: entrevistas exploratórias com uma abordagem da "grounded theory", e questionário em grande escala.
Este estudo sustenta empiricamente que o altruísmo é a base das práticas de donativos, e que a religiosidade é uma variável subjacente que parcialmente determina as práticas de donativos. Alias, os resultados centrais mostram que nas práticas de donativos o altruísmo está mais enraizado nas pessoas religiosas.

Considerando o contributo para o marketing e angariação de fundos das organizações religiosas fica reconhecido que parece ser crucial pertencer a uma denominação religiosa no que concerne às práticas de donativos.

Palavras-chave: práticas de donativos, altruísmo, comportamento prosocial, religiosidade

JEL: M31 and L31

Abstract

This study explores how motivation, prosocial behavior, religious affiliation, and religiosity impact on donations practices. Specifically, this research proposes a framework arguing that donations practices are a function of four main drivers: donor's motivation, prosocial behavior, religious affiliation, and religiosity. Furthermore, the moderating effects of religiosity on the relationship between motivation, prosocial behavior, religious affiliation, and donations practices are examined.

Donations practices concern the frequency and the amount of the donation by an individual to a charity, and the type of charities – religious or secular – the donor supports. Donor motivation is viewed via the altruism-egoism binary. Donor prosocial behavior is identified by acts of volunteerism and compassion. Donor religious affiliation specifies the adherence of an individual to a particular religious group. Donor religiosity addresses the psychology of religious activities.

Research was carried out in two empirical stages: exploratory interviews held within a grounded theory approach, and a large scale questionnaire.

This study provides empirical support that altruism is the basis of donations practices, and that religiousness is an underlying variable that partly determinates donations practices. Moreover, the key findings indicate that altruism appears to be more engrained within religious people in donations practices.

Considering some recommendations for marketing and fundraising of religious organizations, it can be acknowledging that being part of a religious denomination seems crucial for the donations practices.

Key Words: *donations practices, altruism, prosocial behavior, religiosity*

JEL: M31 and L31

Executive summary

This study arises with a life half devoted to the charities and to religious matters. Apart from lecturing in business and marketing, I feel privileged by an extensive practical experience and first hand knowledge in all facets of charitable activities, both as practitioner and as consultant.

This research was carried out through thousands of extensive surveys, questionnaires and interviews mainly in Portugal but also in England. It is the first academic study of its kind focusing on the motivational factors behind donations in Portugal. It dealt with all the recognized issues behind donation behavior: egoism-altruism, religiousness, and perceived benefits by the donor, spread across the spectrum from the devout to the secular.

In affiliation, and religiosity - impact on donations practices. Specifically, this research proposes a framework arguing that donations practices are a function of: donor's motivation, prosocial behavior, religious affiliation, and religiosity. Furthermore, the moderating effects of religiosity on the relationship between motivation, prosocial behavior, religious affiliation, and donations practices are examined; and also other sort of outcomes easier to be read by fundraising practitioners are provided. fact, this study explores how four main drivers - motivation, prosocial behavior, religious

This research was conducted to examine, compare and contrast how three types of donors - religious, religious but non church goer, and secular - are different or similar with respect to their donations practices, motivation, prosocial behavior, and also their level of religiosity. Therefore, an approach is constructed to further understanding of what underlies donations practices for religious and secular organizations, building upon prosocial behavior literature. In addition, the Batson empathy-altruism hypothesis (Batson, 1987; 1991) is incorporated, adding the altruism and egoism debate, into a research design that takes care to recognize the differences between religious, religious but non church goer, and secular donors.

Donations practices concern the frequency and the amount of the donation by an individual to a charity, and also the type of charities – religious or secular – the donor supports.

Donor motivation is primarily viewed via the altruism-egoism binary. Prosocial behavior is identified by acts of volunteerism and compassion. Religious affiliation considers three types of individuals: religious, religious but non church goer, and secular. Religiosity addresses the dimensions of practice, belief, experience and consequences.

Research was carried out in two empirical stages: exploratory interviews held within a grounded theory approach, and a large scale questionnaire.

This study provides empirical support for the often repeated contention that altruism is the basis of donations practices and that religiousness is an underlying variable that partly determinates donations practices. Moreover, current findings indicate that altruism appears to be more engrained within religious people in donations practices.

In light of the aim to put forward some recommendations for marketing and fundraising of religious organizations, it can be acknowledged that being part of a religious denomination seems crucial for the donations practices. Deeply religious people tend to give both to religious and secular organizations, thus making them the first demographic group to reach both for fundraising campaigns and for planned giving.

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1. Introduction to the thesis

1 Introduction

This thesis looks into motivation, prosocial behavior, and religiosity of the religious, religious but non church goer and secular donors within their donations practices. This study is intended to shed light upon the motivation issue in the context of monetary donations and, consequently, it aims to offer more insights into the fundraising debate.

This chapter begins with background issues for the practice of donation, highlighting the concerns that motivated this study. Then, it defines the specific aims and objectives of this research before concluding by laying out the structure of the thesis.

2 Research rationale and background/Statement of the problem

This section places the research in context, i.e. stating the problem from which the research question originated.

The context of people making donations to religious organizations was chosen because of the growing challenges religious organizations have been facing in generating donations. Most of the funds for these organizations come through private donations, apart from state and foundation subsidies, and corporate philanthropy. Religions organizations are finding it more difficult to draw private donations due to a number of factors, such as decline in church attendance, a wider range of choice for potential donors, diminishing public support for church sponsored activities and increased competition for donations, along with a complexity in managing these sources of revenues.

Consequently, religious organizations must develop a more intimate relationship with their donors, and increased professionalism and proficiency in order to engage the public in their selected causes. Understanding the motivations of donor behavior seems crucial to increasing

pledges and loyalty. In recent years private donations have became one of the most widely researched topics in the funding of charities, religious or secular.

Presently, there is a range of literature coming from disciplines such as marketing (Bekkers and Theo, 2008; Bennett and Sargeant, 2003: 348; Brady *et al.*, 2011; Brown, 1985; Guy and Patton, 1989; Pitt *et al.*, 2001; Webb *et al.*, 2000), economics, psychology, sociology and anthropology, which has helped practitioners and not-for-profit organizations in their fundraising activities and management (Bennett and Sargeant, 2003). The most extensive body of literature lies mainly within the marketing area incorporating other disciplines such as those just mentioned (Sargeant and Woodliffe, 2007; Webb *et al.*, 2000). Nevertheless, the topic of donation seems to lack clear conceptualization and empirical measurement necessary for it to become a specific topic in the marketing field.

Furthermore, donation, conceptualized as a type of prosocial behavior, is seldom approached in the psycho-sociology discipline. In the opinion of some authors, however, relatively little is known about donor attitudes and behavior (Kaufman, 1991; Ranganathan and Henley, 2008; Sojka, 1986; Webb *et al.*, 2000), presenting opportunities for further research (Bennett and Sargeant, 2003). Studies concerning donations to religious organizations are particularly scarce, obviating the necessity of continued research in this area.

In terms of private donations, an understanding of motivation for giving is extremely important. So, from the basic issues of religiousness and motivation, analysis of this phenomenon proceeds from the organizational context, e.g. the religious organizations, to consumer behavior analysis, e.g. individual donation behavior.

Another reason for studying private donations in religious organizations is that organized religion remains an important force in societies. Religions organizations still guide and develop community change, are responsible for social services and their development and implementation (Cnaan and Boddie, 2001). Also, at an individual level, there is evidence that faith may promote generosity (Jeavons and Basinger, 2002), across denominations and faiths (Chaves and Miller, 1999), even if some motivations for religious giving may coincide with those for secular giving. The phenomenon is complex and raises several questions; for instance, the religiousness of the donor is a focal point in similar studies. Therefore, the first and general rationale behind the

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choice of this topic is the belief that research can indeed provide valuable new insights into private donations in religious organizations.

Another rationale for this study is the growing interest in the psychology of giving, and its wider influence in contemporary society. Scholars have been paying more attention to the social significance of donations. Within donation literature, the motivation(s) behind this activity has been one of the most debated aspects. This research especially focuses upon investigation of prosocial behavior aiming to explore the drivers in prosocial acts, i.e. people acting for the benefit of others. Thus, we seek to understand why people donate money to organizations through the lens of prosocial behavior.

Within the topic of donation, both altruism and egoism have been identified as two of the most important drivers for this behavior. Altruism and prosocial behavior have been linked to religious people, and altruism, egoism, prosocial behavior, and religious people are key concepts of study in psychology and social psychology.

Due to the number of pertinent topics for this study, the scope of research must be extensive, dealing with prosocial behavior, consumer behavior, and to a lesser extent, the social exchange theory.

This thesis approaches these three domains as follows: Prosocial behavior is approached through social psychology. Consumer behavior, which is part of the discipline of marketing, is approached through a topic called "gift giving" (Sherry, 1983; Webb *et al.*, 2000) or "charitable giving" (Fennis *et al.*, 2008), and by insights from helping behavior (Burnett and Wood, 1988). Though its roots lie in classical economics (Burnett and Wood, 1988), social exchange theory (Druckman, 1998; Pitt *et al.*, 2001) has been widely used by the social sciences. However, it is not central to this work being mainly referred as an explanation of prosocial behavior and helping behavior.

To sum up, two main research rationales motivate this study: the emergence of various challenges religious organizations face in gaining donations, and the rising interest in the psychology of giving. And so, the focus of investigation concerns people that make donations to religious organizations, with different degrees of altruistic and egoistic motivation and prosocial behavior, as well as their religiousness.

3 Aims and objectives

This study investigates how different drivers of donations, like types of motivation, prosocial behavior, religious affiliation, and religiosity, impact upon donations practices. In other words, the aim is to explore the differences between the religious, religious but non church goer and secular people in relation to their donations practices, taking into account their motivation, prosocial behavior, and their religiosity.

Having defined the rationale for the study, the research project may be clarified as follows:

- The context is the not-for-profit sector, considering the distinction between religious and secular organizations;
- The topic is donations practices, funding of charities through monetary gifts;
- The focus lies on motivation, prosocial behavior, religious affiliation, and religiosity of a donor;
- The unit of analysis is the individual donor when giving a monetary gift to a not-for-profit organization.

Furthermore, this study seeks to examine the motivation issue in the context of monetary donations and other intrinsic and extrinsic determinants of donor giving, aiming to provide new insights into the fundraising management area.

The donation is identified as the monetary gift by individual donors to an organization. And hence, this study analyses individual donation behavior, a sub-type of prosocial behavior. Prosocial behavior is seen as an intentional and voluntary behavior valued by the society, referring to actions that benefit other people (Penner *et al.*, 2005; Piliavin and Charng, 1990).

The nature of the motivation is debated around the altruism versus egoism hypothesis. For this purpose, the Batson empathy-altruism hypothesis of altruism (1991) is integral to a research design intended to identify the differences between religious and secular donors. Altruism is conceptualized as a motivational state with the ultimate goal of increasing another's welfare, with no other conscious motives except the benefit of another (Nagel, 1970; Pope, 1994; Titmuss, 1973) whereas egoism implies a motivation when helping is directed toward the ultimate goal of enhancing the helper's own welfare (Batson, 1987).

Prosocial behavior is understood through De Concillis (1993) work, an author that developed an instrument to measure this construct. Accordingly, Prosocial Behavior inventory can be presented as a composite value for prosocial behavior, and also can be analyzed in its three sub-scales: Volunteerism, Compassion, and Fiscal Responsibility.

The religious affiliation of the donors is viewed in three possible categories: religious, religious but non church goer, and secular.

Religiosity is applied as a multidimensional variable according to the Glock and Starck (1965, 1966) operationalization among church members and non-members, distinguishing the dimensions of: (1) practice, (2) belief, (3) experience and (4) consequences.

Moreover, a donor may choose to contribute either to a religious or to a secular organization, both being part of the so-called not-for-profit sector, and also the amount of its donation.

The main research aims can be summarized in three research outcomes.
1. To question some presently debated assumptions surrounding the phenomenon of altruism in religious people.
2. To measure donations practices across religious, religious but non church goers, and secular people.
3. To propose some informed recommendations for marketing and fundraising by religious organizations.

The specific objectives of the research are:
- To deepen understanding of altruism and egoism relationships in donations practices and the degree to which this differs between religious, religious but non church goers and secular donors.
- To further understanding of prosocial behavior as it influences donations practices, while differentiating the donor as religious, religious but non church goer or secular.
- To examine religiosity as an influence on donations practices.
- To examine and differentiate donations practices among the religious, religious but non church goers and secular donors.

- To examine the driving mechanisms behind donor choice in giving either to religious organizations or secular organizations.

Finally, this research aims to deepen understanding of the relation between these drivers in donations practices and their effect on the marketing and fundraising of religious organizations.

This study explores how four main drivers of donations: motivation, prosocial behavior, religious affiliation, and religiosity, impact on donations practices. Specifically, the research attempts to establish a framework that argues that donations practices are a function of the donor's motivation, prosocial behavior, religious affiliation, and religiosity. Furthermore, it investigates the overall moderating effects of religiosity on the relationship between motivation, prosocial behavior, religious affiliation, and donations practices.

The overarching research question this study addresses is: How different are donors with respect to their donations practices in the context of religious and secular organizations, regarding their motivation, prosocial behavior, and religious affiliation, considering the variable of their religiosity?

4 Structure of this thesis

This work is therefore organized in seven chapters which are summarized as follows.

Chapter one introduces this study, justifying its rationale, defining the aims and objectives and briefly concludes with an outline of the structure.

Chapter two presents an overview of the relevant literature. An initial review of the literature reveals that donations, prosocial behavior, altruism, and the religiousness of the donors, are highly developed areas of study, specifically in disciplines such as psychology, social psychology and marketing. So, the literature overview is multidisciplinary in an attempt to provide further insights on donations practices in the context of religious organizations. Indeed, a survey of the relevant literature reveals intrinsic research links between these themes of religious organizations, donations practices, prosocial behavior, altruistic

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motivation, religiosity, and religious affiliation. The initial step is launched by the statement of the problem: there are serious and growing challenges in the funding of religious organizations. One of the main sources of funding for these organizations is private donations, apart from state and business support.

As one might expect, the drivers that motivate people to donate have gained intensive attention, not only by the academia, but from professionals in the area of fundraising. Motivations for donation are more complex than they appear on the surface and increasing attention is being paid to all donation related activities including helping behavior and philanthropy, both academically and practically. These phenomena have also been under academic scrutiny in the so-called domain of prosocial behavior. In turn, one of the most debated topics has been altruistic motivation. Also the existence of altruistic motives for helping and donating has been strongly linked to the religiousness of individuals. In this realm, religiosity has been another construct under intense attention; and one could add the less complicated concept of the religious affiliation of the research subject. Additionally, there is an enormous body of literature available within the not-for-profit sector with religious organizations as a field of enquiry.

Taken together, the concepts of "donations", "altruism" and "religious organizations" obviously link the individual domain with the organizational field. As expected, the most recent literature reveals the main findings and it poses the questions that capture the attention of academia. The literary overview providing the theoretical foundation of this research design is sufficiently developed to identify and call into question certain research methods even though the field is relatively new and not as deep as the more established fields. Therefore, the ground is cleared for a discussion of research models.

To conclude, chapter two describes the model and hypothesis chosen to explore the research question. The conceptual model presented results from the main findings of the literature review and also reveals the main gaps founded. This chapter functions as a bridge between the literature review and the methodology.

Chapter three describes the methodology. This chapter describes and clarifies the set of exploratory interviews made to address the main topics of the area in an attempt to deepen understating of donations practices. The process and options of the literature review findings

were highlighted in this qualitative stage of research, and to clarify methodology and presentation of findings, they will be outlined in this chapter devoted to methodology. The following chapter continues describing the main issues of the quantitative stage.

Chapter four reveals the findings of the mail survey. Key descriptive statistics are revealed through tests described as they were conducted.

Chapter five discusses the findings of the mail survey and addresses the conclusions. The conceptual model proposed in chapter two is then revised using the conclusions taken from the surveys as a framework. In addition, academic and other potential contributions to the field are suggested. This thesis aims to further knowledge about donations practices, altruism and religiousness, in the not-for-profit-profit sector.

Finally, the research limitations are delineated as well as ideas for further research.

2. Literature review

1 Introduction

The purpose of the literature review is to reconsider previous research in order to develop sharper and more insightful questions about the topic of private donations in religious organizations. The thesis focuses on donations practices and, moreover, looks upon altruism, egoism, prosocial behavior, and religiousness, of a donor. Conversely, the literature review is segmented into that dealing with donations, prosocial behavior, altruism, religiousness, and religious organizations.

The literature begins by examining the constructs of donation and, in brief, helping behavior, giving behavior, and philanthropy. Then, attention turns to models of giving behavior, discusses the construct of "donations practices" and the motivation to donate. Among the drivers of donations practices like altruism and egoism, prosocial behavior is also seen as having a decisive impact on people's motivation to donate.

This study also investigates the extent to which these drivers of donations practices may affect the decision as to what kind of organizations and how much people decide to donate. Furthermore, the religiousness of a donor is taken into consideration in different perspectives, as well as the multifaceted phenomenon of religiosity, and religious affiliation. These are viewed as variables that may also impact on the relationship between drivers and donations practice. Additionally, two demographics will also be a particular focus of attention.

The chosen aspects for enquiry will be examined in terms of the influential relationships between them and individually, being subjected to a deeper analysis. In terms of this literature review, the flow of the topics under scrutiny will solidify the reasons for placing importance on these variables. This review of the relevant literature also helps illuminate how these relationships have been poorly investigated. The encountered omissions and gaps lead to construction of a model of research development around the issues of altruism and religiousness among others, as drivers for donations practices.

2 Donation

2.1 Introduction

In the preceding section, a rationale was presented to support the importance of reviewing the literature on donation, as donation is one of the most widely researched topics in the funding of charities (Armstrong, 2002; Bekkers, 2010; Bennett and Sargeant, 2003; Gittell and Tebaldi, 2006; Hibbert and Horne, 1996; Webb *et al.*, 2000). Donations are often viewed from within the fundraising area and consequently, a collection of studies and reports on this topic have been made from fundraising organizations themselves, aside from a considerable body of academic literature. This topic of fundraising will be briefly considered at the end of this chapter of literature review. On the other hand, the donation topic is also approached from a donor behavior angle, the main perspective in the academic literature reviewed. And so the present work mainly adopts this research orientation. Overall, this study presents key elements emerging from the literature around the donation topic.

What issues on donation behavior may still be essential to examine for this present research? A brief explanation follows: As previously mentioned donation behavior, coupled with fundraising research, is covered in the extant literature in the marketing field.

Apart from the organizational sphere, a theme that will be examined in the last chapter of this literature review, the marketing discipline has tended to focus on two extensive sets of issues around donation behavior: the characteristics of givers, concerning the giving versus non-giving situation or the amount of the gift, and the motivational aspect (Sargeant and Woodliffe, 2007). Besides, there has also been quite considerable emphasis on the related aspects of gift and motivation. Webb *et al.* (2000) state that the literature on donation behavior has been mainly approached by two lines of enquires: the value or level of giving and the likelihood of giving.

Up to the present, the Sargeant and Woodlife (2007) model of giving behavior has been recognized as one of the most comprehensive and wide-ranging reviews of this complex behavioral process. Aiming to enhance fundraising practice, Sargeant and Woodlife (2007),

identified nine blocks in their model to explain the giving behavior process for a donor, looking at it from the organization point of view. These sets of variables revealed the surface of various aspects inside and outside the giving behavior process.

Incorporating these findings by Sargeant and Woodlife (2007), into the aim of this study, attention is focused on the donation and similar concepts, before turning to behavioral models concerned with donations. Then, questions surrounding the value or level of giving are described in a section on donations practices. The question of why there are donations in the first place follows. Donation drivers are examined and, subsequently, attention is centering on the motivation towards this behavior. Likewise, a fuller range of *possible* donor motivations will be tackled in a subsequent section.

2.2   Defining donation

This section employs the word "donation" in its singular form, identifying the concept as mainly a behavioral phenomenon. In subsequent sections the expression will be used in its plural form, "donations" and "donations practices", addressing the outcome of the donation behavior: the monetary gift. "Donations practices" is further conceptualized as a variable of enquiry.

For this present study, donation is mainly limited in scope to the key issues emerging from the marketing discipline. The relevant literature points to other disciplines as useful for this enquiry providing additional constructs, models, and technologies. As a topic, donation has attracted interest from a very broad and varied field of academics and practitioners working both inside and for charities. But what is "donation"? And what is the value of donation? How far is it conducive to social well being?

Burnett and Wood (1988) conceptualized donation as a behavioral phenomenon and a sub-type of prosocial behavior, with the donor seen as an individual; and the resources given do have economic value. Likewise, the importance of the individual as the subject of the donation becomes clear. The donor always remains an individual while giving a monetary gift (Sargeant and Woodliffe, 2007) to a charity, and doing so voluntarily without expecting a monetary or tangible payback. Donation of personal resources for an organization can take more forms than monetary donation (Fennis *et al.*, 2008; Lee *et al.*, 2008). I.e. other studies

report the giving of time (Liu and Aaker, 2008), blood (Reid and Wood, 2008), or body parts (Lamanna, 1997), among others, fall under the term donation (Sargeant and Woodliffe, 2007). Donation is also viewed as a financial contribution to a not-for-profit organization, or, in other words, as the one-way transfer of economic goods (Webb *et al.*, 2000), often addressed as a charitable gift or a philanthropic gift and implying a gift relationship towards others. Likewise, referring specifically to the monetary donations people may give: we may think of cash, writing a check, transferring money to a bank account or charging a gift to a credit card. People may also give goods of value, such as stocks, bonds, or artwork, or even lottery tickets (Lange *et al.*, 2007). Moreover, the literature on giving also analyses planned gifts, such as bequests, annuities, or trusts.

In respect to the multiple areas of study related to this topic, Sargeant and Woodliffe (2007) claim that donations research developed and benefitted from the disciplines of marketing, economics, clinical psychology, social psychology, anthropology, and sociology, with donation to a charity often considered a specific case of helping behavior. And Sargeant (1999) claims that enquiry about how and why individuals decide to help another has been discussed since antiquity. Within the area of psychology, the donation topic has been seen as a type of prosocial behavior, and as such, research has furthered understanding of the phenomenon. The main developments and findings concerning donations have been used by other disciplines and in other contexts, with donor analysis considered a consumer behavior process in the marketing discipline (Pitt *et al.*, 2001). In terms of prosocial behavior, it is interesting to return to the pioneering author Titmuss (1973), who studied the gift relationships of blood donation, a uniquely altruistic activity. Titmuss (1973) developed a research method to explore reasons for blood donation, questioning the attitudes, motivation and values of donors.

Although this research was developed under the marketing discipline, it is important to recognize that donation research has also been approached through the exchange paradigm (Belk and Coon, 1993). The exchange paradigm originated in economics and has been applied within the wider scope of social sciences. Pitt at el. (2001) present a list of various studies performed over time and utilizing different approaches that also used social exchange theory as a means to explain human behavior. Mauss, a renowned anthropologist, in 1925 proposed that reciprocity is the motivation behind gift giving.

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Curiously, and within the marketing literature, Kotler and Levy (1990) and Bagozzi (1975) have argued that most human dealings can be understood as a form of market exchange; and Zaltman and Sternthal (1975) go so far as to propose that the essence of consumer behavior is essentially exchange. Moreover, in the context of sociology, Hoffman (1973) declared that human interactions are, in fact, a form of social exchange. Within social exchange theory (Druckman, 1998), the role of the organization is that of intermediary between donor and beneficiary (Bendapudi *et al.*, 1996; Webb *et al.*, 2000). In other words, when a donor gives to a charity, the exchange relationship is not direct (Bagozzi, 1975); rather, the more tangible benefits are delivered to a third party, i.e. an unknown beneficiary, and thus the donor's benefits are above all the positive sentiment the donor experiences while contributing to a good cause. Nevertheless, fundraisers should actively determine the benefits a donor may expect while participating in philanthropic exchange (Harvey, 1990): this represents the "product" that donors receive. However, the nature of organization receiving the gift should determine the benefit the donor is looking for if we view this phenomenon.

Moreover, Guy and Patton (1989), state that marketers of altruistic causes should, as their counterparts in consumer goods and services, understand the decision making process of donor behavior. This process can be slightly different from the consumer decision making process in classical marketing, a fact marketers must take into account.

As mentioned at the beginning of this section, other expressions, such as giving, have been used in a similar context to refer to the same action, i.e. the donation: although the wording for the assessment of donation behavior is slightly different from other studies, identical and similar wording has been used elsewhere. A very similar expression is "donor contributions" (Brady *et al.*, 2002). Other expressions denoting donation behavior are "charitable giving" (Bekkers, 2010; Pitt *et al.*, 2001), "charitable donation" (Peloza and Steel, 2005) and "gift giving" (Sargeant and Woodliffe, 2007).

This last expression, "gift giving," is widespread in the realm of charities and fundraising. This concept is understood as the bestowal of tangible or intangible benefits, voluntarily and usually without expectation of anything in return; and gift giving may be motivated by feelings of altruism or gratitude, a sense of obligation, or by the hope of receiving something in return. "Charitable giving" is studied as an example of helping behavior in the social psychological literature. Yet, it is described in a differently way than "helping behavior"

according to Piliavin and Chang (1990): one of the main differences lies in the fact that the recipient of charitable donations is usually absent from the context in which a donation is made, whereas the beneficiary is present in the helping situation. Similarly, Bekkers and Wiepking (2003) conceptualize charitable giving as the donation of money to an organization that benefits others beyond one's own family, and has been addressed as part of consumer behavior research (Supphellen and Nelson, 2001).

At any rate, all these expressions can simply be employed for a donation as financial contribution but it can contain other prosocial behaviors (Lee and Chang, 2007). In this regard, Lee and Chang (2007) argue the phenomena of giving to charities are applied in two major forms: volunteering and monetary donations; and thus, distinguished it from the narrower concept of donation. Therefore, giving may imply more than an exchange relation in the sense of money. It may refer to a situation where the donor is an individual while the recipient can be an individual, a group or an institution; the donation can be monetary or it can be a donation of a special resource like land, stocks, art, time, or even body parts. In other words, the term "giving" can also be employed in the sense of giving of one's time, e.g., volunteering. Donation can also be considered as a sub-set of giving. Although, it's important to note that donation and giving are sometimes used interchangeably in academic papers, as is the case of other terms already explored in this section.

This work will further distinguish the differences between the concepts of donating, giving and helping as necessary. Another concept that needs further clarification is "prosocial behavior," which is commonly linked to donation and is under academic study. To be more precise, donation can be conceptualized as a sub-type of giving, giving as a sub-type of helping, and helping a sub-type of prosocial behavior.

In short, one can use different terminology when researching and discussing about the theme of donation. It is interesting to note that the concept of donation is dealt with in other areas of study and organizational contexts thereby making it a particularly wide and deep subject. Donation of course, has been one of the most highly contemplated topics in the realm of the marketing, directly linked to fundraising research.

The definition of donation adopted for this research is *donation as a type of prosocial behavior consisting in a monetary gift to a not-for-profit organization, with the donor as an*

individual subject. The next section considers the concepts underpinning donation, or the variables effecting donation behavior.

2.3 Other concepts in the donation constellation

After the most extensive literature review possible, and to the best of the author's knowledge, four main concepts in the constellation of donor behavior have been suggested: prosocial behavior, helping behavior, giving, and philanthropy. These concepts will be the focus of this section.

At the present time the discussion of donor behavior begins with prosocial behavior. Prosocial behavior can be defined as a type of human behavior, or a broad category of acts, valued by the society, or a group a person belongs to, that is, seen as beneficial to other people (Penner *et al.*, 2005).

Donations, giving and helping, may be considered as types of prosocial behavior. However, one can find terms like "prosocial behavior" and "helping" as interchangeable in the relevant literature (Belk, 2010). The concept of prosocial behavior will not be under scrutiny now: it will be further examined according to its centrality as this study progresses. It will aid further analysis as one of the independent variables at the stage of exploratory research.

How should one view the concepts of helping and giving and their relation to donation? The terms giving and helping do not always have the same meaning, differing according to the area of discipline and focus of concern; so an understanding of similar but not identical usages of this terminology is useful. The extent to which approaches and definitions of these terms have increased over the past century also demonstrate the growth in interest and academic development.

Helping behavior has been the focus of study for the last forty years (Weiner, 1980). Nevertheless, the idea of people helping other people is as old as mankind itself (Guy and Patton, 1989). Bendapudi *et al.* (1996) remind us that research around the definition of helping has been carried out in marketing and other disciplines, such as economy and psychology. Bekkers and Wiekping (2007) also note that helping behavior has been researched in social psychology, pointing out works of different authors like Batson (1998b), Piliavin & Charng (1990), Schroeder et al (1988; 1995), and Schwartz (1978).

At present, through the lens of social psychology, helping is defined as a voluntary action performed with the aim of providing some benefit to another person. It can be performed with, or without, the direct involvement of the beneficiary, and with or without the anticipation of rewards (Dovidio, 1984), and without the planning of the behavior (Spilka *et al.*, 2003). Furthermore, helping behavior can be conceptualized as a sub-set, or subcategory, of prosocial behavior (Burnett and Wood, 1988); and, thus, it can take a lot of forms like giving directions to a stranger, giving blood, or saving a person from drowning. In addition, helping behavior can be analyzed in its different formats like emergency helping versus non-emergency helping, planned versus spontaneous helping, or doing versus giving (Bendapudi *et al.*, 1996). Moreover, Hoffman (1975) remarked that helping is increased by the positive feelings one feels towards the others. In short, helping behavior is a complex behavior that includes a vast array of actions (Bekkers and Wiepking, 2010a).

Essentially, from the socio psychological perspective (Eisenberg, 1982), and generally speaking, helping is a complex behavior that includes a set of psychological steps, such as, perceiving the need, evaluating the recipient, wanting to help and deciding to help (Guy and Patton, 1989). It is a complex behavior and culmination of a series of psychological steps or processes (Staub, 1996). The initial work on this decision process to help was first published in the book "The Unresponsive Bystander: why doesn't he help?" by Latané and Darley, in 1970, concerning the murder of Kitty Genovese in New York City in 1964 (Latane and Darley, 1970).

The helping decision process begins with awareness of the other person's need: the potential helper must recognize that another is in difficult circumstance, like hearing a cry or watching an earthquake on television. Then, the potential helper must interpret the situation and evaluate the situation in terms of the intensity and urgency of the need; the possible consequences to both parts, the extent to which the needy person is deserving of help and the possible behavior of others that are also aware of the situation. The recognition of personal responsibility means that the person should recognize himself as the one that can provide the help. Furthermore, the helper must see himself with the ability to help and the helper must, accordingly, identify a course of action to be performed and to identify in this action the possibility of solving the problem. The final step of this process addresses the implementation of the helping action (Guy and Patton, 1989). These steps of the decision process of helping are depicted in the following figure: the process flows from the top box downward.

Figure 2-1. The helping decision process and potential mitigating factors (Guy and Patton, 1989)

Internal mitigating process	Helping decision process	External mitigating process
1. Demographics	**Awareness of another person in need**	1. Nature of the appeal to help
		• Ambiguity/Consequences
2. Personality variables	**Interpretation of the situation**	• Urgency/Immediacy
		• Accountability/Uniqueness
3. Social status	**Recognition of personal responsibility**	2. Other people involved:
		• person(s) in need of help
4. Mood		• person(s) requesting help
	Perception of ability competence to help	• others helpers/givers
5. Knowledge, ability, resources		• "bystanders"
	Implementation of helping action	3. Availability of alternative courses of action
6. Previous experience		4. Environmental factors

Source: Guy, Bonnie. S., Patton, Wesley E. 1989. The marketing of altruistic causes: Understanding why people help. The Journal of Consumer Marketing. 6 (1) 19-30.

The economical literature centers upon the consequences to the helper, and the psychology of motives for providing help. The marketing literature also considers helping behavior focusing on the consequences to the helper. The existing consensus is that it's important to understand all of these approaches; research should look both at the motives for helping and the consequences to the recipients. Subsequently, within the context of managing charitable organizations, helping may be referred to as "the charitable impulse", a behavior proving aid or benefit to a needy other through the intermediation of a charity (Bendapudi *et al.*, 1996), and considered as a universal human value. Bendapudi *et al.* (1996) also provide an insightful list of the literature on helping behavior in marketing journals from about twenty years leading up to 1996, noting that less than 5% deal with helping.

To return to the main point, the present research focuses on people helping the needy through the intermediation of a charitable organization, with the concept of donation as a monetary gift, made to a specific organization.

Another widely used expression on this topic is the term "giving". Giving can be conceptualized as a voluntary charitable donation by an individual to a not-for-profit organization (Bekkers and Wiepking, 2007). As such, giving can be regarded as a sub-set of helping behavior and most of the relevant literature is consistent with this. Giving may imply more than an exchange relation in the sense of money. A donor may be an individual and the recipient can be an individual, a group or an institution; the donation can be monetary or it can be a donation of a special resource, like land, stocks, paintings or even body parts. And, moreover, giving can be also employed as an expression of volunteering. Wuthnow (1993) calls attention to giving behavior from a philosophical perspective and as it may relate to philanthropy and ethics. But similar constructs on this issue are not identical. Sherry (1983) proposes a model of gift giving consisting of three stages: the gestation, the prestation, and the reformulation, and the gift can be any resource, tangible or intangible. Moreover donors and recipients can be either individuals or corporate groups. The general framework for giving proposed by Sherry (1983) can take the format of an exchange between the individual and the corporate group, in most cases referring to the charitable context (Sherry, 1983), normally referred as the "charitable giving" (Kaufman, 1991). This last dimension is the perspective of the present study. Furthermore, despite the fact that donation and giving are sometimes used interchangeably in academic papers, here donation will be considered as a sub-set of giving.

Philanthropy is another important construct used in similar contexts in the wide-ranging literature of giving behavior (Gaudiani, 2002b). The so-called philanthropic giving has been a well-known topic of study since the seventies (Payton, 1989). According to Bekkers and Wiepking (2007), philanthropic studies have emerged since the eighties, as a new and multidisciplinary field within the social sciences. Nowadays, philanthropic studies appear in journals of diverse disciplines like marketing, economics, social psychology, biological psychology, neurology and brain sciences, sociology, political science, anthropology, biology, and evolutionary psychology (Bekkers and Wiepking, 2007). This may attest to its importance as a universal of human behavior. Philanthropy is generally defined as acts promoting the good and improving the quality of human life (Hamilton and Ilchman, 1995). In a rather straightforward expression it constitutes "the private charitable activity" (Ronsvalle and Ronsvalle, 1999). Steinberg and Rooney (2005) state that the philanthropic behavior can both included giving and volunteering.

Payton (1989) gives a narrower definition of philanthropy as giving money through a concern for the betterment of humankind. In other words, this author draws a useful distinction between concepts akin to "philanthropy" suggesting an interest in humanity rather than only individuals; accordingly from this philanthropic concept, the donation of money to organized charities while being a "personal" activity, is also an "act of mercy and expression of concern for others", towards a vast and unknown beneficiary. In like manner, Schervish (2000) also uses the term "philanthropy" as synonymous of "charitable giving". Quite the opposite, Frumkin (2006) positions the philanthropic activity mainly as the opportunity creation for self-help. Moreover, he distinguishes charity from philanthropy, defining charity as the transference of money or assistance to those in need, grounded in both secular giving and different religions. Likewise, Harvey (1990) designates fundraising as a philanthropic exchange. Of course, philanthropy has existed since ancient times, presently assuming many forms in the social and political arenas, being recognized as a vital concept (Frumkin, 2006), its importance accepted worldwide in many different cultures (Ronsvalle and Ronsvalle, 1999).

But where was the birth place of philanthropy? Payton (1989) claims that philanthropy as a tradition was founded in the Greece and Rome empires. Covering a wide range of objects of generosity, it was considered to be secular. Judaea-Christian culture also emphasizes charitable behavior, a similar concept born within a different culture. Moreover, this charity behavior can be identified in the church practices of the Middle-ages and their strong emphasis for penitence. Also Gaudiani (2002b), exploring American philanthropy, states the origin of the philanthropic tradition lies in the ancient religions of the countries of the origins of families and communities migrating to The United States: Islamism, Hinduism, Buddhism, Confucianism, Judaism, and especially Christianity. Moreover, Gaudiani (2002b) positions the philanthropy tradition as a distinguished feature of the United States nation building. But other countries also emphasize the importance of philanthropy: Gray (1967), forty years ago, remarked that philanthropic giving became a national institution in the UK, defining it as the private and voluntary contribution of money, services, or other behavior, on behalf of others. Likewise, there is an implicit idea of a more fair distribution of wealth; and a real way of improving the quality of life of the under-privileged or socially excluded.

As one can see, the magnitude of this concept for societies is immense. For instance, in Burlingame's (2002: 1) words "The philanthropic gift is not just a means to express social relationships. It also reinforces social bonds and provides for the actualizations of

reciprocity." Schervish (1995) support's Burlingame's approach to philanthropy and emphasizes that philanthropic conduct across different generations is made possible by a spiritual agency combining material capacity, care for the others, and a process of conscientious choice in decision making. And what is more, Burlingame (2002) echos that the so-called "philanthropic identity" has become an even more complex subject after September 11, 2001[1], which is a theme also developed by others like Steinberg and Rooney (2005), as the need to analyze how the crisis affect the organization sub-sector, or the new opportunities to recruit volunteers and to fundraise. For Watt and Maio (2001) the present vitality and importance of the not-for-profit sector is the result of the philanthropic sprit in humankind.

Apart from the definitions of these constructs, the literature depicting models to explain this behavior has employed different expressions, "giving behavior" being one of the most common. Nevertheless, the rest of this section describing the models employed to explain this behavior is called "models of donations" and not "models of giving behavior," in hope of making this study more comprehensive and reader friendly. The expression is both more narrow and precise and, so, more representative of the phenomenon under analysis.

2.4   Models of donation behavior

Some authors have developed different models in an attempt to capture what constitutes giving behavior or donation behavior within the charitable context. The current literature presents several models of giving (Kaufman, 1991; Sargeant and Woodliffe, 2007).

In reality, models of donation behavior are useful for understanding donor behavior and for the subsequent work on fundraising processes. A donation behavior model can indeed, provide useful input in the marketers' decision process positively impacting fundraising campaigns, time and communication tools, costs and targets.

Within the marketing literature three models have been found which are inclusive of the ideas outlined in the main literature on giving in the mainstream published academic works.

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[1] Also it is interesting to note that prosocial behavior and altruism are more common and normal in times following crisis and conversely tragedy related donations (Steinberg and Rooney, 2005).

Sargeant and Woodliffe's (2007) review of charitable giving is presently considered the most significant and crucial from a marketing perspective, according to Bekkers and Wiepking (2007) literature review of "Generosity and Philanthropy". This is why this model is presented first, although it is the last in the order of publication.

In their examination of donations to not-for-profit organizations, Sargeant and Woodlife (2007), provide a detailed review of giving behavior literature. Drawing on over 220 contributions from the disciplines of marketing, economics, psychology, sociology and anthropology, they discuss the implications of this prior research, and propose a composite model of giving behavior. They identify the following sets of variables within the giving behavior process for a donor: (1) the source of the fundraising solicitation, i.e. the characteristics that can help the solicitation process; (2) the variables that impact donors perceptual reaction; (3) the processing determinants, i.e. the manner in which the giving decision is processed; (4) the external influences, like the communities of participation perceived by the donor as being relevant for himself (5) the individual characteristics, both (4 and 5) determining the charitable support; (6) the array of intrinsic motivation of the donors; (7) the inhibitors of the giving process; (8) the outputs of donation process, like the size of the gift or the loyalty (9) and the feedback fundraisers should give to donors. In these authors' opinion, it is vital to understand the psychological processes that determine the donation, in order to better understand the donation process.

The model developed by Burnett and Wood (1988) draws on a wider literature including social exchange theory, symbolic interaction, equity theory and resource exchange theory to explain giving. Burnett and Wood (1988) present a holistic model of the donation decision process, and also distinguish between various categories of helping behavior (i.e. blood, body parts, political and charity giving). These two authors postulate a process model of giving and suggest a number of areas for future research related to areas where their model lacks support through extant work. They also, point out the scarcity of literature about the donation decision process in the business literature.

The model of Bendapudi *et al.* (1996) offers a variety of dimensions to explain giving and helping behavior while also synthesizing a variety of research findings in marketing, economics, sociology and social psychology. They present a set of four dimensions, namely, (1) antecedents to helping, (2) moderators in the process, (3) the behavior itself, (4) and the

consequences for the organization. Antecedents are the variables the organization can control such as the image, the message itself or the nature of the requests. Moderators are in nature uncontrollable variables like perceptions, abilities, moods, media exposure, or motivation of the donor. The behavior stems from donor response and it can be presented in different degrees. The fourth dimension, the consequences, is a variety of variables such as the success of the charity, consequences for the needy person, or for the community in general. For Sargeant and Woodlife (2007), such an approach has key limitations. These failures lie in the method for processing determinants, the service quality of the organization (a vital aspect for determining whether subsequent donations will be made), an insufficient range of individual characteristics of the donor to determine the possible next donations, and a lack of consideration of the feedback from not-for-profit organization to donor.

The model developed by Guy and Patton (1989) focuses on the donor decision-making process. This model is supported by literature drawn from the fields of marketing and psychology, but does not have empirical support.

Other models are presented coming from other fields besides marketing. For instance, drawing from the economic literature, Roberts (1984) presents a model of private charity and public transfers, defining altruism as the case where the level of consumption of one individual enters the utility function of the other. Also he cites data from the Depression and more recent times that support the "crowding-out" effect: the huge growth in public transfers in the 1930s crowded out private antipoverty efforts. State run programs still have this effect on private charity. The state does, and is expected to meet many of the needs that were met privately through charitable donation.

An interesting typology of private philanthropic decision making was presented by Supphellen and Nelson (2001), while developing an empirical study of charitable donation via direct mail. These authors believe that more efficacious research on consumer responses in donations, e.g., charitable giving, need insights from marketing, as well as psychology and sociology to construct a more complete understanding of helping and altruistic behaviors. Supphellen and Nelson's (2001) analysis shows three different donor categories with distinct decision-making processes: (1) the analysts, (2) the relationists, (3) and the internalists. The analysts are characterized by high involvement and evaluate both the organizations and the cause being helped. The relationists are loyal to a specific organization, and seldom consider

supporting other charities. The internalists neither evaluate the organization nor the cause; the important criterion is their own situation: the decision to support or not is based on a spontaneous internal analysis of their own situation. Supphellen and Nelson (2001) find significant differences between these three types of donors, especially in the way they perceive, evaluate and give money to charitable organizations.

To conclude this section, it's essential to note that as Bennett and Sargeant (2003) asserted, even though the research has mainly focused on individual giving, there is still a lot of space for further research. There especially remains a lack of empirical testing of the hypothesized models of donor behavior.

The next section focuses on one of the dimensions and it set of variables in the giving process as identified by Sargeant and Woodliffe (2007): the outputs of the donation process. This particular aspect of donation behavior is one of the crucial areas for research on account of the fundraising challenges, being one of the variables of the subsequent model of this study.

2.5   Donations practices

Viewing the phenomenon of donations practices through the lens of marketing, the size and type of the gift come into focus as aspects of primary importance. Donations practices in this study refer to the frequency and level of donation by an individual, and, moreover to the type of charities – religious or secular – the donor supports.

It is essential to consider that the expression "donations practices" is considered identical to other expressions found in the topical literature. Likewise, "the outputs of donation process" dimension from Sargeant and Woodliffe (2007) will be considered synonymous. Another similar expression used in empirical studies is "giving patterns" (Wilhelm *et al.*, 2007). Moreover, the expression "giving behavior" can be used in the same context.

Sargeant and Woodliffe (2007) highlight the following variables for the dimension "the giving process": gifts of cash, size of gift, and loyalty. They refer to variables such as "lifetime value" and "donor loyalty" as important topics of research in the "output" of the monetary donations process dimension. What is more, the authors argue that, indeed, the

marketing discipline has given considerable attention to the distinction of donor and non-donor, and high value givers form low value givers.

Harvey (1990) depicts that the common market segmentation used by fundraisers are based on the type of gift (for example, money, pledge, assets, bequest), amount of gift (for example, large, medium, small), temporal dimension of gift (for example, trusts, bequests), giver class (for example, individual, corporate), giving capacity (for example, income, net worth), past behavior (for example, given or not), geography, gender, age, and other demographic differences.

In the economic discipline, the expression addressing this quantitative variable of donations is usually "household giving" (Gittell and Tebaldi, 2006), measured in an amount of money in a specific currency. Furthermore, economists tend to analyze income and prices as the independent variables to explain individual giving behavior. Other variables used as criteria of donations practices are, for example, the household income, social and ethnic background, religion, age, region, and education (Hrung, 2004); with education figuring more prominently in less economically oriented models (Gittell and Tebaldi, 2006).

For the purpose of this study, donations practices, pertaining to a monetary gift by a particular donor, are viewed in three dimensions: the frequency of the donations, i.e. does the donor give regularly or not; the type of organization supported, i.e. religious or secular, and the amount of the donation. These dimensions are more useful when a study aims to measure donations practices across the categories of religious, religious but non church goer, and secular people, with the intention of sketching some recommendations on marketing and fundraising for religious organizations.

For donations practices in the Portuguese context, a donor who states that he gives at least once a year is a "donor", or so-called regular donor. UK charities also take the same view of individual donation practice and Bekkers and Schuyt (2008) used it as a base within their study. Bekkers and Schuyt (2008) developed a study similar to the present one concerning denominational differences in charitable giving and volunteering in The Netherlands. However, planned giving does not exist in Europe and charitable giving is far from what it has historically been and presently is in The United States (Heinzel, 2004).

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Statistically speaking, organizations keep a record of people that donate, and this includes people that give just once and don't repeat this behavior. Also some charities have data bases of possible donors: people that have never made a donation to that specific charity but might be more likely do so for some reason; this is called by the organizations the case of lapse or prospective donors.

As stated earlier, the issue of the likelihood of giving or what are the drivers for donations practices is a central to this investigation. Thus, the next section will focus its attention on drivers of donation.

2.6   Drivers in donations practices

Drivers of donations practices are one of the key topics of fundraising research, so this section focuses specifically on the drivers that influence a donor and his decision to give or not. Therefore, other arrays of variables that are part of the model for donation decisions, such as the case of the outputs of this process, e.g. the lifetime value or the donor loyalty, are not fully considered here. In other words, the aim of this study is more narrowly focused on the drivers of the donor, not upon the entire decision process of donation. Just as models of donation behavior constitute a vast area, donation behavior is driven by a broad array of determinants. This section will present a brief overview of studies about different drivers and their impacts highlighting those with greatest relevance for this study.

A quite reasonable classification of the set of possible drivers is pointed out by Gregory (2006). In effect, while researching the psychological and behavioral aspects of volunteers in order to predict volunteer behavior toward charities, Gregory (1993) enumerates the following dimensions: (1) reasoned influences (e.g., attitudes, values, involvement and motives), (2) unreasoned influences (e.g., habitual giving), (3) and situational influences (e.g., income, education, etc.). Moreover, "unreasoned influences" can incorporate this last group, "situational influences", a theme commonly found in the reports about fundraising.

In a similar line of thought, Sargeant (1999) distinguishes between intrinsic and extrinsic determinants. The set of extrinsic determinants includes demographic traits and socioeconomic profile, like age, gender, education, income, marital status, and family loading. The intrinsic variables refer to the psychographic and attitudinal variables. In his study, he

adds a set of variables called processing determinants, which can also be considered drivers in the donations practices.

Bekkers and Wiepking (2010b) also emphasize the importance of researching the drivers of charitable giving. Using the expression "determinants of charitable giving", these authors categorize eight determinants of this behavior: (a) awareness of need, (b) solicitation, (c) costs and benefits, (d) altruism, (e) reputation, (f) psychological benefits, (g) values, and (h) efficacy.

The main reasoned influence, commonly referred to as the "reason why", lies in the motivation, a topic addressed extensively in the next section. Apart from the motivation, donation behavior can be studied through other dimensions of reasoned influences, the most common being attitudes and values. That is, other reasoned influences, apart from the motivation, are attitudes and values. But how should we understand these two concepts? In the marketing literature, "attitudes" are generally understood as the positive or negative affective response an individual has toward a specific person, object, event or situation (Beck, 2004; Webb *et al.*, 2000), in other words, attitude is a psychological tendency manifested in evaluation of another entity. In fact, the capacity or influence of attitudes as a predictive indicator for a particular behavior has been one of the most studied areas in attitude research (Belk and Coon, 1993). "Values" stand for desirable and trans-situational goals which can vary in importance and serve as guiding principles in people's lives (Saroglou *et al.*, 2004; Schwartz, 1999). The importance of this construct was developed by Rokeach (1973) who defined values as enduring beliefs for conducting life, both personally and socially in a preferable way. In another important study Davidov *et al.* (2008) define "values" as central for understanding people's attitudes and behaviors, since they are deeply rooted and work as abstract motivation that guide, justify and explain attitudes and actions.

Addressing now what can be termed "situational influences," one can examine the extensive data from countries like the United States[2] and the United Kingdom. Diverse information coming from various sources can be examined, like that coming from professional bodies for fundraising and the third sector. For example, results from the United Kingdom report Giving 2005/06 showed the average total amount donated per UK adult in 2005/06 was £183.36. The total amount given was estimated at £8.9 billion, consistent with data for the 2004/05 level.

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[2] The well know data on fundraising in the United State of America are published by the Giving Institute, formerly the American Association of Fundraising Counsel (AAFRC) (Powell, 1987).

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57.6% of adult population gave at least once per month, which means 28 million people. When looking at the people who give, 61% of the adult female population gave at least once a month; while 53% of the men also gave. Also for 2004/05, while fewer men than women gave, men gave more per donor than women: £29 per month, versus £25 for women. Allowing for the fact that median male earnings in the UK tend to be higher than those for women, this could suggest a broad gender balance in motivation to give, which also indicates why there is increased concern to deconstruct this in terms of the relation between income and for instance, giving, gender, and social and economic class.

Looking now at the income influences, in terms of the absolute amount contributed, Schervish and Havens (1995) found a disproportionate generosity in upper-income and lower-income groups, but this data should be analyzed carefully: the upper-income groups are responsible for the largest share of charitable contributions (many times more and two-thirds of total contributions comes from the top quarter of households); but when these data are compared by the share of contributions by share of income, there is a small tendency for middle-income households to donate less than their share of income. And if in relative terms, one can find out that a high percentage of total donors giving also come from lower-income classes, it is also important to recognize that there is an increase of participation in giving as income rises. This means that when one looks at the rates of participation by household income, the level of contributions is almost the same at all income levels.

Addressing the gender variable, Mesch *et al.* (2006) argued that charitable giving is more developed in women than in men, although the literature is not always regular, and these findings are consistent with early research such as by Ostrander and Fisher (1995). Also Winterich *et al.* (2009) declared that extant literature reveals that women tend to be more charitable than men, consistent with Piliavin and Charng (1990). In the former's opinion, this may indicate that women exhibit behaviors consistent with communal goals focused on members of an in-group, like the family, whereas men may be more focused on non routine and risky actions, and also on more perceived risky actions. And this may be so because of social roles men and women occupy. Furthermore, single women and married couples appear to be more philanthropic than single men (Mesch *et al.*, 2006).

Pertaining to situational influences, ethnicity and culture have been extensively explored. For instance, the report from Charities Aid Foundation from November 2006 (CAF, 2006) on

international comparisons of charitable giving, nonetheless stresses that almost all faiths, and countries, have their own traditions of giving. And charitable giving is also dependent on the way giving is understood and valued in different cultures.

From the set of drivers, motivation has been considered one of the most important aspects for better understanding the donation behavior, as already pointed out. Therefore, the next section deals with the motivation aspect in the realm of donations.

2.7   The motivation in donations

As alluded to earlier, the debate concerning the motivation of donations is intense: there have been a plethora of studies to uncover people's motivations for donating to a charity (Clary and Snyder, 1995b; Gray, 1967; Hibbert and Horne, 1996; Hur, 2006b; Ribar and Wilhelm, 2002; Sargeant and Woodliffe, 2007; Schervish, 2000; Schervish and Harvens, 1995; Titmuss, 1973).

The question of why people choose to give money for support has been tackled by different disciplines, such as economics, psychology, anthropology and sociology over the past three centuries (Sargeant and Woodliffe, 2007). The discipline of economics also considers that motivations for voluntary charitable donations are a fundamental question in public economics (Ribar and Wilhelm, 2002). The reason for this vast number of studies is that motivation is recognized as an important driver of giving and, in order to predict donor behavior it is often necessary to understand what motivated that behavior (Bekkers and Schuyt, 2008; Bendapudi *et al.*, 1996; Burnett and Wood, 1988; Clary and Snyder, 1995b; Guy and Patton, 1989; Hur, 2006b; Pitt *et al.*, 2001; Ribar and Wilhelm, 2002; Sargeant, 1999; Schervish, 2000).

It has been stated that "nothing is more valuable than knowing your donor well." (Clary and Snyder, 1995a; Hamilton and Ilchman, 1995) but according to the extant literature, the underlying reasons for donor behavior have not been extensively researched (Bartolini, 2005; Bennett and Sargeant, 2003; Bennett, 2003). And yet, an understanding of what motivates people to give to a church can undoubtedly open new and more efficient avenues for church fundraising and prove valuable in other areas (Barna, 1997).

Indeed, it has already been acknowledged that motivation theory can be useful to explain donation behavior (Nagel, 1970). Besides, the research literature notes that if a person is asked

why she made a donation, most people would say that they donated because they wanted to help the others. But, careful consideration shows that this is far from being the only answer, thus, additional research is needed.

2.7.1   The motivation

This section aims to give a very brief overview before moving on to the central point of this study: the motivation of donors, thus "mapping the territory" for the use of this construct. Motivation research presents not only a landscape of theories but also a number of approaches.

It is important to clarify the meaning of the terms "motivation" and "motives" in context of this study. In terms of this study the option is to consider the terms to be synonymous. Motive can be seen as an inner urge that prompts an individual to act in order to accomplish a goal (Batson *et al.*, 1995b), and is often used as a concept to explain why people engage in some actions (Beck, 2004). In other words, a motive is a force that orients an individual toward an imagined goal, and there are different goals like the ultimate and the instrumental. Sargeant and Woodllife (2007) use "motives" in their model to explain giving behavior.

Bendapudi *et al.* (1996) take a similar approach when presenting their donor decision process claiming that the motivation for helping is the second step and not the primary force to explain this process. Bendapudi *et al.* (1996) include all the motivations studies, or "motivational routes", in the question "why do people help". These authors also develop a hypothesis for this element saying that motivation can be egoistic, altruistic, or both. Batson (Batson, 2006) uses both "motives" and "motivation", as synonymous terms; for example: "goal-directed altruistic motives." (31) and "possible evolutionary origins of empathy-induced altruistic motivation in humans." (30). Other studies also present these terms as interchangeable. One can encounter similar terms like "the motivation and the motives" (Ribar and Wilhelm, 2002; Webb *et al.*, 2000), "motives and motivational processes" (Nisbett and Wilson, 1977) or "motivational variables" (Gagné and Deci, 2005).

Another reasonable question would be whether one should employ the term "reasons for giving" or "motivation for giving". For instance, Hibbert (1996), in her study around the donor decision process, uses the term "reasons for giving" both for general donor motivation research, and for studies about reasons leading to specific outcomes.

In the context of this research, the term "reasons for giving" is regarded as synonymous to "motivation for giving". It seems that if the word "reason" is employed, the context of this inquiry can become broader, taking into account factors like habit, age or income. Still, neither "motivation" nor "reasons" seem sufficiently comprehensive. Another term should be employed that can unambiguously embrace a general concept. The term would be "driver" of donations, and this subject was dealt with in a preceding section. In light of this reasoning, this study also looks at motivation of donors as part of the research question. In the present context, the word "motivation" is used as being the core concept applied by Batson in his studies, particularly in the main framework used here. The construct of "motivation" has been the object of much thought in general and in many different academic disciplines (Andreoni, 1990; Batson *et al.*, 2002a; BatsonFlink *et al.*, 1986; Beck, 2004; Clary and Snyder, 1999; Hibbert and Horne, 1996; Kaufman, 1991; Maslow, 1970; Schervish, 2005; Smith, 2003).

Originally, motivation comes from the Latin word "movere." It means "to move" and points to the origin of movement people engage in to reach a specific aim (Beck, 2004), i.e. it is a theoretical concept that is commonly used to explain why people perform a certain action at a certain time or, in other words, it determines what drives behavior.

As previously stated motivation has been heavily debated within academia and classified under various approaches. For example, psychologists tend to embrace a functional approach and sociologists embrace a symbolic approach, differing in their views of motivation (Clary and Snyder, 1999; Scott and Lyman, 1968). Indeed, when studying human motivation, two different approaches have been suggested, each of which suggests a different methodology (Burns *et al.*, 2006). The first, *the functional approach*, has its focus on the conscious desires of individuals. Within the functional approach, motivations are thought to lead individuals to engage in various actions, including volunteer activities. The second approach to motivation, *the symbolic approach*, views motivations as a means to explain or justify actions, including those of a voluntary nature; in this view motivations are subconscious or at least less obvious to an individual. Other approaches within the definition of motivation can be cited such as *the regulatory approach*, highlighting the answer the body tries to give to a disruptive internal force in an attempt to restore equilibrium. *The purposive approach* is less concerned with regulation but highlights the goal directed nature of behavior; goals that organisms anticipate and pursue (Beck, 2004).

The discussion about human motivation covers a broad arena, but currently the most popular theory assumes that people initiate a certain behavior for the satisfaction of needs (Deci and Ryan, 2000). Fultz *et al.* (Fultz *et al.*, 1986) believes that motivation can include processes and mechanisms that precede an action. And, following Lewin's theory, Batson *et al.* (1975) conceptualize motivation as goal directed forces induced by threats or opportunities that are related to the values of an individual. The factors affecting this movement can be either internal, such as hunger, or external, like viewing a particular scene or a piece of cake. Moreover, motivations are seen as hierarchical, implying that some motivation can be stronger and more persistent than others.

2.7.2   Motivations of donors

When one speaks of the motivation for donations, or motivation to donate, one is simply asking "Why do people help"? As a matter of fact, extant research has addressed this question of "why" is there a giving behavior; or, in other words, why does a person make a donation? Within this realm, "reasons to donate" are used interchangeably with "motivations", "motivation of donors", "motivational reasons", "motives for giving" or "motives to give".

The motivation of donors is recognized as an important driver of giving; and if charities require the comprehension of consumer donation behavior, they need to better understand why consumers donate resources to a particular charitable organization at a particular time. A very common assumption and finding is that moral considerations can motivate giving (Brink, 1989) or more simply that "Morals Motivate".

Moreover, from a diversified list of factors identified as motives for giving, it has become apparent that charitable giving is a complex behavior. The motivation of donations, or motives for giving, found in the relevant literature are numerous and complex. Indeed, numerous factors have been identified such as caring about the consumption and welfare of the others, conforming to social norms and expectations, living within the community or up to one's code of ethics, religious or politic beliefs, or receiving social recognition. Moreover, Clary and Snyder (1995b) claim that these motives can serve different functions for different people in different contexts, that is, there can be a multiple motivation in giving money and even a single donor may be attempting to satisfy more than one psychological motivation

through a single donation. Also, as one might expect, donor motivational reasons are influenced by the culture of giving the donor belongs to.

One of the first researchers to investigate the reasons for giving was Titmuss (1973), as previously cited. His work focused on the gift relationships of blood donation, presented as a uniquely altruistic activity. Titmuss (1973) pointed out the difficulties in finding the motivation underlying the giving of blood, and of developing a research methodology to discover the reasons for blood donations, and arrive at an understanding of donor attitudes, motivation and values. The study was developed in the summer and autumn of 1967, and was based on the completed questionnaires of 3813 donors. Analysis revealed a complex set of motivations divided into a set of fourteen categories: altruism, gratitude for good health, reciprocity, replacement, awareness of the need for blood, duty, and war effort, the English defense services act in effect since 1946, rare blood group, to obtain some benefit and recognition, personal appeal, general appeal, miscellaneous, and more than one of these motivations.

The studies on donor motivation have been quite numerous and different approaches have been developed in order to establish criteria that could help to make a systematic and purposive process to identify the motivation underlying the donations. Thirty years ago in economics, the concept of donation was most frequently approached through the exchange paradigm (Hur, 2006b; Pitt *et al.*, 2001); meaning that consumers donate in order to get something in return. Afterward, the agapic–or "unselfish" motivation for giving emerged as an alternative explanation (Belk and Coon, 1993).

From the socio psychological approach a range of factors can explain the motivation enhancing donations: cost and rewards, social norms and values, emotions expressed in the specific context and empathy, personality, group identification.

Another extensive and similar list of motivation for giving was deployed by Schervish (2005): heartfelt empathy, self-promotion, religious obligation, business networking, passion, prestige, political philosophy, and tax incentives. In turn, Bruce (2005) lists reasons for making a donation which include: being asked, to get rid of the asker, as a means of recognition by peers or superiors, to "feel good", because religion encourages it, acknowledgement of being personally fortunate and therefore having some responsibility to help other less well off. Along the same lines,

Clary and Snyder (1995b) claim a so-called functional approach applied to motivation in giving to understanding charitable donations. Their list includes: a values function[3], for altruism, humanitarian concerns, social responsibility, and community contribution; a social function because of social pressure or the need of belonging; a career function reflecting utilitarian concern; a protective function, either to combat negative feelings or to gain more positive outcomes in the future; an enhancement function in terms of self-worth, self-esteem and positive feelings; an understanding function, as donors gain more understanding about the world.

Kaufman (1991) states that the motivations for charitable giving are vast in number ranging from caring about the consumption and welfare of others, to concern for one's own social acclaim. This author presents a classification within economic literature of donor's preferences while giving to charities: own private consumption (meaning the income), the total quantity of charitable good provided, and the donor's actual contribution to the charitable good. Hibbert and Horne (1996) also refer to motivation stemming from altruism and the perceived benefits, including feelings of self-esteem, public recognition, the satisfaction of expressing gratitude for one's own wellbeing and relief from feelings of guilt and obligation. In this list, they refer to the importance of the anticipation of intrinsic benefits for a person to feel motivated to give.

As one might expect, altruism has been claimed as one of the motivations for giving to others (Andreoni, 1990; Bruce, 2005; Clary and Snyder, 1995b; Hibbert and Horne, 1996; Hur, 2006a; Magat, 1989; Smith, 2003). In fact and within the field of psychology, altruism and analogous concepts have been developed to explain this behavior: Hibbert and Horne (1996) refer to the altruistic motive as one of the most studied. Also in the field of economics, altruism has been used as a motive for behavior like in the economic experiment by Eckel and Grossman (1996b).

Where does it come from, this altruistic motive to give? Hibbert and Horne (1996) note that some authors see it as a genetic driven motive; people give because it increases people's chances of survival. In their analysis, other studies present it as a learned behavior. Recently, understanding of the origin of altruistic behavior, or why people help the others, has been

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[3] Also see Sheet *et al.* (1991).

taken up by different schools such as evolutionary theory and social psychology (Penner *et al.*, 2005) or socio-biology (Pope, 1994).

Furthermore, Ribar and Wilhelm (2002) introduce the construct "impure altruism", which they define as the sum of joy-of-giving plus altruism. They analyze the so-called "joy-of-giving" motivation underlying contributions to charitable activities. Nevertheless, their "summing" approach reflects their econometric methods rather than any clear identification of what may be the utility of giving which such a summation may maximize. Pit et. al. (2001) use a similar idea to describe a new trend among consumer researchers. They posit "agapic behavior," or unselfish behavior, as a way to explain donations. Also Belk and Coon (1993) propose that gift giving can be something other than a form of exchange. They assert that giving can be understood through the application of a model based on the agapic love paradigm.

Andreoni (1990) argues that, in the first instance, people may make donations for altruistic reasons and, thereafter gaining a so-called "warm-glow" they continue giving. Likewise, Andreoni (1990) believes that a donor gains individually from the "warm feeling" of doing something which he or she believes to be "good". Also dealing with the altruistic reason, Smith (2003) describes some of the possible and expected reasons for giving, when a person is apparently driven by philanthropic motivation, in other words, by a "selfless" disposition of the self. The reasons claimed are an alleged sequence of different needs such as: involvement in order to be part of something larger; dedication to both values and benefits, as in donating to art and music which may not be commercially viable without support from donations; being an alumni of a college or professional school; having been helped or having had one's life saved by a hospital, or because of a sense of having been touched or befriended by a loving God. In other words, the donation is due to gratitude, to meet needs, and grows out of the sense of gratitude for the chances and opportunities one has had.

Frequently, religion and religiosity, and church attendance, are regarded as an indicator of the motive and also indicating the level of giving (Bekkers and Wiepking, 2007; Callahan, 1992; Chaves and Miller, 1999b; Clain and Zech, 1999; Eckel and Grossman, 2004b; Forbes and Zampelli, 1997; Gaudiani, 2002a; Hamilton and Ilchman, 1995; Hoge *et al.*, 1999; Jeavons and Basinger, 2002; Spilka *et al.*, 2003); and this issue will be developed further in this work.

Within the context of religious organizations, Callahan (1992) considers that motivation is an internal construct; and thus he points to five major motivational resources for people to become internally motivated to give to their congregation: compassion, community, challenge, reasonableness, and commitment. Callahan (1992) also finds that the resources for motivation chosen at one time are normally two: compassion and community. Compassion stands for sharing, caring, giving, loving, serving, and supporting; it means following the footsteps of Christ as presented in the Bible. Community means good fun, and good times, the possibility of fellowship and affiliation, and the sense of belonging and family; and some people choose the Church because they hope to find there a spirit of community. Moreover, this author proposes additional motives. The motive called challenge addresses accomplishment, attainment and achievement; many people indeed are motivated by a sense of challenge. Reason shows what makes good sense, and is related to data, analysis, and logical thinking; so giving must be viewed as reasonable before one engages in it. Commitment as motivation deals with dedication, duty, obligation, and loyalty. Thus, giving should arise almost spontaneously from commitment.

Another highly analyzed framework has been the level of the donations. On this issue, Bartolini (2005) states that there are five main motivations that lead donors to grant a million-dollar charitable trust, identifying religious reasons as one of these motivations along with believing philanthropy, making good sense for the community, for tax and estate planning advantages, for the social activities and affiliation, and in a sense of obligation to give something back for all the good fortune they have enjoyed.

Other variables associated with donating have been the object of much thought but are necessarily beyond the scope of this study. Some of these variable studies are later listed in table form: "Studies pertaining to attributed motivation for giving behavior".

Table 2-1. Studies pertaining attributed motivation for giving behavior

Author(s)	Theoretical background / framework	Method / sample	Key findings
Callahan (1992)	MOTIVATIONAL	Descriptive	Compassion, community, challenge, reasonability, and commitment (motivation seen as an internal construct)
Clary and Snyder (1995b)	MOTIVATIONAL, VALUES AND BELIEFS	Descriptive: functional values	Values function; social function; career function; protective function; enhancement function; understanding function
Gray (1967)	MOTIVATIONAL	Descriptive	Penitentia (from Middle Ages)
Hibbert and Horne (1996)	MOTIVATIONAL Consumer behavior research (cognitive approach, behaviorist models)	Descriptive	Altruistic motives (as genetically driven or learned behavior), perceived benefits (including feelings of self-esteem, public recognition, the satisfaction of expressing gratitude for one's own wellbeing and relief from feelings of guilt and obligation), and anticipation of intrinsic benefits
Kaufman (1991)	MOTIVATIONAL Economic theory	Economic model of maximization	Caring about the consumption and welfare of others, conforming to social expectations and norms, living up to one's own code of ethics or religious beliefs, receiving social acclaim and enhancing one's own reputation
Ribar and Wilhelm (2002)	MOTIVATIONAL	Theoretical and econometric analysis (utility function) / 1986-92 panels of 125 organizations.	Joy-of-giving plus altruism
Sargeant and Woodlife (2007)	MOTIVATIONAL Over 220 contributions from the disciplines of marketing, economics, psychology, sociology and anthropology	Theoretical model construction	Self-esteem, altruism, guilt, pity, social/distributive justice, empathy/sympathy, fear, prestige and making a difference
Schervish and O"Herliby (1995)	MOTIVATIONAL	Descriptive: Motivational models of supply-side	Hyper agency, identification, association, and gratitude
Schervish (2005)	MOTIVATIONAL	Descriptive: motivational matrix of the wealthy	Hyper agency, identification model of caritas, association dynamics
Titmuss (1973)	MOTIVATIONAL, VALUES AND BELIEFS	Descriptive statistics / questionnaires from 3813 blood donors	Altruism, gratitude for good health, reciprocity, replacement, awareness of the need for blood, duty, war effort, the defense services acts since 1946, rare blood group, to obtain some benefit, personal appeal, general appeal, miscellaneous, and more than one type of answer.

In conclusion of this section, I would reiterate that donation is a type of prosocial behavior consisting of a monetary gift to a not-for-profit organization, made by an individual donor. Other concepts have been used, sometimes interchangeably, to address the same phenomenon like giving and helping. In the academic study of donation behavior and of the donor himself, a great deal of research has been undertaken concerning the drivers of donations practices.

The motivation(s) for this activity is one of the main areas of debate in this study, and one of the most highly researched motives has been altruism. Moreover, as donation behavior is mainly defined as a sub-type of prosocial behavior, and focuses on possible differences in donors with different motivations regarding their donations practices, this research turns to prosocial behavior, the parent concept of donation behavior.

The thesis now turns in this direction to move the inquiry forward and to build a deeper comprehension of this behavior.

3   Donation as a type of prosocial behavior

As previously mentioned, the donation behavior debate has nowadays been acknowledged within the prosocial literature (Batson, 1991; Batson *et al.*, 1987; Dovidio, 1984; Hoffman, 1975; Krebs, 1970; Krebs and Hesteren, 1994; Staub, 1978a). The review of the literature reveals prosocial behavior to be a wider area than donation behavior, thus requiring expansive treatment.

Therefore this section outlines the current research on the subject of prosocial behavior and describes an instrument developed by De Concillis (1993) to measure this behavior. The reasons for prosocial behavior are questioned and a key explanation, the empathy response is presented. The section concludes by presenting Batson's approach to prosocial behavior.

3.1   The concept of prosocial behavior

Prosocial behavior is seen as an intentional and voluntary behavior valued by the society or some significant segment of it (Eisenberg, 1982; Penner *et al.*, 2005; Piliavin and Charng, 1990). In particular, it refers to a broad category of actions that benefit other people such as helping, sharing, altruistic behavior and sympathy, cooperation, giving, donating, and being sensitive and responsive, regardless of personal motivation for that behavior (De Concillis, 1993; Eisenberg, 1982; Penner *et al.*, 2005).

Donating, giving and helping, are activities positioned under this wide "umbrella" of prosocial behavior and have already been analyzed. From this main set, the concept and experience of altruism is also central to this investigation on donations practices, and will be explored in further depth.

It's also important to mention the key role of volunteering within prosocial behavior. In truth, marketing studies using a prosocial behavior approach have looked at topics like donations and giving, helping and, volunteering too. Volunteering can be defined as a behavior involving a prosocial action in an organizational context, which is planned and that continues for an extended period (Penner *et al.*, 2005). This said, one should keep in mind that prosocial behavior, as human behavior, is a function of the person and the environment (Bierhoff and Rohmann, 2004).

Prosocial behavior has been intensively researched over the past four decades (Burnett and Wood, 1988; De Concillis, 1993{Burnett, 1988 #179) and viewed from the biological, motivational, cognitive, and social process perspectives. Because of this, there is still a considerable ongoing debate around the definition of prosocial behavior (Eisenberg, 1982). In Eisenberg's opinion (1982) one of the main explanations for this debate is that various behaviors can be fall under the wide "umbrella" of prosocial behaviors.

To investigate this diversity of actions, it is useful to return to the starting point. Its origin is traced to McDougall's (1908) concept of "tender emotions" created by the parental instinct. More recently, during the 1960s, the term prosocial behavior forcefully reappeared as a result of the study of the nonresponsive bystanders in the brutal murder of Katherine "Kitty" Genovese in 1964 (Batson *et al.*, 1989; Batson and Flory, 1990b; Eisenberg, 1982; Hoffman, 1973, 1975; Latane and Darley, 1970; Penner *et al.*, 2005). The above incident occurred in New York City where a woman screamed for help for half hour but her neighbors failed to come to her aid. This shocked the American public and led to the collection of huge amounts of data about how and why people help one another. A major research program on helping refuted the basic idea that the lack of help for the victim of this crime resulted from urban decay and a lack of concern for the others (Bar-Tal, 1976).

Later on, the term prosocial behavior was introduced in the early 1970's and used by academia, standing in sharp contrast to "antisocial behavior" (De Concillis, 1993). Throughout its

evolution, the concept of prosocial behavior has been mainly the province of the psychological discipline (Batson, 1987; Eisenberg, 1982; Eisenberg and Fabes, 1991; P. *et al.*, 2008; Staub, 1978b) especially by the late 1970's and 1980's (De Concillis, 1993).

Also among the disciplinary field of psychology Penner *et al.* (2005) tried to provide a useful arrangement of the diverse categories of activities under this umbrella term, arguing that it is time for a multilevel perspective that recognizes at least some of the diverse aspects of prosocial behavior. Accordingly, they situate three levels of analysis of prosocial behavior: (1) the "meso" level—the study of helper-recipient dyads in the context of a specific situation; (2) the micro level—the study of the origins of prosocial tendencies and the sources of variation in these tendencies; and (3) the macro level—the study of prosocial actions that occur within the context of groups and large organizations.

The study of prosocial behavior today is an immense area of inquiry. To be analytically useful for this study, an identification of actual prosocial behavior is needed. I.e. it is useful to examine distinct forms of prosocial acts. It would be valuable to distinguish elements that can serve as a guide for identifying human action for the benefit of others regardless of the motivation or intention of the subject. There are various aspects of this behavior that can be measured by several devices. Nonetheless, to the best of the author's knowledge, De Concillis (1993) was the only author that attempted to develop an instrument to measure prosocial behavior as a whole construct.

De Concillis (1993) measured prosocial behavior by the Prosocial Behavior Inventory (PBI) which he developed through his extensive research, and principally for the following study. His study investigated prosocial behavior in 231 college undergraduates from a small, private, Catholic college. De Concillis correlates prosocial behavior with three theoretical models: Developmental/Cognitive, Cognitive/Personality, and Personality. In Kosec's (1995) words, De Concillis' study aimed to provide a personality profile of the prosocial person, also using the five-factor model of personality; i.e. the instrument that measures five personality domains: conscientiousness, neuroticism, extraversion, agreeableness, and openness to experience (De Concillis, 1993).

Moreover, PBI is based on an act frequency approach because, in De Concillis (1993) words, the act frequency is a good approach to identify behaviors that comprise a dispositional

category. The resultant questionnaire offers 39 items in open-ended format, covering an extensive list of prototypical acts in everyday life. From the responses, the summing up of the frequencies of such behaviors that a person engages in over a specified period of time, brings a multiple act index with a structure of three factors: Volunteerism (17 items), Compassion (15 items), and Fiscal Responsibility (7 items). Likewise, PBI can be presented as a total scale for prosocial behavior, and also can be analyzed in its three sub-scales: Volunteerism, Compassion, and Fiscal Responsibility.

It is noteworthy that, in accordance with its author, the results for acting in a prosocial way show there is a tendency to act in this way as, for example, donating. And so this disposition to act in a prosocial way serves as a driver for donations practices. Furthermore, all types of prosocial behavior identified were included in this De Concillis (1993) study, regardless of the motivation for the behavior.

3.2   Why do people behave in a prosocial way?

The current study was designed to deal with donations practices between donors concerning the nature of their motivation and prosocial behavior. Investigative orientation could follow the question "why does prosocial behavior happen?" or, "why do people behave in a prosocial way"?

This section seeks possible answers to that question looking to the various academic disciplines that are engaging the question. As Weiner (1980) has stated, this represents an immense land yet to be discovered, and there are as many determinants for helping behaviors as there are sources of motivation. This issue, i.e. the reasons why, has not been always the focus of prosocial behavior investigation. In the 1960s and 1970s, the emphasis was on the decision process that determines whether individuals will intervene or not (Penner *et al.*, 2005), before the focus of attention shifted to the question "why do people help." Behavioral studies of this type have grown steadily since the 1970s, when researchers were primarily concerned with situational variations and cognitive processes. These first models that focused on the question "when do people help" were primarily analyzing situational influences (Belk and Coon, 1993). These same social psychological studies of prosocial behavior have focused on laboratory or field experiments of bystander reactions to a person in distress.

One of the first studies seeking an answer, following the extensive analysis of Penner *et al.* (2005) was Latané and Darley's (1970) decision model of bystander intervention, presented in 1970 concerning the murder of Kitty Genovese in New York City, as already mentioned. This model was initially developed to understand how people respond in emergencies and was subsequently applied to many other situations. Latané and Darley's (1970) claimed that a person would offer help depending upon the outcomes of a series of prior decisions. These sets of decisions are mainly three: (1) recognizing the situation as one requiring assistance; (2) deciding to take personal responsibility; (3) and deciding how to help.

Among these approaches focusing on whether people would help in a given situation, Piliavin *et al.* (1990) formulated an important approach in 1981 based on their cost-reward analysis of helping, assuming an economic view of human behavior. Piliavin and his team hypothesized that people were primarily self-interested and, accordingly, motivated to maximize their rewards and to minimize their costs (Penner *et al.*, 2005). Their findings support the following set of behaviors: in an emergency, potential helpers analyze the circumstances, weigh the probable costs and rewards of alternative courses of action, and then arrive at a decision that will result in the best personal outcome. Moreover, these costs can be identified not only by the "effective" costs like the time of the helper, but also by the costs incurred by not helping like suffering guilt or shame for inaction (Dovidio, 1984).

These first models seeking to answer the question "when do people help" were superseded, in the 1980s and 1990s, by studies designed to address the question "why do people help". Therefore, Penner *et al.* (2005) identified three types of mechanisms for explaining this issue in general terms: (1) learning, (2) social and personal standards, (3) and arousal and affect. The learning explanation encompasses theories like: operant conditioning, social learning, socialization experiences and developmental factors (Penner *et al.*, 2005). The social and personal standards approach emphasize how norms such as social responsibility and reciprocity (Dovidio, 1984) can induce the helping behavior because the person is concerned for the maintenance of positive self-images or to achieve their ideals (Schwartz, 1999) and with satisfaction of their personal needs (Clary and Snyder, 1999). Not surprisingly, this view of prosocial behavior promoted the study about longer term, sustained prosocial behaviors, for example volunteering, and did not view prosocial behavior as merely a spontaneous helping situation (Penner *et al.*, 2005). The arousal and affect approaches turn their analyses to the role of emotion in enhancing prosocial behavior. And so, the accent is now on the possible

mechanisms that may potentiate helping situations, like the arousing caused by the distress of others. It's important to note here that this mechanism, e.g., the arousal, also provides the explanation of empathy as a source of altruistically motivated prosocial behavior (Webb *et al.*, 2000).

Furthermore, combining the arousal and affect theories with learning theory, researchers have discovered that people are motivated to behave in ways that can improving their own situation, this being egoistic motivation, or, in other situations, improving the welfare of another person, signifying altruistic motivation (Penner *et al.*, 2005). Staub (1978a) clarifies this by applying a more "straightforward" classification for describing the main reasons why people behave in a prosocial way; he cites the following: (1) to benefit others, (2) to benefit themselves, (3) and to comply with social norms. Pursuing the origins of this behavior at the individual level, Penner *et al.* (2005) identified trends in diversified approaches like: (1) evolutionary theory (with explanations like kin selection, reciprocal altruism and group selection); (2) the suggestion of neuroanatomy and neurochemistry for explaining prosocial actions (essentially concluding that there is not a thing like a "altruistic gene", but there are certain affective and behavioral capacities or predispositions that are products of certain complex combinations of genes); (3) development psychology with its statement that there is such a thing as a prosocial temperament, but that maybe affective and behavioral tendencies interconnected with other variables result in prosocial behavior, as portrayed by Eisenberg and Fabes (1991).

The latest models of evolutionary theories generally argue that prosocial tendencies occur because they are genetically predisposed (Burnstein *et al.*, 1994). These theories posit this predisposition because of the evolutionary success of people who have displayed such predispositions. Moreover, within these approaches for an explanation of altruism, the benefits that a human being can experience also need to be experienced by the biological organism and, hence, Waal (2008) claims one should be very careful and restrict themselves to the altruistic impulse and its knowable consequences. And this argument comes to light because Waal (2008) believes that the benefits that a human being can experience need to be experienced by the organism.

Another systematization of why people behave in a prosocial way is presented by Belk (2010) supporting two theoretical views: (1) Reinforcement theory, and (2) Social exchange theory.

Reinforcement theory states that the reinforcement of a specific behavior occurs because the subject now anticipates a reward or a punishment that occurred in the past. I. e. the person helps expecting something that he has already experienced. The social exchange theory, an economic analysis (Druckman, 1998) is also used as an explanation of helping behavior because, within this framework, people judge the costs and the benefits of social interactions and act according to this calculation. Thus, if the perceived costs of helping, like spending money or time, overweight the perceived benefits, like a smile or nod of social approval, helping will not occur. Basically, this theory states that people will give in order to receive (Pitt *et al.*, 2001). Curiously, as already mentioned, Belk and Coon (1993), allow for motivation entirely opposite to any forms of social exchange. They believe an individual can give without expecting or wanting something in return, referring to this as "agapic" or "selfless" behavior, and thus adding another reason for giving, but within the scenery of love expression.

Also within the economic field, Frey and Meier (2004) propose prosocial behavior as one of the possible explanations for why men act out of the self-interest axiom. But even in the markets arena there is the need of explanations apart from the self-interest hypothesis. These authors have published other proposals to explain non-selfish behavior and elaborate two basic approaches: prosocial preferences, and reciprocal relationships.

In a different field, Belk {, 2010 #164}also implies that Freud's Psychoanalytic theory can explain prosocial behavior because a person learns, or internalizes ideals of "wrong" and "right", especially in childhood, and tries to act in accordance with these ideals when an adult, still influenced by these internal sources of reward and punishment.

Further investigation of why people behave in a prosocial way leads to the relationship of motivation and egoism, Eisenberg and Fabes propose (1991) that prosocial behavior can, in fact be motivated by: (1) egoistic concerns, like the desire for reciprocity or social approval; (2) by altruistic reasons that are other-oriented or moral concerns. These authors believe other factors, apart from egoism and altruism, may originate prosocial behavior; practical concerns like preventing the damage of an object.

Finally, in terms of finding the main mechanism providing an answer as to why people behave in a prosocial way, the relevant literature points to the dynamics of altruism and egoism. Therefore, these principals emerge to help explain the prosocial motivation for helping:

- The mediator for altruistic behavior is the empathic concern;
- The mediators for egoistic behavior are the general negative affect and the perceptions of oneness.

Branching off from this conclusion, the question of "why people behave in a "prosocial way" has also been approached by the analysis of another construct: "empathy". Empathy is a possible answer to the questions explored in this study, so it clarified and examined in the following section.

3.3   The empathy response

Empathy has long been a possible explanation for prosocial behavior (Belk and Coon, 1993) and it's generally agreed that empathic responses can precede prosocial acts (Penner *et al.*, 2005). In effect, donor behavior has commonly been found to be generated by empathy (Bennett, 2003). Nevertheless, while much research has suggested that empathy is related to prosocial behavior, findings have been inconsistent and inconclusive (Batson and Schoenrade, 1991b; Cialdini *et al.*, 1997; Eisenberg, 1982).

Overall, the analysis of empathy has had a central role within psychology. However, historically, this idea is hardly new. For instance, Adam Smith and David Hume, in the middle of the eighteen century, suggested empathy as an experience that leads a person to help another (Hoffman, 1975). The empathic response of mankind is so strong and universal that Hoffman (1973) suspected a biological or evolutionary basis for its existence.

But what is empathy? Empathy, a term coined by Titchener in 1909 (Bagozzi and Moore, 1994), refers to a vicarious emotional response when sharing another's emotion in a conscious way while involving a differentiation of the self and the other. Or, it simply means the capacity of one for experiencing events in the same way as another does (Belk and Coon, 1993). It may be considered equal or very similar to vicarious emotional response to another (Eisenberg and Fabes, 1991).

Clarification is necessary since this term has not been accorded the same meaning in different eras and in different approaches, and it continues to carry multiple significances. There is

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disagreement in the relevant literature as to the exact nature of the phenomenon of empathy. Actually, empathy is complex and may aggregate various distinct tendencies (Bernstein and Davis, 1982; Brems, 2001; Eisenberg, 1982) stating that the literature on the definition of empathy is as complex as the literature on prosocial behavior. An overview of the evolution of the use of this term follows (Eisenberg, 1982):

- in the 1950's the term was used in a more cognitive way;

- in the 1960's it changed to a more emotional meaning;

- since the 1970's it has been applied in a more specific emotional sense.

Hoffman (1975) argues that both affective and cognitive aspects of empathy should be considered, and both are indispensable for gaining a total view of the phenomena. Besides, the cognitive sense of the empathic reaction makes possible the distinction that a person may act for oneself as well as the other. In any case, Hoffman (1973) points out that empathy, in the modem context, is typically defined in terms of being cognitively aware of another person's internal states and/or putting oneself in the place of another and experiencing his or her feelings. That is, empathy means putting oneself in the place of another and experiencing the feelings of that person (Hoffman, 1975). These feelings are considered a source of altruism and, as expected, the stronger the empathy with another, the greater the amount of help offered.

Similarly, Lazarus (1991) defines empathy as a complex reaction of both emotions and cognitions that is today recognized as a multidimensional phenomenon (Brems, 2001). Lazarus (1991) brings a necessary complexity to the discussion and positions empathy as both an emotional capacity and a process, not an emotion alone. This author suggests that empathy really means "sharing another's feelings by placing oneself psychologically in that person's circumstance" (Lazarus, 1991: 287). Quite differently, Eisenberg and Fabes (1982; 1991) simply acknowledge empathy as simply feeling what another person is feeling. On the other hand, Batson et al. (1983) define it as responding compassionately to another person's distress. Following Batson et al. (1995), empathy is other-oriented, harmonizing feeling moving one to be solicitous for the welfare of another. This includes feelings of sympathy, compassion, and tenderness, when the other is perceived as being in need. Having empathy implies experiencing the same emotion as the other person (Michalik et al., 2007) by experiencing events in the same way as the other individual does.

Schwartz (1978) argues that it is an experience of arousal of emotional distress caused by the perception of the need or suffering of another, but he differs from other theorists by believing self-consciousness unnecessary for the empathic individual, in other words, feeling self distinct from the object of empathy is not required. Likewise, Wispe (1986) considers empathy an attempt to comprehend another's experiences, but without judgment. Additionally, Eisenberg, Ed. (1982) advances empathy as a multidimensional construct and proposes a distinction between dispositional, situational, cognitive, and emotional empathy. *Dispositional empathy*, therefore, stands for the personality trait that reflects a general tendency to feel concern; and *situational empathy* refers to the amount of empathy a person experiences within a particular circumstance, so it fluctuates according to the situational variables. *Cognitive situational empathy* is commonly perceived as adopting the role of another person. On the contrary, *emotional situational empathy* is associated with compassion or feelings of concern.

This imprecision surrounding the use of the term "empathy" is only exacerbated by the use of similar concepts like sympathy, pity, compassion, or feeling sorry for. Besides, researchers have included different combinations of the following in definitions of empathy: awareness of another's feelings, sharing those feelings, and having an urge to help the other (Goldstein and Michaels, 1985; Stout and Leckenby, 1988).

A similar construct sometimes used interchangeably with empathy is sympathy. Sympathy is viewed as a vicarious emotional response of sorrow and concern for the other (Eisenberg and Fabes, 1991) and thus, implies an orientation towards the other. Following this reasoning, Eisenberg and Fabes (1991) postulate sympathy as different from empathic feeling. They see sympathy as a person's response to another's emotion with a different emotion, although congruent with the other's emotional state and his/her well being. So sympathy can be regarded as "the heightened awareness of the suffering of another person as something to be alleviated" (Wispe, 1986: 318). More succinctly, Batson argues (1987) that sympathy is clearly associated with the aim of reducing the other person's need or distress. In this framework, sympathy is linked with altruistic motives.

Despite the paucity of academic literature on the differences between the concepts of sympathy and empathy, a variation can be detected in their usage. Michalik *et al.* (2007) draw a clear line between these two constructs: within empathy the subject experiences the same

emotion of the one with which he empathizes, whereas feeling sympathy consists mainly in feeling sorrow or concern for the other. In other words, to experience empathy towards another is to experience feelings of a similar sort, whereas sympathy means feeling pain, or positive feeling, for the other.

Notwithstanding, both empathy and sympathy have served as explanations of prosocial behavior. In fact, Eisenberg and Fabes (1991) argue that the prosocial behavior can be initiated by cognitive and emotional constructs of either empathy or sympathy, or by other vicarious emotional reactions. Roughly, a vicarious emotional response can be defined as an emotional reaction induced by the apprehension of another's emotional state or condition. However, empathy has been the psychological mechanism most frequently used in explaining altruistic motivation (Bennett and Sargeant, 2003; Bennett, 2003; Webb *et al.*, 2000). In other words, empathy is stated as a source of altruistically motivated prosocial behavior. The reciprocal altruism theory postulates empathy as the mechanism inducing directed altruism, i.e. altruism in response to another's pain, need, or distress. It also views empathy as an emotional investment leading to concern for the other's welfare (Waal, 2008).

In a similar approach, other mechanisms have been advanced like Batson's model of empathy-altruism. The feelings that Batson *et al.* (1995) describe, can be considered a source of altruism and, one may predict that the stronger the empathy with another, the greater the amount of help offered. This model, a key issue in the present study, will be further elaborated in another section.

In studying the link between helping as a consequence of empathic concern, which was also identified as a motivator of altruistic behavior, Maner and Gailliot (2007) found evidence that this link may be more prominent in the relationship context. In fact, empathic concern as a mediator of helping behavior is more pronounced in the context of kinship relationships than among strangers according to these researchers.

In spite of the different studies and theories around empathy and sympathy, as sources of altruistic behavior (Batson, 1991; Hoffman, 1975; Webb *et al.*, 2000) other studies have reported empathy as a source of egoism that motivates the helping situation (Cialdini *et al.*, 1997). They believe empathic arousal may produce different emotions therefore, the way empathy may be converted into altruistic behavior is still unclear. Actually, the relations

between vicarious emotional responding and prosocial behavior are complex and various theoretical perspectives have been developed concerning this subject, although with ambiguous and varying results (Eisenberg and Fabes, 1991). These different and puzzling results are also incorporated into Batson's model of empathy-altruism.

In conclusion, empathy refers to a vicarious emotional response when sharing another's emotion in a conscious way and involving a differentiation of the self and the other. And it has both a cognitive and an emotional element. Support for the role of empathy in the decision to help can be found in a number of studies (Batson *et al.*, 1987; Davis *et al.*, 1999; Dovidio, 1984); taking the perspective of another in need of help elicits empathy, which, in turn, enhances the perceiver's motivation to help (Coke *et al.*, 1978).

In fact, one of the most noteworthy works around the question: "why do people help" has been carried out by Batson, based on his empathy–altruism hypothesis (Bierhoff and Rohmann, 2004). The first answer Batson (1991) finds is quite obvious: people help others in order to promote their own welfare. But, Batson then asks if it is possible to find a helping act due to compassion: is it possible to perform an act having another's person welfare as an ultimate goal? Moreover, Batson (1993) argues that vicarious emotions can, indeed, provide an answer. Referring to former studies, including McDougall's research at the beginning of the twenty century, Batson (1987) identified two distinct emotions a person experiences when witnessing another person in need. These two emotions are: (1) personal distress and (2) empathy. Moreover, Batson *et al.* (1989) remind us that emotions are relatively time-bound, an important fact by implying that the motivations that follow this feelings are also time-bound.

Batson (Batson, 1981; Batson *et al.*, 1981; Batson and Gray, 1981; Batson *et al.*, 1983; Thomas and Batson, 1981; Toi and Batson, 1982) and his team developed several studies to examine the nature of the motivation to help using the same research paradigm, i.e. both experiments and questionnaires. Batson (Batson, 1991; Batson *et al.*, 1991) concludes that feelings of personal distress and feelings of empathy are, in fact, experienced as qualitatively different: personal distress leads to egoism and empathy to altruistic motivation. In other words, people that help to reduce their own distress display egoism. People that score high in empathic emotion display a high rate of helping directed toward the altruistic goal of reducing the distress of the other person in need.

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Subsequently, Batson's model of prosocial behavior (Batson, 1991; Batson *et al.*, 1991) makes a clear distinction between egoistic and altruistic motivation and advances the empathy-altruism hypothesis (Batson, 1991), distinguishing altruism as a motivational state with the ultimate goal of increasing another's welfare. Batson extended his work on the effects of prosocial and altruistic motivations from interpersonal helping to cooperation in a Prisoner's Dilemma (Batson, 1998a): it was found that participants induced to experience empathic concern for their partner were more likely to cooperate than were those in a control condition.

Conversely, in the third study in 1983, Batson demonstrated that subjects reporting a predominance of empathy displayed an egoistic pattern of helping, thus contradicting the former hypothesis. This emotional behavior can be attributed to the high cost of helping that was used to induce the subjects in this study. And, thus, Batson (Batson, 1993) concluded that the high cost of helping can direct empathic subjects back to themselves, and not to the need of the victim.

In further studies, Batson enlarged the analysis of motivations to act in a prosocial way. For example, Batson states that there are four main motivations possible for prosocial behavior: egoism, altruism, collectivism, and principalism (Batson *et al.*, 2002b). Egoism means benefiting another in order to benefit oneself, whereas altruism means the motivation is for the other's benefit as an end in itself. Collectivism refers to a motivation to act prosocially in order to benefit a group. Principalism, in turn, means the motivation to benefit another by upholding a moral principle. There have been several experiments about the role of egoism and altruism in religiosity and prosocial behavior, although there is almost no research around the motivations of Collectivism and Principalism on religiosity and prosocial behavior. In the only study we have encountered, Reistma (2007) found Collectivistic and Principlistic motivations do not matter with regard to religiosity.

The search for answers to the question of why people behave in a prosocial way has led to different explanations and different approaches like empathy. Batson's work, particularly his empathy–altruism hypothesis has shed much light on the subject. The feelings of empathy described by Batson *et al.* (1995) can be considered as a source of altruism. Therefore, concerning the prosocial motivation for helping, empathic concern has been identified as a

mediator for altruistic behavior. In other words, altruism and egoism appear to be the main mechanisms leading to prosocial in individuals.

Drawing upon a reasonably strong scholarly consensus, the next section aims to set forth a brief, but precise definition of altruism, and proposes a way to measure this type of motivation. The possibility of altruism in rational choice will also be debated. Batson's empathy-altruism hypothesis (Batson, 1991) will be further explored to advance altruism as a motivational state with the ultimate goal of increasing another's welfare. This study aims to outline an enquiry into altruism as a motive for donations practices.

4   Altruism

This section seeks to further understanding of altruism. As two possible explanations for prosocial behavior and donations, the distinctions between altruism and egoism will be delineated. Then, altruism is defined, and its relationship with concepts that are regarded as similar will be examined, particularly its relationship with prosocial behavior. Finally, Batson's approach in this regard will be identified and explained.

4.1   Altruism and egoism

The presence of egoism and altruism in human behavior and culture are among the longest standing issues in philosophy, and altruism seems to exist in some situations the establishment of the Judeo-Christian religious traditions (Batson *et al.*, 1989; Bendapudi *et al.*, 1996; Ji *et al.*, 2006; Neusner and Chilton, 2005; Sojka, 1986; Wuthnow, 1993) or even earlier in Greco-Roman philosophy (Neusner and Chilton, 2005).

Altruism and egoism emerge as two of the main reasons explaining the donation behavior and the question of whether people ever act purely out of altruistic motivation has been hotly debated in the helping literature (Batson, 1991; Bendapudi *et al.*, 1996; Hibbert and Horne, 1996; Sojka, 1986). As White and Peloza (2009) argue, charitable giving has been systematically promoted by marketers in one of these two ways: either by tapping into

underlying self-serving or egoistic ideas, or by focusing on benefits to others, e.g., for altruistic reasons.

According to Batson (1991), egoism means increasing owns welfare as the ultimate goal of an action one intends to perform. Or as Neusner and Chilton (2005) plainly put it, egoism stands for a selfish concern for the welfare of the self. Batson (1991) conceptualizes altruism and egoism as existing in the same matrix: both concepts refer to goal-directed motivation, address the ultimate goal, and view the ultimate goal as increasing someone's welfare. Therefore, one may properly ask: where lies the difference between altruism and egoism? The difference between altruism and egoism subsists in this last point: who is the person that is benefited. So, if the ultimate goal is to benefit another person, the motivation is said to be altruistic. If the ultimate goal is to increase owns welfare, the motivation to help is egoistic. This idea will be further developed.

Egoism may be traced back to Plato's book called "Gorgias" (Desmond and Crane, 2002); and may spring from two different bases. Likewise, egoism is separated into two variants based on either desires or on interest. Desmond and Crane (2002) also contend that as the academic discipline of marketing had its origins in economics, marketing is a pursuit of self-interest or egoism. Nowadays marketing focus upon the self-interest of the producers and an understanding of consumer choice or sovereignty. These are the two focal points of the marketing endeavor as the self-interest of a firm is attained through the satisfaction of the consumer.

For purposes of discussion, the construct of "Psychological Egoism" is considered more accurate for this purpose. It simply asserts that all our motivational states are ultimately egoistic (May, 2011). One should also keep in mind usage of the non-altruism concept. Sherry (1983) states that non-altruist behavior is insincere or agnostic and the donor attempts to maximize self-satisfaction. In a research about donor behavior, Sojka (1986) uses the term non-altruism in the same way, referring to the actions a person takes to reward himself with self-satisfaction and pleasure.

Egoism and altruistic motivation have been the object of a great deal of thought and there has been a shift since the 1980's, particularly in the social psychology literature from a quasi denial of the possibility of altruism underlying helping behavior to the possibility of altruism in rational choice (Piliavin and Charng, 1990; Wuthnow, 1993). Currently, the debate about the

existence of altruism in charitable giving is still defended by authors such as Batson (1987a), Bendapudi *et al.* (1996) or Dovidio (1984), but there are those who claim that this kind of helping behavior is underpinned by more self-serving motives (Griskevicius *et al.*, 2007).

This present research hypothesizes the existence of altruism in donations practices, and viewing the origin of altruism through the lens of motivation as defined by social psychologists (Penner *et al.*, 2005), it makes Batson's the empathy–altruism hypothesis operable.

4.2   The idea of altruism

First, what does the construct altruism mean? Some clarification is necessary since there has been a proliferation of literature around the definition of altruism, and its relationship with concepts that are regarded as similar. The phenomenon is rather complex to say the least, engendering incessant terminological debate (Batson, 1983; Ranganathan and Henley, 2008; Sojka, 1986; Steele *et al.*, 2008) fueled by different approaches in Anglo Saxon versus Continental literature.

The idea of altruism, and its definitions, can vary between a cognitive action, an attitude, a motive, a behavior, or a desire (Ranganathan and Henley, 2008). Likewise, different definitions are presented ranging from a cognitive activity to helping others, to an attitude or a motive (Ranganathan and Henley, 2008), and arguments stating its non existence still remain. The term was most likely coined by Auguste Comte in the 1830s simply designating the care for the others (Neusner and Chilton, 2005). Comte definition was due probably to his concern for the development of society and to call the attention to the need of shifting from domestic attachment to universal benevolence (Wuthnow, 1993).

Altruism can be simply defined as doing something for another at some cost to oneself. Or, in other words, it's seen as a voluntary, intentional behavior to benefit another, without the expectation of external rewards or to avoid externally produced punishments or aversive stimuli. Altruism posits the action of a subject in consideration of the interests of others, hence, without the need of other motivation than benefits for others (Nagel, 1970; Pope, 1994; Titmuss, 1973) or the community at large (Piliavin and Charng, 1990).

Wuthnow (1993) recognizes that altruism is a radical idea in our societies, and defines altruism as an option for a more pure and higher existence. In his view, prosocial actions such as volunteering or helping one's neighbors are just one manifestation of altruism and as such, they are considered as a sub-set of altruism. This author suggests that this concept "grows out of a distinct philosophical tradition in Western civilization." (Wuthnow, 1993: 346). According to this hypothesis, the concept of altruism, or something like to it, was born with the early Christian and Pauline texts, referring to the divine love for humanity, and the human possibility, even duty, of emulating this love towards the others. The Koine, or common dialect of ancient Greek was a very precise language serving as the *Lingua Franca* of the Western world following the conquests of Alexander the Great. It recognized several types of love with "agape," or selfless love as the highest form. Hence, for Wuthnow (1993) the so-called concept of altruism that appeared with modern sociology, had been born much earlier: "The role of altruism in classical sociology theory, therefore, might be said to be a secularized version of the transformative will evident in early Christian notions of agape." (Wuthnow, 1993: 348).

Following the thought of Neusner and Chilton (2005), and apart from the conceptualization debate, there remains three main questions around altruism.

First of all, the question of whether it exists in the real world of human behavior has posed problems, remaining at the core academic debate in view of its practical and theoretical importance (Krebs, 1970). Only recently has altruism come to be discussed by academia as a real phenomenon of human action (Batson *et al.*, 2003). Traditionally altruism had been viewed as merely an illusion: it was assumed that under closer scrutiny, altruistic behavior would be understood as arising from ulterior or selfish motives (Batson *et al.*, 2003; Piliavin and Charng, 1990). In other words, modern Western society has believed that the true and basic motive for human action is self-interest and the genuine wish to benefit others is an illusion. However, presently, the general idea states that both altruism and egoism exist as a motivation to help others (Webb *et al.*, 2000).

The second question around altruism lies in the mechanisms that can shape this human behavior. And so, this debate has been present in various disciplines such as evolutionary biology, sociology, psychology, economics, philosophy and religion (Neusner and Chilton, 2005); all of them advancing their own explanation for this behavior. The main points of discussion have been: (a) is this type of behavior is acquired, (b) and what are the motivations

behind it. Also, the origin of altruistic behavior in the context of the prosocial behavior in general, has been discussed by schools like evolutionary theory, social psychology (Penner *et al.*, 2005) and socio-biology (Pope, 1994).

The third question that Neusner and Chilton (2005) identify addresses the issue of how this behavior is conceived, if it is an innate or learned behavior. As previously stated, and on other side, social psychologists view altruism in terms of motivation. Like Pennner *et al.* (2005), social psychologists have defined altruism in terms of motivation while evolutionary theorists have defined it in terms of consequences. In fact, based mainly on the social psychology and human development literatures, Piliavin and Charng (1990) demand a definition that is largely motive-based. It means they define altruism as behavior that has costs to the actor and is mainly motivated of consideration of another's needs rather than one's own. Moreover, they faulted the former definitions of altruism because they emphasize the amount of benefit or cost for the altruistic person. Within this framework, Weiner (1980) acknowledges that the most widely used motivational concepts to explain altruism are hedonism, homeostasis, and arousal.

Other authors use the expression altruistic behavior, a construct that better clarifies the variable being studied in prosocial and giving behavior. For example, Belk (1993) advances the notion of altruism as equivalent to prosocial behavior or helping, simply defining it as the behavior intended to benefit another without rewards in return. Bekkers and Schuyt (2008) apply the term "benevolence" for their similar study. Also Bartolini (2005) says, an altruistic behavior is conceptualized as "voluntary behavior for the benefit of another without personal reward" (p. 1). His research highlights the fact that this concept has been approached from different perspectives up to the present and may be seen in various actions such as, giving of one's time, providing assistance, donating gifts, or donating personal resources. And certainly different non-profits, including religious organizations often rely on this support to implement programs and accomplish their mission.

Monroe Kreiten Rewick (*apud* Neusner and Chilton, 2005), offer a broader, more operational definition, stating that altruism consists of the following:

"1) Altruism must involve action. Good intentions or well-meaning thoughts are not enough.

2) The action must have a goal, although the goal may be either conscious or reflexive.

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3) The goal must be designed to help another. If another person's welfare is an unintended or secondary consequence of behavior motivated primarily to further one's own welfare, the act is not altruistic.

4) Consequences are less important than intentions.

5) Altruism sets no conditions. The purpose of the altruistic act is helping another; there is no anticipation or explanation of reward for the altruist. In addition to these five points, conceptualizations of altruism often contain a sixth:

6) Altruism must carry the risk of diminution of the actor's well being (Neusner and Chilton, 2005: xii).

And so, altruism is postulated as an intentional behavior.

One should also keep in mind the existence of the non-altruism concept. Sherry (1983) states that a non-altruist behavior is agnostic and the donor attempts to maximize self-satisfaction. In a research about donor behavior, Sojka (1986) uses the term non-altruism in the same way, referring to the actions a person does to reward himself with self-satisfaction and pleasure.

Altruism is conceptualized, for this present research, as a motivational state with the ultimate goal of increasing another's welfare, and, hence, without the need of other motivation than others benefits (Batson, 1987, 1991; Nagel, 1970; Pope, 1994; Titmuss, 1973); and egoism implies a motivation when helping is directed toward the ultimate goal of enhancing the helper's own welfare (Batson, 1987).

4.3   Altruism and Prosocial behavior

As previously mentioned, an overlap between prosocial behavior and altruism and egoism can be found in the relevant literature.

The terms "prosocial behavior" and "altruism" have been used interchangeably maybe because of differences in the researcher's theoretical perspectives (Beck, 2004). As an example, Mesch *et al.* (2006) identify altruism with prosocial behavior. But, most frequently, prosocial behavior has been used to label a vast set of behaviors that benefit another and, on the other hand, altruism is a specific behavior requiring the *motive* to benefit another (Batson and Shaw, 1991; Eisenberg, 1982). In other words, prosocial behavior focuses mostly on the outcome, in spite of disregarding motivations, and the motive is unknown and may not even

be altruistic (Briggs *et al.*, 2009); whereas altruism needs to be voluntary, without an external reward for the agent, and only the recipient obtains a benefit from it (Eisenberg, 1982).

Different studies can be put forward to support the difference that is established between prosocial behavior and altruism. In this respect, the findings of Staub (1978) are instructive. In effect, Staub (1978) presented a set of reasons why people behave in a prosocial way, and only the first one is related to altruism. The more the subjects behave in consideration of the welfare of the other, the more this prosocial behavior is motivated by altruism. Along the same lines, in the context of a section on helping behavior and prejudice, Spilka *et al.* (2003) are in favor of the use of "helping" instead of "altruism". In their opinion, helping is a broader concept and easier to apply in different situations. In fact, one may want to avoid the tricky question of egoistical motivation in helping behavior. Nevertheless, they agree that helping behavior can be motivated by an attempt to benefit someone else, i.e. being equivalent to altruistic behavior.

Considering the plethora of studies in this realm, what may be useful for organization procedure and efficiency is an understanding of possible conditions under which prosocial behavior is attributed to altruism. Obviously, when speaking about prosocial behavior there are situations that increase the possibility that a subject considers his behavior to be altruistic. For example: when the person being helped is a significant other or when this behavior is above and beyond the usual helping roles and norms, or when the intentionality of helping is to benefit the other, and when the help is intentional and not just spontaneous helping.

In this study, altruism and prosocial behavior are separate and will adhere to Batson's approach and conceptualization. Explaining this difference, Batson (1987) considers the "ultimate goal" of prosocial behavior to be crucial in differentiating egoism from altruism. Simply stated, if the goal is to benefit oneself, the motivation is egoistic; if it is to benefit others, the motivation is altruistic.

As already assumed, Batson (1991) makes a statement for altruism, as a true possibility to cope with the helping behavior question. Batson (1991) presents the history of altruism stressing that eighteen and nineteen century social philosophers, like Hume, Smith, and Comte postulated the possibility of human beings behaving with unselfish motivation. Batson (1987) gives prominence to Auguste Comte, reputed to be the first to use the term "altruism"

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scientifically, who believed in the possibility of a social behavior performed with the "unselfish desire to live for others". Batson (1987) recognizes the dominance of the egoism in the twentieth century as the motivation of all human, including prosocial behavior, but he adds that other views have recently become mainstream. He outlines some pseudo altruistic views and refers to other studies (Hoffman, 1973) that in his view, pinpoint true altruism.

In an attempt to understand better the relation between altruism and helping behavior, Batson *et al.* (1993) concentrated on the role of vicarious emotions; i.e. they developed a study to clarify the role of two vicarious emotional responses, personal distress and empathy, in motivating helping behavior. The first studies reported in 1981 claimed that empathic emotion evoked altruistic motivation to help; and later Toi and Batson (1982), also using a technique to manipulate empathy, reported the same results emphasizing that the evidence for the empathy-altruism hypothesis was growing. Subsequently, Batson et al (1983) continued with this research in three experiments. A first conclusion demonstrated the distinction between personal distress and empathy as two different emotional responses to another's suffering. Moreover, they found that a predominance of personal distress led to egoism, whereas a predominance of empathy led to altruistic motivation. Likewise, from feelings of empathic concern, such as sympathy and compassion, there arouse altruistic motivation with the primary goal of improving the welfare of the person in need (Toi and Batson, 1982). But the scenario is still more complex: Batson *et al.* (Batson, 1983) concluded through a third study where the cost of helping was made principally high, that the altruistic impulse was overriding and, therefore, subjects displayed an egoistic pattern of helping. Therefore, empathic concern is understood as a truly altruistic motivation, in contrast to egoism, which is directed towards the reduction of personal distress.

It is relevant to note, however, another explanation for helping by the arousal of empathic feeling: people would help not to reduce the other's plight but behave in an empathic way to gain a good feeling of vicariously sharing in the needy person's joy in betterment of their situation (Batson *et al.*, 1991). What the empathy-altruism paradigm says is that the feeling of joy is just a consequence of relieving the other's need, and never a goal. Otherwise, this sort of helping would be induced by personal distress which would lead to egoism. And so if the person behaves in a prosocial way because of sharing the good feeling of the one who is helped, then the motivation for this behavior cannot be considered altruistically driven.

Furthermore, other studies have been developed by Batson and his team in this area. For instance, Batson *et al.* (2002) acknowledge four types of motivation for prosocial behavior: egoism, altruism, collectivism, and principalism, as already stated. In addition, Batson *et al.* (Batson *et al.*, 1986) have tried to discover if there is such a thing like an "altruistic personality". They found that increased helping was associated with three personality variables i.e. self-esteem, ascription of responsibility, and empathic concern, but the motivation to help was egoistic. With these findings, they concluded that there is no support for the existence of an altruistic personality.

For the present research, prosocial behavior and altruism are conceptualized differentially and moreover the present study follows Batson's approach and conceptualization for altruism. As already assumed, Batson (1991) makes a statement for altruism, as a true possibility to the helping behavior question presenting thus the empathy-altruism hypothesis. And so this study tests the possibility of altruism as a driver of donations practices.

4.4   The empathy-altruism hypothesis

As already cited, Batson et. al. (1989b) have argued that true altruism may exist in addition to egoistic helping: feeling empathy for a person in need evokes altruistic motivation, directed toward the ultimate goal of reducing the needy person's suffering, and he also advanced the empathy-altruism hypothesis (Batson, 1987, 1991).

The empathy-altruism hypothesis identifies three different paths to helping. I.e. Batson and Shaw (1991) describe two egoistic paths and one altruistic path to prosocial behavior proposing, as such, a conceptual analysis for helping. For Batson and Shaw (1991) altruism and egoism have common features: they both refer to a motivation towards a goal; they are focused on this ultimate goal; and this ultimate goal is to increase someone's welfare. And the difference is about the person whose welfare is the ultimate goal. Hence, egoism has the ultimate goal of increasing one's own welfare, and altruism refers an outside welfare concern.

The first two paths are egoistic: (1) one involving gaining rewards and avoiding punishments, and (2) the other reducing aversive arousal. So, the first path represents the negative-state of the person, based on social learning and reinforcement-seeking, and the second lies for uncomfortable arousal-reducing; hence, each egoistic path is based on a classical approach to

motivation. In fact, the two egoisms have been thoroughly researched (Dovidio, 1984; Eisenberg, 1982; Penner *et al.*, 2005; Piliavin and Charng, 1990; Staub, 1978); and the first egoistic path has been further subdivided into reward-seeking and punishment-avoiding.

In the third path, the altruistic one, Batson proposes that perception of another person's need generates an empathic concern, defined by feelings of sympathy, compassion, tenderness and the like, as opposed to feeling anxious, upset, disturbed, or perturbed, which would describe empathic arousal (Batson, 1991); and so, this feeling of empathy generates altruistic motivation to help the person in need.

Therefore, the three paths are:

    Path 1 - reward-seeking and punishment avoiding (egoism);

    Path 2 - distress-reducing (egoism);

    Path 3 – empathically evoked (altruism).

Each path is described by a unique combination of:

- the instigating situation, i.e. the perception of another person in need. For path 1, the potential helper must also expect to receive either rewards for helping or punishments, or both; for path 3 perceiving the other's need leads to a unique internal response: a feeling of empathy; moreover, the perception of the need (instigating situation) implies that the helper perceives a significant gap between the beneficiary's current and ideal states of well-being;
- a consequent internal response (on path 1, expectation of reward or punishment; on path 2, feeling aversive arousal);
- a motivational state;
- a cost-benefit analysis of potential behavioral responses ("hedonic calculus" in Batson, 1987b);
- and, finally, a behavioral response.

Figure 2-2. Illustrates these three paths: it shows the liaison and the sequence of each of the possibilities.

Figure 2-2. The 3 paths of helping according to Batson (1987b, 1991)

	Path 1 Reward-seeking / Punishment-avoiding (*egoistic*)	Path 2 Distress reduction (*egoistic*)	Path 3 Altruistic
Instigating situation	Expectation of (a) reward (b) punishment	Perception of other as in need	Adoption of perspective of other
Internal response	Opportunity to (a) gain reward (b) avoid punishment	Distress	Empathy
Motivational state	(a) Gain reward (b) Avoid punishment	Reduce distress	Reduce other's need
Hedonic calculus	Cost-benefit analysis for each behavioral response option		
Behavioral response	Help (a & b) Have another help (a) Escape (b)	Help Have another help Escape	Help Have another help

Source: Batson, C. Daniel 1991. The altruism question. Hillsdale, NJ: Erlbaum.

From the observation of these three paths, an empirically testable hypothesis arises: as long as personal distress is stronger than empathic concern, the observer will choose an action alternative that promises the least cost and the highest reward. This assumption is important for the rest of this study and so I will try to shed further light on this issue.

It is likely that such a motivational state will lead the observer to exit the situation in which he is confronted with another person's suffering if a direct escape route is available. One may assume that the observer's personal distress is alleviated after exiting the situation in which the needy person is present because it is directly connected with the stress experienced by the observer in the situation. After coping with the stress by leaving the situation, personal distress is reduced even if the suffering of the person in need continues. In contrast, when

empathic concern is stronger than personal distress, prosocial behavior is predicted to be likely, independent of the availability of an exit option. This is so because the activation of empathic concern is dependent on the continuation of the victim's suffering, and so simply leaving the situation is not a good option. Knowledge of the victim's suffering contributes to continuing empathic concern, which will be reduced only if the suffering is alleviated, either through the intervention of the witness or the intervention of another person.

The altruistic motivation does not necessarily lead to helping behavior (Batson *et al.*, 1997). The possible behavior, e.g., helping another in need, depends upon the hedonic calculus made by the helper. As such, the crucial issue for the empathy-altruism hypothesis is the nature of the motivation evoked by empathy (Batson *et al.*, 1997). According to Batson's (1991), development of the third path, the more the empathic emotion is fortified by both the strength of attachment and magnitude of perceived need, the greater the motivation to alleviate the other's need. If this need reduction is affected, it is possible for the helper to attain social approval but within this path, this is an unintended consequence and not the ultimate goal. So, if the person is altruistically motivated, he will ignore the alternatives and persist in helping until the need is met.

But feeling empathy for the person in need can motivate helping through both egoistic and altruistic paths. Of course, it is possible to simultaneously experience several motivations. One can talk of an additive effect if this happens (Bendapudi *et al.*, 1996). Otherwise, there is a drive to satisfy the strongest motivational state. However, it should be noted that the empathy-altruism hypothesis is difficult to test. This is because the motivation could be altruistic or egoistic, and one can only observe helping behavior which may be merely an instrumental goal on the way to the ultimate goal of increasing the agent's own welfare. For this problem, Batson and his colleagues have developed a series of experiments, as already alluded.

One of the experiments varied the ease of exit in relation to the helping situation. Results from these experiments supported the empathy-altruism hypothesis: it was found that people experiencing high empathic concern for the needy tended to stay involved and help in spite of the existence of an easy exit (Toi and Batson, 1982). Other simulations tested the empathy-altruism hypothesis against the opportunity to help in order to avoid punishments. Once again, the empathy-altruism hypothesis was proven correct (Fultz *et al.*, 1986). Other experiments tested the empathy-altruism hypothesis against the idea that a person helps to gain rewards for

helping. Again, the person experiencing high empathy was determined to have altruistic motivation (Batson *et al.*, 1988).

Different opponents have critiqued Batson's model. From the literature reviewed thus far, there have been various studies and researchers who have called into question Batson's theory and empirical work. Batson's empathy-altruism hypothesis and conjectures on altruistic motivation have been reinterpreted within an egoistic framework by two competing models: the arousal-cost reward model (Cialdini *et al.*, 1997; Dovidio, 1984; Piliavin and Charng, 1990) and the negative-state relief model (Manucia *et al.*, 1984). These two models are supported by studies that suggest an altruistic behavior can, in fact be a diffuse support of self esteem or a means to gain rewards. The negative-state relief model (Cialdini *et al.*, 1997; Manucia *et al.*, 1984) suggest that even seemingly altruistic actions may be motivated instead by a desire to enhance one's own affective state or to gain rewards through helping. In their study, Cialdini *et al.* (1997) demonstrate that empathy toward a victim may create sadness and the goal of the helper is to reduce his own plight and, likewise, the motivation is egoistic. In other words, Cialdini *et al.* (1997) demonstrated that empathy toward a victim may create sadness and that it is the egoistic desire to reduce this sadness that propels helping; ergo, helping is not truly altruistic. However, except for those observers who deny the possibility of altruism and view all behavior as egoistically motivated, an actor who helps out of compassion for the victim will be logically viewed as more altruistic than one who is motivated to relieve personal distress.

Another criticism comes from the supporters of the concept of oneness with another person. Oneness is a sense of unity with another person, it indicates a sense that another person is part of one's own identity and researchers (Batson *et al.*, 1997; Cialdini *et al.*, 1997; Maner and Gailliot, 2007) claim that the effects of helping due to altruism, maybe, in fact, be due to the process of self-other merging. That is empathy-induced helping doesn't happen because of altruism but because of the reduction of self-other distinction. This claim for the diminution of self-other distinction or self-other merging does not, according to Batson (1987), have a clear link to the empathy-altruism hypothesis and there has not so far been empirical evidence to support the criticism presented by this argument. However, it is often difficult to distinguish altruistic from egoistic motives. While Batson's elegant programmatic research argues strongly for the existence of truly altruistic, empathetic motives where the primary reason for helping is to relieve the distress of the victim, one must recognize that egoistic

motives can also drive helping. If the awareness of a victim's suffering produces personal distress rather than empathy and compassion, and if the actor helps the victim in order to relieve that personal distress, then the behavior should not be labeled altruistic.

Coming from the economics and management domain, there are also approaches that call us to revisit this debate. Such is the case with the concept of self-love (Rocha and Ghoshal, 2006). Self-love integrates self-interest and unselfishness, thus providing a different explanation for the so-called altruistic behaviors. And so, self-interest has an acknowledged role in individual decision, but may surpass plain selfishness. The authors are thus proposing a thorough integration including the self-love motive and the value of understanding.

Altruism can be simply defined as doing something for another at some cost to oneself. Social psychologists approach altruism in terms of motivation, likewise calling for a largely motive-based definition. Of course, it's valuable for the betterment of organization action to understand possible conditions under which prosocial behavior is attributed to altruism. Unsurprisingly, religion[4] has been identified as a possible source both for the altruistic motivation and prosocial behavior of the subject. What influence does religion have on altruistic motivation and prosocial behavior? These extensively debated questions will be taken up in the next section.

5 Religiousness

The present section turns its attention upon the religiousness of the donor and will be limited to the personal dimension[5].

Within the context of this study, the core question addresses the influence of religion on the person that makes a donation to a particular organization. We are searching for an answer to the basic questions "What constitutes a religious donor?" and "how can this religiousness be measured?" This implies the definition of the religion affiliation and in addition different

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[4] Religion designates "an institution consisting of culturally patterned interaction with culturally postulated superhuman beings" (Spiro p. x, in Neusmar and Chilton Eds., 2005).
[5] The religious organization and the institutional sphere of this study will be considered in the chapter "The religious organizations within the third sector".

aspects concerning the religiousness of the subject. The fact that religion influences donations practices is assumed and the findings of various researchers on this theme will be examined presently. Heavily discussed within academia, our attention here is mainly on the contributions concerning religiosity.

The second part of this section moves from the religious person to an examination of practical issues concerning what can be called religious giving in an attempt to take a broader view of the topic, habitually under enquiry in donation behavior research.

At the outset I should state that research into giving rarely distinguishes religion from faith, or either from spirituality. In this particular field of research, Hill and Hood (1999) are exceptional in emphasizing the complexity of the relationship of religion and faith and claiming that religious behavior is mainly conceptualized in institutionalized terms, where God is referenced as the transcendent. Upon examining different research articles, one realizes that the use of the terms "spirituality" and "religion" can be highly ambiguous and one must check carefully each study to realize what is being measured.

As Davie, Heelas and Woodhead (2003) consider it, religion can be conceptualized as institutional phenomenon. However, religion can be seen as a "road map" for those interested in undertaking a spiritual journey (Houtman, 2009). It can be seen as a framework of communal practices and as providing clear guidance. In this aspect, Spilka (2003) also acknowledge religiousness is about the person's involvement with religious traditions and institutions.

On the other hand, spirituality refers to a more personal approach, dealing with a person's beliefs, values and behavior (Spilka *et al.*, 2003), and so this concept does not have to be predicated on any particular religion. Moreover, in the postmodern world the tendency is for people to seek spiritual experiences in the private realm (Houtman, 2009). Additionally, although church attendance has declined in the last 50 years in Europe and also in North America, spirituality and new forms of religion have grown (Davie *et al.*, 2003). Maybe the so called "west" is giving raise to spirituality instead of religion and, moreover, new religious movements have echoed in different parts of the world (Davie, 2004). Nevertheless, Spilka *et al.* (2003) argue that spirituality and religion are two concepts that can be used interchangeably as research has shown that people see them as highly similar. Moreover,

these two terms are highly ambiguous and the researcher should be very attemptive and realize the way they are being used.

For reasons of practicality and economy, this study considers "religious behavior" and "faith based behavior," as synonymous. There is nothing to be gained by separating these terms and doing so would just be a distraction from the focus of the study since the "how" and "why" of these concepts would then need to be addressing.

To summarize, the section is divided in two parts:

- The first part, including two sections "The religiousness of the donor" and "Measuring the religiousness", is of central important for this study since it helps distinguish a religious person.
- The second part, "Issues on religious giving", provides some additional findings about differences between religious and secular donors.

5.1 The religiousness of the donor

As already stated, this section seeks a way to evaluate the religiousness of the donor. Undeniably, one has to discover a way to measure how "religious" a person is and to make an enquiry into the reasons a "religious donor" chooses a particular organization to donate to.

But what is the "religiousness" of a person? Basically, religiousness refers to the personal practice of religion (Singhapakdi, *et al.*, 2000). This question is far from being an easy and straightforward one. Within the general framework of the social sciences, several studies propose different insights, constructs and measures, and this research and its methods are far from being simple and straightforward. As Hill and Hood (1999) claim that more researchers would include religious variables in their studies if they knew that measures were readily available. In short, it's important to acknowledge that religiousness has been studied in various perspectives that claim for themselves a particular kind of analysis and insights, such as, anthropology, psychology, sociology, the history of religions, economy, or marketing. Furthermore, religion has been a highly studied concept in various humanistic dimensions and yet difficult to define and is also a key element of marketing enquiry (Essoo and Dibb, 2004). Throughout recorded human history, and even before, the so-called presence of the sacred has

been acknowledged by humanity everywhere (Pargament, 2002)[6]. It seems that religion and art were born with the appearance of Homo sapiens (Mithen, 1996). This phenomenon has been an evolving reality encompassing multiple expressions of faith, divinity, adoration, rituals, worship, among other expression of the sacred (Becker and Otto; Fenn and Mass, 2001; Feuerbach, 1988). Religion itself is an extraordinarily diverse and multidimensional construct (Batson, 1993), and there is no single agreed-upon definition (Fiorito and Ryan, 2007; Hamilton, 1995; Pargament and Mahoney, 1999).

For our purposes, and following Spilka *et al.* (2003) within the area of psychology, religion should be defined as an operational concept. Furthermore, these authors acknowledge that the concept of religion is different from religious behavior, motivation, perception and cognition. Operationally, sense religion is typified by behavior (rituals), belief (belief in the supernatural), and experience (mystical states).

It should be noted that Spilka *et al.* (2003) while examining the different definitions of religion recognize that their work is mainly focused, and probably biased, by the American perspective and thinking. The influence or bias of the religious tradition of the researcher is usually detectable in research concerning religion including the scales for measuring religiousness. Hill and Hood (1999) claim that an American Protestant orientation may be overly represented in research concerning the psychology of religion. Religious scales of any kind may reflect a Christian bias, and they should take into account the nature and characteristics of a particular Christian faith in coming to any findings.

This influence in religious studies exerted by the social sciences and the "Western" outlook in general, lead to other developments worth mentioning. Payne (1982) identifies the influences from the Eastern religions since the 1960s and reemphasizes the new forms of religion, an unarguable fact within today's culture. Argyle (1995), and also Hamilton and Hilchman (1995), emphasize the new forms of religion expression: the number of sects and cults is growing, as is personal meditation as a technique. Iannaccone *et al.* (1995), in a widely accepted comment, emphasize that religious behavior and "to be religious" tend to include a "distortion;" the idea that religion must decline as science and technology advance: more

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[6] As Pargament (2002: 139) acknowledges: "Researchers should remember that religion represents not only a resource for psychological well-being and physical health, but a distinctive human dimension that carries meaning and power in and of itself.".

education means a more skeptical attitude towards faith-based claims, while religiousness is also due to traumas and neurosis.

5.2   Measuring the religiousness

Measuring the religiousness of a person is a complex and laborious area of enquiry and several studies have been developed aiming to create understandable and workable framework for this task. Nevertheless, this broad area of research concerning the religiousness of a person and ways for measuring it are central to this study in terms of donation behavior and marketing landscapes. Having in mind this broad area of research and, like that, the huge amount of options to develop, its compulsory to remember that the religiousness of the person and ways for measuring it is the concern of this study within the donation behavior and marketing landscapes.

Hill and Hood (1999) bring into question an extensive list of what they claim as the major scales for measuring religion, covering religious beliefs, attitudes, developments, involvement, religious orientation, and religious experience, to name a few. Payne (1982) developed a study of the religious role in attitudes and behavior classifying it in three main parts: (1) organizational participation, such as a particular affiliation, and the frequency of church attendance; (2) religiosity and religious commitment; and (3) religious activities, practices and personal judgment. Spilka *et al.* (2003), in their examination of religious practices within a particular organization, divide religious practices in two main parts: (1) the personal practices (including prayer, reading scriptures, and meditation) and (2) interpersonal practices (worship with others, commitment, participation, and receiving and providing social support). This latter category, e.g., receiving and providing social support, is seen as underlying religious giving. What's more, Essoo and Dibb (2004) researched the influence of religion on consumer choice focusing on two mains perspectives: religious affiliation and religiosity. Also Capbell and Coles (1973) and Will and Cochran (1995) state the importance of these two different dimensions in the realm of the sociology of religion: religiosity and religious affiliation.

These last considerations shed light on the two chosen effects in the realm of religion for this enquiry: religiosity and religious affiliation. Religious affiliation is a construct about organizational participation and frequency of church attendance. Religiosity is one of the

most highly researched topics in the area of religiousness, considering different dimensions like attendance, experience, belief and its consequences. The choice of these two constructs originates from the literature review, while keeping in mind the initial research question of this study. These measures will now be further explained.

5.2.1   Religiosity

The study and development of religiosity has been vast and diverse (Caputo, 2009; Cukur *et al.*, 2004), and has uncovered the complexity of variables in relation to the psychology of religious activities (Caputo, 2009). It comes as no surprise that this complexity is present in the relationship of religiosity with giving behavior (Payne, 1982; Reistma, 2007; Watson *et al.*, 1985). Also in the marketing sphere, Delener (1990) states that religiosity is one of the most important forces in buying behavior and a reliable and useful measurement for enquiry.

Religiosity has been intensively researched as a multidimensional variable focusing upon different measures like belief[7], experience, religious practice, religious knowledge, individual moral consequences, and social consequences. Likewise, the use of religiosity has been multidimensional in nature (De Jong *et al.*, 1976) and already King, in 1967, included dimensions such as "participation in congregational activities", "personal ties in the congregation", or "talking about religion"(Caputo, 2009), while addressing the general categories of belief, ritual and experience (Tan, 2005). Religiosity has been related to cognition in the sense of relating the external and inner world of the individual, and to both norms of behavior and to exceptional circumstances such as coping with stressful situations like illness, or death (2002). Religiosity has been used as a concept for measurement of institutional beliefs and practices (Payne, 1982),) as a determinant of consumer behavior. Mokhlis (2006) applied this concept as a measure of the how the degree of values and ideals are assumed, identifying the person, and how they translate into behavior. As one might expect religiosity has been used as a predictor of prosocial behavior (Mattis *et al.*, 2004; Tienen *et al.*, 2010).

The studies on religiosity have been diverse and different constructs can be used to measure this concept. And maybe because of this richness and diversity, McCleary and Barro (2003)

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[7] In the context of religiosity, belief is one of the most frequently used constructs, with a long tradition of research and is also a major construct in consumer behavior (Grunet and Bech-Larsen, 2005).

declare that, at the present time, the measure of religiosity is quite confusing. Payne (1982) positions different scales of religiosity from 1948 and 1976. He claims that some items in these scales reflect the social period in which they were constructed and believes these constructs may now be less than optimal for further research.

In what is now considered a seminal work, Jong *et al.* (1976) introduced a measurement of religiosity and identified six dimensions: (1) belief, (2) experience, (3) religious practice, (4) religious knowledge, (5) individual moral consequences, and (6) social consequences. They argued that religious socialization provides a basic feature in the structure of moral attitudes. Regarding national differences, they concluded that religiosity is similar among the cultures observed within their study: America and Germany. But they found little correlation between dimensions of intrinsic religiosity and social consequences.

McCleary and Barro (2003) attempt to measure religiosity by interrelating three factors: (1) church attendance, (2) religious beliefs, and (3) religiousness (religiousness being measured by whether people consider themselves to be religious or not). Moreover, McCleary and Barro (2003) consider the secularization hypothesis and the religion-market model as the two important theories of the so-called religiosity. Secularization states that economic development reduces religious participation and beliefs. In turn, religion-market model implies that religiosity has variables like the presence of a state religion, the regulation of the religion market or the degree of religious pluralism.

Di-Liacco *et al.* (2009) states that religiosity tries to measure the intensity of an individual's religious behaviors, such as praying, reading primary and secondary religious or spiritual literature, and attending services, using, for this purpose, the Religiosity Index (Dy-Liacco *et al.*, 2009). Tan (2005) develops a questionnaire for measuring religiosity, using as core dimensions the belief, the ritual, and the experience, and concludes that certain variables can serve as good predictors for prosocial behavior, and that altruism increases with religiosity, and also that time and money spent on religious causes can substitute each other. Torgler (2004) summarizes different variables that can be used to measure religiosity, such as: church attendance, religious education and perceived religiosity. He also distinguishes between variables that can be observed, and others that cannot. The former include frequency of church attendance, being an active member in a church group, and having been brought up

religiously at home. The latter include being religious, trust in the church, the importance of religion in a person's life, and having clear guidance as to what is good and evil.

Wuthnow (1993) states religiosity should be researched mainly in two aspects: community and involvement, to distinguish a more collective aspect of religiosity from the individual dimension. Chaves (Chaves, 2002a; 1992) address the question – what is religious about religious giving? And states that there is a deep connection between giving and involvement: an unambiguously positive relationship.

Other insights have been proposed to deal with religiosity as a measure. For instance, Iannaccone (1999) claims the construct of religiosity is the main individual explanation for differences in the share of income given to religion, yet finds that the relationship between religiosity and income is weak. However, Smith (2006) has criticized these measures of religiosity for not adequately estimating the interaction between religiosity and religion ("solely" employing church attendance, importance and Bible reading), and uses another measure to construct "religious commitment", based on the propensity of individuals to engage in activities that are religious in nature. Payne (1982) relate religiosity as central to motivation, and present religiosity scales as intrinsic religious motivation scales. Torgler (2004) considers religiosity as a constraint on individual behavior, and that religion implies a moral commitment that can limit options for individuals.

Furthermore, religiosity and spirituality are different, as addressed in the studies of French (2008) and Tienen *et al.* (2010). In reality, there is a distinction between the concepts: spirituality is more applied to the personal beliefs and practice, liking praying, whereas the concept of religiosity implies performing the practices of a particular religious community.

Reistma (2007) has suggested the religiosity scale developed by Glock and Starck[8] (1965, 1966), which I considered useful for this thesis. These authors (1965, 1966) designed their measurement scale to be used among church members and non-members, and they distinguish the dimensions of: (1) practice, (2) belief, (3) experience and (4) consequences. "Practice" refers to public practice – church membership and attendance – and private practice – e.g., prayer. "Belief" concerns belief in God and the afterlife, for example. "Experience"

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[8] An interesting note comes from Cochran *et al.* (1996): Glock and Stark (1965) are appointed as one of the first authors to investigate about religious variables influencing attitudes and behaviors.

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differentiates religious emotions and revelations. And "consequences" refer to the importance of religion in people's daily lives. This scale will be further elucidated and applied in the questionnaire for the quantitative study.

It is also important to note in this study that the expression used by the authors concerning "church member" is not equal to "religious but non church goer". The expression, "church member" is applied in the context of Protestantism as in Ji *et al.* (2006) study, and the expression "religious but non church goer" is found in a broader set of studies. In the current context, attendance or non-attendance at a specific church is understood in differently than being a member; i.e. being a member implies a conscious identification entailing more engagement and obligations. Also Tienen *et al.* (2010) their "practice" dimension incorporates both membership and attendance. Their study reflects their notion that church attendance can reflect an individual's membership or integration.

5.2.2   Religious affiliation

For some time now, religious affiliation has been considered a key research variable along with other demographic data and the values and behaviors of the subject. Essentially, religious affiliation designates the adherence of individuals to a particular religious group (Essoo and Dibb, 2004). Likewise, Vecchio (1980) considers religious affiliation by identifying religious groupings and his study recognizes the following groups: Protestant, Catholic, Jewish, other, and none. Also Spilka *et al.* (2003) suggest the term "religious person" as being affiliated with a religious organization, in a so-called classical sense. Interestingly, from a marketing approach Goff and Gibbs (1993) view religious affiliation from a consumer decision perspective, as a choice made to "buy into or invest" in a specific religious denomination.

This variable of religious choice has figured prominently in studies similar to this thesis. Corbin (1999) and Parson (2003) consider religious affiliation a main construct for enquiry into charitable organizations, altruism and giving. Both authors state that religious affiliation is indeed a motive force for the charities development. Using the same reasoning, Batson *et al*. (1986) also designates religious affiliation as one of the motives for action. Ranganathan and Henley (2008) acknowledge that religious affiliation, a characteristic of two-thirds of the

world's population, is an important variable for prediction of individual intention to make charitable donations. Accordingly, Bekkers and Schuyt (2008) ask about the specific denomination of the respondent in their donations study. In the realm of the sociology of religion, Capbell and Coles (1973) emphasize the importance of religious affiliation and of religiosity while considering them to be two independent dimensions. This difference is highlighted by Essoo and Dibb (2004), who define *religious affiliation* as the adherence of individuals to a particular religious group; whereas they see *religiosity* as the degree to which beliefs and religious values are practiced by a person. Tienen et al (2010) also recognize these dimensions as separate, with religious affiliation valued as an observable aspect within the public and formal sphere of denominations.

In respect to those labeled "religious," yet without church affiliation, or for those who don't go to the church but feel they are from that community of faith, Bekkers and Schuyt (2008) use this distinction in their study, initially asking if the respondent is, or considers himself a church member or not. Indeed, as other studies have shown, those who don't consider themselves religious are today a large majority in Europe, where this study takes place. In support of this, Hayes (2000) acknowledges that individuals increasingly claim no religious affiliation, seeing themselves as "religious independents". Moreover, research into variables of religious non-affiliation has grown among social scientists because it is a growing post modern social phenomenon.

This vast majority of people that do not consider themselves religious can essentially be divided into two kinds: there are the people that profess faith as set forth by a particular church, even if they don't feel that they belong to that community. These are the so-called (1) "non-churchgoers" (Allport and Ross, 1967). The second group are people who claim no supernatural belief at all, referred to as (2) "secular". However, this last group can encompass many variations ranging from atheists, agnostics, the merely indifferent, people that are willing to occasionally participate in different religious rituals, and so on. Some authors have suggested the term "secular" (Donahue, 1985) but, there is some ambiguity in the term "secular", since it is also used to denote people that say they don't believe in any kind of sacred entity (Mitchell, 2009). In this respect, Vineeth (2004) states that people can be divided into two broad categories: (1) religious and (2) secular. Also Wymer (1997) uses this categorization to distinguished volunteers in his study of religious motivation to volunteer.

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It is informative to distinguish the religious donor, in the act of donating, from the ones that don't consider themselves to be religious, or, in the words of Eckel and Grossman (1996a), "religious versus nonreligious givers". Steinberg and Wilhelm (2005) draw a distinction between religious and secular giving. These different expressions, their meanings and implications will be further explored in this study.

For the purpose of this study, the terms used are "religious" and "religious but non church-goers", as equivalent to the term as defined by Allport, and the term "secular", as defined by Mitchell (2009) as those who consciously reject theism and any form of supernaturalism.

5.2.3   Further developments in measuring religiousness

Intrinsic and extrinsic religious orientations have perhaps been the most widely researched topic in the empirical psychology of religion (Cohen *et al.*, 2005; Donahue, 1985). The constructs of intrinsic and extrinsic religious orientations were developed by Allport and Ross (1967) when researching prejudice in churchgoers versus non-churchgoers, where ethnic or other bias are conjectured to be more common sources of prejudice. The conclusions drawn by these authors have been important for further research in the realm of religiousness studies.

Allport and Ross (1967) reported findings such as:
- the average churchgoer is more prejudiced than non-churchgoers, but the relationship is curvilinear (being this relationship explained by the next sentence);
- both non church attendees and also a minority of the church attendees, those that are more constant in attendance and devout, are less prejudiced;
- the casual attendees are the highly prejudiced.

Believing that the relationship between church attendance and external behavior, and prejudice needed further research, Allport and Ross (1967) applied the concepts of intrinsic and extrinsic motivation to better understand this phenomenon; and claimed that in fact, motivations determine how an individual lives his religion.
Furthermore, they stated that:
- a person with extrinsic religious orientation participates in religious activities with the goal of gaining something in return;

- an individual with an intrinsic orientation participates because of his beliefs and convictions, thus religion is practiced as an end in itself.

Allport and Ross (1967) subsequently developed an instrument, the Religious Orientation Scale, to qualify the external behavior of religious participation by the internal factor of motivation for said behavior. Extrinsically motivated people use religion for their own needs. It is an interest that is maintained because it serves other, higher interests. People may find religion useful for providing security, sociability and distraction, status and self-justification. Extrinsic values are always instrumental and utilitarian. Intrinsically motivated persons "live" their religion and thus find their "master motive" in it.

In further examination of these constructs Gorsuch (1997) mainly sees intrinsic religious motivation as a dependent variable. In other words, how, or what causes offer people to become intrinsically motivated for their religious? Also Gorsuch (1997) points out a curvilinear relationship between religion and prejudice; he claims that moderately religious people are more prejudiced than those who are deeply religious and those with no religion at all. Gorsuch (Gorsuch, 1997) describes a brief history of the psychology of religion and also researches other psychological areas, such as attitudes and behavior; social attitudes; pro or anti-religious convictions.

Maltby (2002) uses the extrinsic/intrinsic distinction in relation to a person's age as well as their religious orientation. Donahue (1985) opts for intrinsic versus extrinsic concepts of religiousness, considering intrinsic religiousness to be an excellent measure of religious commitment, but "extrinsic religiousness" as "giving religion a bad name".

Intrinsic and extrinsic religious orientation (Allport and Ross, 1967) are now somewhat dated. In this regard, Cohen *et al.* (2005) argue that these concepts were fundamentally influenced by a prevailing ethos of individualism, constitutive of modernity, and expressed in the form of Protestant Christianity. They regard the existing concepts of religious orientation and the scales used to measure them have only limited utility for the contemporary context. And these authors propose that American individualism remains a powerful force in popular cultures that obscures our understanding of the more collectivist notions of religious motivation. Indeed, academia generally finds the measurement of religiosity, intrinsic and extrinsic as rather complex (Burris *et al.*, 1994). Also Chang-Ho et al, (2006) find that psychology of religion has recently provided

more valuable insights into personal religion than extrinsic, intrinsic, and quest religion. In their opinion, one of the most influential areas for studies of religion and altruism is doctrinal orthodoxy, providing different measures to religious studies[9].

On this growing body of measuring religiousness, "faith maturity" by Donahue and Kijai (Donahue and Kijai, 1993) is presented as a more sophisticated religiosity measurement, incorporating values and behavior, rather than simply belief. Benson (1993) and his colleagues have positively related prosocial behavior with faith maturity.

Batson and Raynor-Prince (1983) claim that the intrinsic orientation, like that proposed in Allport and Ross' scale (1967), doesn't take into account an open-ended approach to existential concerns. Above all, the proposed scale for intrinsic religion misses issues of ethical complexity, like being ready to face existential questions without over simplifying them, readiness to doubt, and a continual search for more light on religion questions.

Batson *et al*. (198b) move forward on the debate over the nature of motivation associated with different religious orientations. And so, they propose the concept of religion as a quest, a concept that incorporates these issues of integration, self-criticism, and flexibility. I.e. Batson's quest orientation is found as a third way of being religious, independent of the means and end orientations (Reitsma *et al.*, 2007). Quest stands for the dimension of personal religion that openly asks questions about the existence and can deal with doubt (Batson and Flory, 1990b). Besides, Batson and Raynor-Prince (1983) propose that high scores on the quest orientation could define "good" religion, which seems to have been an assumption of many psychologists of religion. Although, they state that one should be careful in these kinds of statements of evaluation, overall, Batson and Raynor-Prince (1983) claim quest orientation as being less dogmatic, less prejudiced (Batson *et al.*, 1978), and more responsive to the true needs of others than intrinsic religiousness.

It's crucial to remember that Batson, within his model of religiosity, considers the mean and end orientation as equivalent to Allport's extrinsic and intrinsic religiosity (Batson, 1976). These three dimensions (intrinsic, extrinsic and quest) were then employed in three studies in

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[9] On this growing body of measuring religiousness, "faith maturity" by Donahue and Kijay (1993) is presented as a more sophisticated religiosity measurement, incorporating values and behavior, rather than simply belief. Also Emmons and Paloutzian (2003) and his colleagues have positively related prosocial behavior with faith.

order to analyze the relationship between religious orientation and prosocial behavior. In these studies, it was discovered that an extrinsic, means orientation to religion correlated with decreased prosocial motivation and behavior, whereas an intrinsic, end orientation was not clearly correlated with helping. However, it was claimed that the quest orientation to religion might be associated with altruistic motivation to help. Quest orientation to religion means the subject maintains an open mind and active approach to existential questions that resist clear-cut solutions (Batson and Schoenrade, 1991a). Batson *et al.* (e.g. 1999) claimed that the individual, so-called "quest" dimension of religion was associated with greater compassion by the subject when helping. Also Batson et al (1998) state that previous research reveals that people evaluated as having "quest religion" displayed less prejudice and discrimination towards others. Commenting upon this, Batson et al (1999) propose an explanation for the difficult issue of intolerance and its limits, claiming that those high in quest religion showed compassion for intolerant people and were intolerant to intolerance, not to the people themselves. They suggest that this pattern of behavior implies an optimistic view of human nature.

In subsequent studies, Batson *et al.* (1999) often found that the dimension called intrinsic religiosity is related to egoism that motivates prosocial behavior, and they advanced further insights concerning the motivation associated with the intrinsic, end orientation and quest orientation to religion. For instance, it was hypothesized and observed that when intrinsic religion was confronted with an averse subject, the result would probably be a non helping situation.

In conclusion, the most highly regarded distinctions of religious orientation consists of the following: (1) intrinsic, (2) extrinsic, and (3) quest (Maltby, 2002).

5.3   Issues on religious giving

As announced earlier, our attention now turns to some brief topics considering, quantifying and describing what can basically be addressed by religious giving. This section summarizes the main topics located in the literature regarding this phenomenon; so, this issue is considered from an individual viewpoint and strictly pursuing the main goals of this thesis.

It is helpful to know there exists an extensive literature discussing effects of socio-demographic characteristics on charitable giving (Bekkers and Wiepking, 2010b) .Also, researchers have repeatedly shown that the elderly, those who have a higher income, a higher educational level, and those who are more religious, are more frequent and generous charitable donors (Brown and McKeown, 1997; Brown and Ferris, 2007; Regnerus, 2000; Schervish and Harvens, 1995; Wuthnow, 1993). In contrast, with the abundance of research on determinants of general charitable behavior, little is known about the factors that determine the particular charitable organizations people choose to donate to.

This only reminds us that this issue is far from a simple one. This section will center discussion upon the religious givers and their generosity. Then studies pertaining to denominational differences will be examined. Other factors influencing religious giving, particularly motivation and demographic factors will be brought into focus before it concludes by differentiating religious giving versus nonreligious giving. As one may expect, some data about the not-for-profit sector are also interesting as a framework of these organizations, and this will investigated further in the section "The religious organizations within the not-for-profit sector".

5.3.1   Religious givers and generosity

Charity and giving are seen in different religions as central to developing faith and coming "closer to God". In fact, giving is seen as a means to enhancing religious experience (Chaves and Miller, 1999; Schervish, 2005)

Research has indicated that religion and religiosity have an expected influence on the way people are willing to give (Batson, 1993; Chaves, 2002a; Clain and Zech, 1999; Eckel and Grossman, 2004; Forbes and Zampelli, 1997; Gaudiani, 2002; Hamilton and Ilchman, 1995; Ranganathan and Henley, 2008; Sargeant and Woodliffe, 2007; Skarmeas, 2011; Smith, 2006; Spilka *et al.*, 2003; Wiepking, 2010; Wilhelm *et al.*, 2007; Wuthnow, 2004). As a matter of fact, Hoge *et al.* (1999) remark that religious giving was 45 percent of all giving by individuals and organizations in the United States in 1994, and others have estimated this figure to be as high as 63 percent of all the philanthropic giving. Also Callahan (1992) claims that: "There can be no doubt that in contributions alone, religious giving has long made a significant impact on American giving and, as a result, on American social culture. Giving

USA, 2002 reports giving to religion continues its long tradition of being the largest percentage of donations given each year reported by recipient organizations." (p. 51).

Bekkers and Schuyt (2008) use two different hypotheses to explain the generosity of religious people: their conviction and the community. The conviction reason means that religious people give because they are influenced in their opinions of what is the right thing to do and that they should care for other people. The community reason refers to the social context that is created for people to give; people have more information, more opportunities to give, and are encouraged to do so as well.

Anheier (2005), for example, posits that about 80 percent of all funds from congregations come from individual donations. Almost twenty years ago, Jencks (1987) observed that more than 90 percent of church income comes from voluntary giving. Spilka *et al.* (2003) have found that the more faithful people are within a religious context, the more they are prepared to contribute money, time and their talents. The findings of Batson *et al.* (1983) from six earlier studies employing behavioral measures support this conclusion. In addition Wuthnow (1993) also calls attention to the idea of giving behavior. Moreover, a long standing concept such as altruism may have a humanistic or religious dimension. At any rate, it should be noted that apart from the generosity of religious people towards religious organizations, this generosity has also been recognized by other organizations. In fact, a growing body of literature claims that those who give their time and money to churches are more likely to give to secular charities as well (Wagner, 2002).

Focusing again on religious people in the religious context, the current findings support that frequently, church attendance may be regarded as an indicator of the level of giving. Moreover, almost all religious congregations depend on individual donations as their primary source of funding (Hodgkinson, 1999). But, worldwide, there is an evident and well documented decline in Christian church attendance. And also religious giving has declined in absolute terms over time (Ronsvalle and Ronsvalle, 1999).

When one considers the decline in giving as a proportion of income, at least in the United States, one can conclude that technique-based attempts to increase religious donations have not provided the desired results. Davie *et al.*, Eds. (2003) state that, even allowing for variations between and within Europe and the United States, the influence of churches and

church attendance itself has declined, in particular since the 1970s. As Jackson (2001: 244) concludes, "America as a whole has been going through a decline in religious participation and giving." Also Lipman (2006) points out after analyzing more than 100,000 Protestant churches in the United States, that donations as a share of income to help churches meet their financial needs dropped from 2.5 percent in 1968 to 2.2 percent in 2004. Although, the dollar amount donated reached its peak in 2004, the member's income has been rising much faster than the amount given to congregations. Nonetheless, in this regard there are different conclusions drawn from the data. For example, Chaves (2000) reports that, between 1968 and 1998, for 29 denominations, there was an increase of 63 percent in overall giving, adjusted for inflation.

Using an econometric model, Clain and Zech (1999) challenge two conventional wisdoms, via a household production function model. They conclude, consistent with the traditional wisdom, that time and money are donated equally for the production of religiosity. Moreover, households that are more generous in the time and money they give to nonreligious charities also tend to be more generous in their contributions to religious organizations. Clain and Zech (1999) recommend that churches should focus on increasing members' involvement and that churches be willing to work with nonreligious charities, even to the extent of sponsoring joint programs with them. Through a psychological approach, Havens and Schervish (1995) position giving as an aspect of involvement – "the key to care and philanthropy is not the absence of self but the presence of self-identification with the others and their need" (p. 529).

If one measures religiosity solely in terms of church attendance, one may conclude, like Gruber (2004), that religious giving and religious attendance substitutes each other. But Hamilton and Ilchman (1995) claim that relying only on an economic model to try to explain what might be called generous giving can be reductive. Also Helms and Thornton (2007) conclude that giving and volunteering are complementary. But these authors also state that differences like religious preference, and moreover gender, education, race, region, or motivational values, can all be used as attributes to predict the giving behavior. Zaleski and Zech (1992) propose that people decrease their support to religious organizations of which they are members as these organizations increase their size. Such alleged "free riding" is also supported by the empirical results. Furthermore, the authors point out that income, race, congregational expenses, and denomination are key determinants of contributions. Also Pickering (1985), studying the variations in levels of giving between 42 dioceses in the

Church of England, using econometric analysis claimed that there is a negative relation between the level of income available to a diocese, in accumulated assets, and the level of giving. In his opinion, this negative relation suggests that this church income reduces the willingness to give and, as such, is regarded as a substitute for the donors giving. On the contrary, Hodgkinson (1999), using results of a 1992 American survey of congregations, conducted by the Independent Sector, concludes that the relationship between size and individual donations is more complex. Zalesky and Zech (1995) have opened a debate on the effects of religious pluralism on religiosity, and in giving. They conclude that Protestants give more when their congregation is faced with substantial competition. Catholics tend to give more when they represent a minority church in a heavily concentrated market. Zalesky and Zech (1994) end by arguing that churches with more competition react by providing a more satisfactory product and do a better job of filling niches in the religious marketplace.

5.3.2   Denominational differences

It is largely accepted that there are unambiguous differences in what members from different denominations give to their churches. However the reasons for this difference are poorly studied (Chaves and Miller, 1999a; Smith, 2006) and the debate stills goes on.

Because this study is mainly developed in Portugal, a "Catholic" country, the following studies mainly concern Catholic and Protestant giving, although other Christian denominations are identified. Also another accepted "law" is that differences among different Christian denominations are higher among the most generous givers and the highest income members (Clain and Zech, 1999). In other words, the most committed are most likely to give more than those with low level of religious commitment (Smith, 2006).

Smith (2006), using an American survey, finds that Protestants who are highly committed tend to give more than those with lesser commitment, but that this relation does not apply for Catholics. Conversely, Forbes and Zampelli (1993) found that the marginal impact of income is higher for Catholics than for Protestants concerning religious giving. Moreover, "the results supported the extreme importance of regular attendance at church services in determining levels of religious giving." (Forbes and Zampelli, 1997). It seems that Protestants give more than Catholics but that does not mean that Catholics are discontented to their church (Mulder,

1999). This suggests that there is a "driver" in Protestantism theology related to giving and it may be located within the "Self and the Other" conceptual framework[10]. It could be productive in the sense of Weber's Protestant Ethic, where there is a more "direct" relationship to God from Luther onwards, rather than the more mediated relationship of Catholicism through the Virgin Mary and the priest, as well as a more direct sense of taking action by "deeds" to demonstrate one's worthiness in the eyes of God and give proof that one is actually "saved." Chaves (1999) also suggests a theological factor to explain differences in giving between Catholics and Protestants, with the Protestant ethic making salvation a directly personal matter in one's relationship to God, as well as giving as a primary duty. In addition, Chaves (1999) argues that if Catholic tradition were more Protestant, then Catholic giving would increases to the same level as the Protestant giving. This tends to support the "Self and the Other" approach, as may the different rituals of Catholicism and Protestantism observed by Chaves and Miller (1999a), such as Catholicism allowing for confession and remission, such as in "not giving when one could", whereas there is no confessional in Protestantism other than direct responsibility to God, and therefore no intermediate "protection" against His judgment.

Zaleski and Zech (1992) examine the predictors of Catholics and Protestant giving using regression analysis and data from 177 congregations in the US. They found that for Catholics giving is lower in larger parishes. And transposing Protestants values in the Catholic equation, they claim that smaller parish size increases Catholic giving, moreover, this increase is lower within Protestant attitudes about parish life. This is of interest, but should in principle be followed through by the relation of larger parishes to social status and class, and also the degree to which a proportion of those in larger parishes might be elderly persons on low incomes, lower middle class, unskilled working class or the socially excluded. Hoge and Yang (1994) also discuss the predictors of giving, stating that strong faith, conservative theology, and intense church involvement are all related to giving.

Moreover, using the Gallup survey from 1988 and the General Social Survey from 1987-89, they emphasize that conservative Protestants have the highest level of giving, Catholics the lowest, with "mainline" Protestants in between. Also one-fifth of each studied group appears to be responsible for about 75% of the total giving. A study by Smith (2006) also reveals the

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[10] This conceptual framework will be examined in the qualitative study approach.

differences between Catholics and Protestants in terms of the relationship between religious commitment and donations to not-for-profits. She finds that highly committed mainline Protestants give more than those with a low level of commitment; conversely the highly committed Catholics do not give more than low committed Catholics. Other findings that shed light on differences between Catholics and Protestants are thus asserted: For instance, Miller at al. (2001) reveals that Catholic giving is positively associated with average household income and also with Sunday mass attendance. They also insist that other important predictors of religious giving reside in the parishioners perception of whether the parish is welcoming, helpful to others in need, and has vital spirit of worship. Donahue (1994) has found giving to be strongly correlated to income.

In terms of other Christian denominations, Miller (1999) studied four different Christian churches. This author explored one important aspect of a congregation's culture: the individuals' understanding of why they give. The four denominations chosen were: Presbyterian, Assemblies of God, Roman Catholic, and Mennonite General Conference – and the respondents were presented with eight different possible reasons for giving to their churches, focusing on institutional survival. Both the Catholic and the Presbyterian churches viewed their giving as a duty for the maintenance of the church. On the other hand, The Assemblies and Mennonite givers stressed other reasons such as obedience to God's Word or the responsibility to help others.

Another interesting finding, both relevant for fundraising contribution and for further research: Zaleski and Zech (1994) emphasizes that, in fact, denominational differences are more important determinants of religious giving, than religious giving across generational cohorts.

5.3.3 Different factors influencing religious giving

Among different individual attributes, demographic differences have been largely studied and have been considered a significant source of the variation in religious giving (Miller, 1999). Notwithstanding, it should be acknowledged that the extant findings support different conclusions.

On age and giving Chaves and Miller (1999) claim that the highest religious givers tend to be aged between 40 and 60 years. Also Lee and Chang (2007) confirm older people as the

biggest donors. However, while addressing the age of the donor, Hrung (2004) declares that there is not definite evidence that age influences giving.

Concerning gender the highest religious givers are mainly married and have children (Chaves and Miller, 1999a). Mesch *et al.* (2006) recognize that women give more money to their religious organizations. In view of the data from their study, they find that single women and married couples appear to be more philanthropic.

It is also instructive to examine the family in relation to this last finding. Esposito and Foote (2002) explore the family as a strong driver for generous donors, and they draw the hypotheses that there is a great power generated by the convergence of three societal institutions: faith-guided generosity, family support, and well-funded giving vehicle.

Regarding income, the body of research is also huge and diverse. On this matter Chaves and Miller (1999a) argue the relationship between giving and income is far from simple. Within an economic approach, they developed a model arguing a U-shaped relationship between income and donations. In their research, while excluding non-givers in a comparison between higher incomes and lower incomes (and this happens as people with lower incomes are much more likely to give zero than are people with higher incomes), they settled the U-shaped relationship, meaning that both the lowest-income and the higher-income givers are more generous than their middle-income givers. But the studies go further and when controlling for income and non-givers, the different almost don't exist between lower, medium or higher-income givers.

Also deepening the understanding of the relationship between income and religious giving, Dahl and Rasom (1999), claim that there is little evidence that an individual's financial situation influences beliefs about what counts as income for the tithe (a traditional 1/10 donation of income to the church dating back to the Old Testament[11]). Pickering (1985), using data from 42 dioceses in the Church of England, discovered that there is a negative relation between habitual Sunday attendees and giving as a proportion of income. Also the proportion

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[11] For Protestants and Evangelicals in particular it assumes true importance because it is referenced in several places in the Bible where also a "blessing" for the faithful giver from God is strongly alluded to. It is something of a duty but a benefit for the giver is also promised.

of income given is lower where incomes are higher, supporting findings of a less than unitary income elasticity of charitable giving.

Turning now to the discussion of factors influencing religious giving to more "intrinsic" determinants, apart from the motivation issue, the studies have dealt with involvement, commitment and values, among other things. In this regard, Frumkin (2006: 2) states the importance of psychological determinants for religious giving stating that "Donors use their wealth, to project their values, commitments, and beliefs in the public sphere." As a matter of fact, involvement is a good predictor of religious giving. "Members who are actively involved in congregational life give more." (Chaves and Miller, 1999). Also Wilhelm (2007) conclude that religious giving reflects changes in religious involvement. Whilem *et al.* (2007) present evidence from the United States shows that the lower-than-expected religious giving reflects a decline in religious involvement, and this seems to indicate that religious giving and religious involvement are complementary activities.

Another similar construct in this analysis is commitment. And there are numerous studies that bring to light a connection between greater religious commitment and more active philanthropic behavior (like the surveys from the Independent Sector). This connection depends on both the individuals involved and the faith tradition, and also on the congregation they belong to. Giving money and time to different causes is "much higher for individuals that are deeply involved in religious life, as measured by attendance at worship." (Jeavons and Basinger, 2002), p. 98). In her dissertation, Drollinger (1998) examined factors that can influence donations to charitable organizations. She claims that one of the indicators is affiliation with religious organizations, and that income and education are also good indicators of a person being a donor. Also Hoge et. all (1999) suggest that the most actively involved members in congregational life give more. And this involvement can be measured both by church attendance and also by volunteering work for the church. Hence, there is not a trade-off between time and money, according to Chaves (1999a). Giving is thus seen as an aspect of religious involvement. When one perceives financial problems in a congregation, then one should actually describe it as an involvement crisis. Chaves and Miller (1999: 181) accurately say that "financial crisis may be better understood as involvement crisis". Furthermore, churches are having difficulty attracting young people like all the others voluntary organizations: an involvement crisis is not unique to religion.

Yankelovich (1985) has established that the most important driver for religious giving can be found within the donor's perceptions and values. Similarly, it can be said that some religious organizations are encouraging donors to understand giving in terms of calculated self-interest instead of selfless service, a commitment to community, and personal compassion (Schervish and O'Herliby, 2002). Some Christian organizations, while seeking funds, "employ strategies and techniques that are rooted more in a market exchange model than in a vision of genuine altruism, as is typical of some secular not-for-profits" (Jeavons and Basinger, 2002: 99). In any case, the main argument developed by Jeavons and Basinger (2002) is that an individual's faith is important in promoting generosity. And, moreover, some principles of fundraising can eventually mean a growing of a donor's faith, as the principles seldom used in fundraising can nurture donors' faith: it is recognized in different religions that the experiences of giving are a joy and a satisfaction to the donor within this religious framework. As such fundraisers should try to remove all the obstacles that can damage this process. Jeavons and Basinger (2002: 101) present six key elements to enable "fundraising to be conducted as ministry and to sustain the practices.... And nurture the spiritual growth of donors as well as generated needed resources".

Addressing topics of the fundraising management, planned giving is also seen as a way to actually develop generous donors. Hoge *et al.* (1999) believe that planned giving produces more generosity than does spontaneous giving, and that institutionalization of giving increases the amounts given. It is also relevant to note that existing studies focus on group-size effects by looking at per-member rates of annual giving. Sullivan (1985), Stonebraker (1993), Soetevent (2005), Zaleski and Zech (1992) all report a negative relationship between the number of members and per-member rates of annual giving.

Addressing a diversity of factors, the research of Barna (1997) offers a considerable set and relates some of the constructs addressed. In Barna's (1997) opinion the more an individual is steeped in Judaeo-Christian values, the more he or she is likely to donate to a church. He also notes that there is a link between time and money given to a church, and finds that the biggest donors may actually be the church volunteers. Moreover, Barna agrees that the notion of having a shared cause between donor and church can be a motive for donations, which would be consistent with the principle of "Self and the Other" identification and a positive outcome synergy made possible or "empowered" by giving. Conversely, in this research, the motive of

spiritual compulsion to return to God what He has given to humanity occurs only in a very few cases.

Furthermore, a "new way" for Christian fundraisers addresses both coping with increased competition from secular not-for-profits organizations and does so in a manner which may permit furthering the spiritual mission of the organization. Sargeant (2005) identifies such Christian fundraisers as really being advisers, and calls them the "pastors of stewardship", claiming an important role for these employees as they help donors change their attitude while giving and experiencing it as a spiritual experience that can change their life. These "pastors" work in workshops about debt elimination of the religious organization, tax and estate planning, or themes found in the Bible. More than ten years ago, Ronsvalle and Ronsvalle (1999) argued that pastors should focus their appeals for giving on the mission of the church. Also, Callahan (1992) argues that many congregations have helped people develop their faith by enlarging their capacity for giving. Generosity is said by many to be the best way to live. Thus Callahan (1992) makes a direct link between the benefits of giving, religious experience and the understanding of stewardship by congregational leaders, and hence the development of stewardship programs.

5.3.4   Religious giving versus nonreligious giving

To assist in gaining an understanding of the similarities or difference in religious and secular donors while giving, it is important to deepen understanding through the studies of religious and secular giving, or religious giving versus nonreligious giving.

While addressing this dichotomy, the expressions used are "religious giving and secular giving" (Chaves, 1999; Wilhelm *et al.*, 2007), "religious donors and secular donors" (Helms and Thornton, 2007), "donations to the religious" and "non-religious" (Smith, 2006), "donation to a church" versus "the non-religious giving" (Barna, 1997), among others, and still "donations to non-religious charities" (Kolaneci, 1998), "nonreligious contributions" (Hrung, 2004) or "secular fund-raising" (Sargeant, 2005). In the present study the main expressions in use are religious giving and secular giving.

Religious giving versus nonreligious giving is an issue seldom focused on by researchers. But, religious giving is different from nonreligious giving and the two must be analyzed separately (Helms and hornton, 2007; Hrung, 2004; Smith, 2006). Moreover, church attendance has been observed as a measure of giving (Bekkers and Theo, 2008) and, so, this *habitude per si* makes difficult the comparisons between religious giving and nonreligious giving.

Hrung (2004) emphasizes that contributions to religious organizations should be studied separately from contributions to nonreligious organizations. In his view, this is not presently the case because many data sets do not show these two parts divided, i.e. there should be a breakdown of total contributions into their religious and nonreligious components. Hrung (2004) explains why religious versus nonreligious contributions should be studied separately, showing in particular the differences concerning the positive age effect for religious contributions. Nevertheless, in his work there are no explanations about the donor's motivation: Hrung (2004) offers only a characterization.

The main conclusions are as follows:
- Religious giving is fundamentally different from nonreligious giving. "Religious giving is assumed to be directly related to after-life consumption, while nonreligious giving is not related to after-life consumption." (Hrung, 2004: 732).
- The construct "after-life consumption" is regarded as an individual's utility function.
- There is a positive relationship between age and religious giving.
- When considering the "age" of the donors, contributions to religious organizations increase; conversely, there is no relation found between age and the contributions to nonreligious organizations.
- As income rises, religious contributions fall as a share of total contributions. That is, for religious charitable contributions, there is an income effect.

Moreover, these results are consistent with past studies on total charitable giving.

There are quite a number of researches from the so-called area of economics of religion, such as Hrung that have mainly focused on religious contributions of time and money. For instance, Helms and Thornton (2007) found that time and money are perfect complementary for religious donors. Eckel and Grossman (2004b) also trace a difference between religious

givers and nonreligious givers, discovering that the former are more generous when giving to church-based institutions. And also Helms and Thornton (2007) claim that religious donations are less economically sensitive than their secular counterparts.

While researching the evangelical donors in The United Kingdom, and conducting a survey, Kolaneci (1998) found that evangelical Christians donate to various charities, religious or non-religious; but conversely, she points out that maybe these donors give smaller amounts to non-religious charities. Kitchen's (1992) analyzed data from 1982 to 1986 on charitable giving in Canada, and highlights the important of the familial wealth and age of the head of the household for the level of charitable giving. These two factors are actually significant determinants of charitable giving, regardless of whether is it to all charities or to religious charities only. Kitchen (1992) states the price of giving is a determinant of all charitable contributions. However, it is not a determinant when donations are directed towards religious charities. In other words, price of giving is almost non-existent as a determinant of religious donations.

Evidence suggests that religious givers are more generous than nonreligious givers when giving to church-based institutions (Dy-Liacco *et al.*, 2009; Eckel and Grossman, 2004; Smith, 2006; Wiepking, 2010). Indeed the motivation of donors is reported as an important driver of giving (Sargeant, 1999), religion being considered as the motive to give (Barna, 1997). This issue will be addressed when discussing religious giving versus nonreligious giving. Spilka *et al.* (2003) argue it is difficult to separate the religious givers from the non-religious when their giving is not solely in a religious context, and so there is little evidence that religious people give more than less religious people. Moreover, Eckel and Grossman (1996b) conclude that while the generosity of religious donors is mainly directed to churches and church-based institutions, their generosity is the same as that of nonreligious givers in relation to secular charities. However, Helms and Thornton (2007), contrary to these experimental results, found that both the religious preference of the donor and the object of the donation matter a great deal; secular donors giving to secular causes behave according to classic consumer theory, whereas religious donors are unaffected by economic incentives.

Also Chaves (2002b) points out that both religious giving and secular giving show a skewed curve: this means that three-quarters of the income of a religious or secular organization comes from one quarter of its set of donors.

From a marketing approach, Sargeant (2005: 134) points out what can be the difference in the donor's experience of giving to secular versus religious fundraising: "Traditional secular fundraising practice tends to frame the nature of the fund-raising "request" in terms of the change that will be affected in the lives of other individuals. A spiritual approach to fund-raising, by contrast, encourages donors to reflect on how the act of giving might change their own lives." Also, it should be recalled that a number of studies within different areas of inquiry use "religious affiliation" as one of the main influences for a specific behavior.

Table 2-2 recognizes two studies relevant for establishing the differentiation between giving either to a religious or to a secular organization.

Table 2-3 identifies the importance of values and beliefs as reasons for religious giving.

Table 2-2. Studies pertaining giving behavior to religious and secular organizations

Author(s)	Theoretical background / framework	Method / sample	Method / sample	Secular organizations
Barna (1997)	MOTIVATIONAL	Descriptive	Being a volunteer, having a shared cause between donor and church	
Hrung (2004)	After-life consumption model	Economic model: "after-life consumption" is regarded as an individual's utility function / 1999 Survey of Giving and Volunteering in the United States	Directly related to after-life consumption	Not related to after-life consumption

Table 2-3. Studies pertaining attributed values and beliefs in religious giving

Author(s)	Theoretical background / framework	Method /sample	Key findings – determinants to religious organizations	Determinants to secular organizations
Azzi and Ehrenberg (1975)[12]	Household-allocation-of-time models	Economic model, utility-maximizing model / Gallop Poll results over 30 years	Salvation motive (expectation of afterlife existence), Consumption motive (church and membership satisfaction) Social motive (the probability of increasing business).	
Barna (1997)	MOTIVATIONAL	Descriptive	Judaeo-Christian values, being a volunteer, having a shared cause with the church	
Chaves (2002b)		Descriptive	Involvement	
Chaves and Miller (1999)		Descriptive	Involvement in congregational life	
Clain and Zech (1999)	Economic model	Household production model, utility-maximizing model / Gallup data from 1994	Time spent in religious activities	Time spent in religious activities
Drollinger (1998)[13]		Dissertation	Affiliated with religious organizations	Affiliated with religious organizations
Forbes and Zampelli (1997)		Econometric model / 1992 Survey on Giving and Volunteering conducted by the Gallup Organization and	Regular church attendance	
Spilka *et al.* (2003)	MOTIVATIONAL, VALUES, ATITUDIONAL	Descriptive	Values directed to religiously based causes	
Zaleski and Zech (1992)		Economic model	Giving is inversely related to congregation size (free-rider effect)	

What is striking from Tables 2 and 3 is:

- How little comparison has been made between motivations for religious giving with motivation for secular giving.

- The degree to which the studies addressing the motivation of donors are mainly descriptive.

- No study has yet appeared to have developed a conceptual framework which would allow for identification of both (1) common and (2) different rationalities in religious and secular giving.

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[12] This paper does not directly address religious giving behavior, but deals with the participation in church-related activities in general. As it is considered as a seminal article, and the first one dealing this issue with an economic approach, it can be then relevant for further enquiries in this study.

[13] Drollinger (1998) examines factors that can influence donations to charitable organizations in general.

As a final remark it is important to remember donation consists in a monetary gift to a not-for-profit organization. This question should illustrate the need of an enquiry into the organizational realm. Moreover, religious giving is a complex behavior, which can serve different functions for different people in different contexts. The complexity of religious giving provides many possibilities for not-for-profit organizations, religious or secular. This study now returns to religious organizations, as it seeks to investigate what is considered a sub-type of the not-for-profit sector.

6   The religious organizations within the not-for-profit sector

This study aims to deepen understanding about the drivers for donations practices both to religious and secular organizations, although there is a special focus on the religious organizations as a primary concern. I aim to define and analyze these organizations to highlight the special features that set them apart.

Religious organizations are ordinarily conceptualized as part of a broader arena: the not-for-profit sector (Anheier, 2005a). As Douglas (1987) points out, religion is one of the fields of activity most associated with the not-for-profit sector, along with the other fields like health care, education, art, and also other social welfare services. This set of organizations make up the vast not-for-profit sector, also known as the third sector. Obtaining adequate support through donations is currently one of key challenges they face. In this respect it is interesting to observe the macro level data being produced by associations like the Charities Aid Foundation (CAF), the National Council for Voluntary Organizations (NCVO) or Giving Institute, formerly the American Association of Fundraising Counsel (AAFRC).

Likewise, several unpublished research reports from different organizations can be found. For example, in UK Giving[14] 2009[15] it was reported that 54% of adults donate on average every month, down from 56% in 2007/08. The median monthly donation is £10, cash is still the

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[14] UK Giving is a large report on charitable giving and philanthropy by Charities Aid Foundation (CAF) and National Council for Voluntary Organizations (NCVO), and is based on survey questions asked every year since 2004. This annual publication provides an overview of the latest estimates and long-term trends in individual charitable giving.

[15] Report in the NVCO/CAF Giving series (2009).

most popular method for giving and total individual donation to charity was £9.9 billion, down 11% from 2007/08. In UK Giving 2010[16] the data reported does not show significant differences, nevertheless an increase can be recognized in all the figures. 56% of adults donated to charitable causes and the typical amounts per donor per month were £12, measured by the median, and £31 measured by the mean. The total amount given by individuals to charity was £10.6 billion. Charitable giving is also socially significant and statistically followed in the United States. For instance, the AAFRC Trust for Philanthropy from "Charity Navigator"[17], information[18] concerning the year of 2010 was as follows: individual donors gave an estimated $211.77 billion to charitable causes, representing 73% of total giving; thus, total giving to charitable organizations was $290.89 billion (about 2% of GDP). Moreover, 35% of all donations, or $100.63 billion, went to religious organizations, the largest sector receiving donations.

Nowadays, there exists a non-market exchange in societies and, consequently, an important not-for-profit sector. Moreover, globally, more people are interested in making donations to charities but, nonetheless, the competition has increased fiercely. As a consequence, this sector has turned to marketing to increase income from donations; in other words, the not-for-profit sector is increasingly developing its competences and operations in fundraising. Fundraising research has grown into a separate theoretical branch of the marketing discipline. However, it is necessarily complex, dealing with a huge variety of situations that call for research derived from a variety of theoretical psychological bases (Bendapudi *et al.*, 1996; Bennett and Sargeant, 2003; Burnett and Wood, 1988; Guy and Patton, 1989; Sargeant and Woodliffe, 2007; Webb *et al.*, 2000). Models of giving or helping behavior has experienced similar complex development (Bendapudi *et al.*, 1996; Burnett and Wood, 1988; Guy and Patton, 1989; Sargeant and Woodliffe, 2007). As already noted, research has also matured in the marketing area of consumer behavior (Hibbert and Horne, 1996). Consequently, the issue of fundraising has been the object of particular attention i.e. the main topic of this thesis, donations practices within the organizational perspective, considering the point of view of the organization versus the perspective of the donor.

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[16] Report in the NVCO/CAF Giving series (2010).
[17] This Charity, "Charity Navigator", collects data for all not-for-profit organizations, including religious, social service, educational, culture, among other sectors (http://www.charitynavigator.org/).
[18] See in Charity Navigator statistics (2011).

It should be noted that within this study, the term "charity" is used instead of "not-for-profit sector." In spite of possible negative connotations associated with the former, "charity" is considered suitable for the study since it allows a quick association with the subject of enquiry.

6.1   Religious organizations

The investigation of what constitutes a religious organization is far from simple. Actually, the definition of a religious organization can be surprisingly imprecise. And the classification of what might be considered a religious organization for addressing the donation issue depends, as it may be expected, upon the context of analysis.

Briefly, a religious organization may perhaps be described as an organization nurtured by an explicit religious mission and identity, and enclosing a strong affiliation with a specific denomination. Different research articles and approaches can be consulted on this issue. Jeavons (1993) identified a vast set of organizations that could be called "religious," although being diverse in terms of size, purpose and character, and including entities such as hospitals, schools, voluntary services, among others. Jeavons (1993) proposes systematic criteria to assess the religiousness of these organizations, including characteristics such as the organization's self-identification, participants, resources, products and services, information and decision making processes, distribution and utilizations of power, and inter-organizational relationships.

Chaves (2002b), in a study for assessing data needs for research on religious organizations, built a distinction between three types of religious organizations:

- congregations – small-scale local organizations through which people routinely engage in religious activity: churches, synagogues, mosques, and temples;
- denominational organizations – religious organizations that are not congregations but that mainly produce religion, i.e. Catholic dioceses, mission agencies, regional and national offices of denominations and so on;
- religious non-profits – religious organizations that work mainly in functional fields, i.e. schools, hospitals, child care centers, drug rehabilitation programmers, among others.

Cnaan and Boddie (2001) accept the complexity involved with identification of religious organizations. These authors urged for a formal definition of a religious organization upon discovering that there was not a comprehensive list of Philadelphia congregations, no criteria for selecting a sample and no definition of social services. And so, in the course of developing their study, they defined congregations as organizations that met the following seven criteria: (1) cohesive group of people with a shared identity; (2) a group that meets regularly on an ongoing basis; (3) a group that comes together primarily for worship and has accepted a set of teachings, ritual and practices; (4) a group that meets and worships at a designated place; (5) a group that gathers for worship outside the regular purposes and location of a living or work space; (6) a group with an identified religious leader; (7) a group with an official name and some formal structure that conveys its purpose and identity. They define social program as "an organized activity by a congregation or taking place on its premises that was discussed and approved by the members or leadership, that has a name and identity, and that is not part of the core religious requirement or propagation of religion per se." (Cnaan and Boddie, 2001: 579).

Chaves (2002b) develops a simpler criterion considering three types of religious organizations: (1) congregations, (2) denominational organizations, (3) religious non profits. In this realm, and adding other insights, Smith and Sosin (2001) state there is difficulty in establishing the differences between these organizations and the secular ones. Moreover, they differentiate the realities of faith-based agencies (this term exclude all but the agencies that fully act on faith) as different from non-faith-related agencies. The last ones maybe defined as the ones that have one of the following: formal funding from religious authorities; commitment to act within a particular faith; commitment to work together with a particular religion.

And what does the literature explain about the definition of religious organizations in Portugal? For the purpose of the present study Franco *et al.* (2005) classification of the not-for-profit sector in Portugal, is considered the most appropriate. To this authors' knowledge, there exists no other classification developed at present time with the academic rigor required for this study. This study does take into account the relationship between Portuguese not-for-profits and an International classification of this sector (ICNPO), and thus addresses the differences that may apply to a southern European country, while concentrating on the religious organizations in other parts of world. The group of religious organizations within Portugal is thus divided into religious congregations and associations of congregations; this

last group consists of associations and auxiliaries of religious congregations, and of organizations to support the religious activity.

It may also be important to be aware of a term used in Anglo-Saxon literature: the faith-based organization (the so-called FBO). Nevertheless, this construct is far from being consensual in what may be included under this heading. For example, Harris (2005), emphasizing a more European tradition, identifies faith-based organizations with religious congregations as well as those voluntary and not-for-profit organizations that are to some extent grounded in a faith tradition. Moreover this definition remains crucial for fundraising, tax purposes, and general public perceptions (Jeavons, 1993). However, defining what is commonly described as a faith based organization is far from being an easy task. In the US, religious organizations have long promoted service to others as a part of their basic values. And charities have grown into being faith-based groups, such as the Quaker movement, the Salvation Army, the YMCA and YWCA, and the Women's Christian Temperance Union, for the purpose of uplifting society.

Ebaugh *et al.* (2003) also joins the debate and tries to understand the differences between faith-based agency and how they differ from secular providers. Moreover, these authors find that there is a lack of what constitutes the term "religious" for federal income tax. Attempting to clarify the situation, Ebaugh *et al.* (2003) bring into question a typology for faith-based social service programs including differences in number of volunteers, material resources, and other organizational characteristics. Smith and Sosin (2001) highlight the use of programs from religious agencies to deal with vexing social problems. They aim to identify the sources of constraints that influence the organizational decisions. They conclude that the tighter the coupling to religion or the more an agency's social organization reflects the demands of a recognized religion, the more likely they are to receive funding from religious individuals.

For the present study, a religious organization is assumed to share religious values and belief systems (Kearns *et al.*, 2005) and can be divided into religious congregations and associations of congregations, with this latter group comprising associations and auxiliaries of religious congregations and of organizations supporting religious activity (Franco *et al.*, 2005). Moreover, also Bekkers and Schuyt (2008) use the term religious organization for church and other religious causes.

6.2   The Not-for-profit sector

The not-for-profit sector[19] has been researched over the past decades and is indeed, a huge field that encompasses a vast set of terms, ways of categorizations, reasons for its structure, and also its history. Alexis de Tocqueville (Clegg and Courpasson, 2004), a very keen observer of The United States, in the nineteen century, was among the first to recognize the importance of this sector. From the major importance to this research, the antecedents of charities have been pointed out in the religious institutions (Anheier, 2005).

It is also vital to have an international perspective (Anheier, 2005; Committee, 1978; Salamon and Anheier, 1997) through more recent studies of this phenomenon, and also adding the identification of the main variables that can provide a framework for the identification of the sector (Young, 2001). One can find synonymous terms in the literature like "not-for-profit sector," "third sector" or "voluntary sector." I have chosen the term "not-for-profit," considering it more precise, recognizing the same definition as applied by Anheier (2005).

6.2.1   The plurality of names

The organizations focused upon within this study belong to a large sphere and there are different terms used for them by the academia. Today there exist a set of terms that may be applied to organizations that help define the distinctive elements of the for-profit sector (Committee, 1978; Kendall and Knapp, 1993; Lewis, 2002; O'Connell, 2000). Muukkonen (2009), as an example, uses the following eight different names to suggest the same reality: third sector, not-for-profit sector, voluntary sector, civil society, philanthropy, nongovernmental organizations, social economy, and public benefit. Another term is the independent sector (Beiser, 2005), commonly used in The Unidet States of America. Nunes (2004) uses different terms, such as, social economy, third sector, third system, non-profit sector, general interest economy, popular economy, communal economy, and solidarity economy. And also maintains that these different denotations may be dependent on the national context in which they are used, the concerns of academic rigor, the theoretical reflection over the subject, the ideological approach or even the religious concern of the scholar.

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[19] The not-for-profit sector in Portugal employs almost about 230.000 people, being 70% in paid positions and 30% as volunteers, representing 4.2% of the country's economically active population (Franco *et al.*, 2005).

The debate is far from being consensual. Lewis (2002) states the following expressions to denote this sector: voluntary, not-for-profit, nongovernmental, or third sector. In this regard O'Connell (2000), points out that civil society is wrongly perceived and includes the voluntary sector, claiming that other realities have been misused and confused with the not-for-profit sector. Another term used for this reality has been the voluntary sector and a lack of clarity is associated within its definition also (Marshall, 1996) "And what remains unsatisfactory is the custom to view the voluntary sector as what it is not. "…. Because it never says what the sector is, against what it is not." (p. 45). Hence, the sector is defined as the not-for-profit (private) and not statutory (public).

Bennett and Sargeant (2003) affirm that the not-for-profit sector can be characterized by the markets for resource attraction and resource allocation. Of course, the products and services provided by these organizations are free of charge or at a highly subsidized rate.

Hall (1987a) identifies the not-for-profit sector by the reasons for its existence. Not-for-profit organizations can been viewed as a body of individuals who are associated for one (or more) of three reasons: (1) performing a public assignment that was delegated to them by the state; (2) carrying out public tasks that are neither realized by the state or the for-profit organizations; (3) performing lobbying action for the state, the for-profit or other non profit. Actually, not long ago, Hall (1987a) claimed that there had been too little attention paid to this sector. The research developed in the past has mainly addressed only some fields that belong to the not-for-profit area. To further investigate this issue Hall (1987b) initiated research into the history of the non-profit sector in the United States.

For instance, Garcia *et al.* (2005) state that even with the efforts of the European Union to harmonize the legal framework for the third sector, where religious organizations are assumed to belong, there are still four "third sector" models in Europe: Anglo-Saxon, Continental, Scandinavian and Mediterranean. A project being developed worldwide, regarding what might be a useful classification of this sector is that developed by John Hopkins University (Salamon and Anheier, 1997). Countries like Portugal (Franco *et al.*, 2005) and The United Kingdom (Kendall and Knapp, 1993), have already carried out their own studies, and these countries are the focus of the present research.

It should be recognized that this sector is indeed crucial nowadays within our societies, playing a considerable part in the economy. In the United States, its importance is wide ranging (Hall, 1987; Hammack, 1998; Williamson, 1994). "The United States relies more heavily than any other country on the voluntary not-for-profit sector to conduct the nation's social, cultural, and economic business." (Magat, 1989: v). Different authors advance explanations for this. In Hansmann's words (1981: 46), "the concept of "market failure" or contract failure" explains the need for a complementary sector.". As such, "when dealing with what might be termed "statutory failure"" (Marshall, 1996), the voluntary sector can provide for the needs of minority groups, and genuinely fill in gaps. In Marshall's opinion this is an inaccurate way of seeing the role of this sector, failing to recognize that this sector stands for positive action.

Regarding a European country like Spain, the only country that shares its border with Portugal, the third sector or social economy is definitely an emergent sector (Delgado, 2004). Also Franco *et al.*, (2005), consider Spain and Portugal as being in similar situations and determine this sector to be a significant economic force. However, they recognize different drawbacks and challenges, like the badly paid workforce or the lack of public awareness. As previously stated, the chosen expression for this study is "not-for-profit sector". This appears to be the preferred expression in American academia, while "voluntary sector" (Billis and Harris, 1996) and "charity sector" is more used in the UK; and in Portugal and other countries in southern European typically apply the term "third sector".

6.2.2 Making a note on fundraising

The funding and the practices of fundraising stay a crucial work for religious organizations and also for the rest of the organizations that belong to the third sector, being probably one of the most researched aspects of nonprofit marketing and management (Bennett and Sargeant, 2003; Ford and Mottner, 2003; Venable *et al.*, 2005). Actually, fundraising has positive outcomes both for donors and not-for-profits: it creates awareness and attracts charitable gifts to specific programs; it provides important information for the actual and possible donors; and, definitely, it reduces the cost of finding the donor's preferred charity (Thornton, 2006).

As Davie *et al.* Eds. (2003) argue, in ancient times, churches and clergy had a central role in social service provision, and now these activities have largely been taken over by the state, the market or voluntary agencies. In different sets it is documented that almost all congregations depend on individual donations as their primary source of funding (Hodgkinson, 1999), or the biggest source of income (Jencks, 1987). Also the importance of resources within charities and the religious organizations is well documented in the economic literature (Barro and McCleary, 2003; Iannaccone *et al.*, 1995). Moreover, the entire third sector observes a trend growing disputes among donations and facing competition in general (Heinzel, 2004). Or in other words, the increasing set of difficulties the sector observes it is because of the changing in the social and political environment (Hibbert and Horne, 1996). So, the reasons can be documented as the diversification of the sources of revenue; the bigger complexity in managing the sources of revenues (Bennett and Sargeant, 2003; Webb *et al.*, 2000), and the decreasing of the government support (Kennedy and Bielefeld, 2002; Webb *et al.*, 2000). Consequently, the organizations from the third sector have turn into marketing to increase their income from donations.

In fact, charities tend to spend the main part of their marketing budgets on fundraising and authors have acknowledged marketing's contribution to improving the work of the fundraisers (Hibbert and Horne, 1996). Therefore, as this study examines people making donations to religious organizations, and also donations to secular organizations, it is understandable a quick examination into the literature focusing this subject.

Regarding the funding of this sector, the questions being raised have been noticed for long. In the eighteenth century, for instance, there was already an influence towards the government as a founder of the voluntary sector. This is the example of the Foundling Hospital in London, providing services on a country-wide basis (Billis and Harris, 1996). In the United States, this issue is intensively debated, and the literature has been studying and observing this phenomenon with different regards and lens, like the present one, departing from the marketing approach (Guy and Patton, 1989; Hager *et al.*, 2002), and using other disciplines and with a big focus in social psychology.

When one looks briefly at the funding of charities, one of the main spots of interest by the academia has been the issue of direct gifts by individuals, or the private donations. But individual giving is only one source of charity income, the organizations count, in fact, with

others sources. There have been charitable schools charging fees for education in appropriate circumstances, for instance. Also charities are increasingly receiving considerable levels of contract income on account of the services they provide; and the income from public sector sources still is far the biggest portion, addressing the European countries. Another source of income has been provided by foundations, whose income comes almost from investments. For some charities, fundraising events bring in substantial income. A few charities are supported in part by the sale of goods through charity shops or by the running of services, in particular to the community.

In the economic sphere, Andreoni *et al.* (2003) emphasize that, although the crowding theory says that government's grants to private charities act as a disincentive for people to give, the problem in this source of revenues is more serious. In a study with panel data from arts and social service organizations, Andreoni *et al.* (2003) find a second reason for a decrease in private donations after government financial support: the organizations reduce their efforts in fundraising activities. And this leads to significant reductions in "fundraising funds".

On a narrower basis, addressing the situation of the religious organizations, these can, as well, rely in four funding sources as: government, foundations, religious organizations, and individual donors (Ebaugh *et al.*, 2005). Ebaugh *et al.*, (2005) develop a study about the number of funding sources for faith-based social service coalitions, their attitudes towards the funding source, and characteristic that correlates with funding sources. Moreover, they state that, within the America reality, it is only since President Bush's Faith-Based and Community Initiative, that funding for faith-based not-for-profits has increasingly gained the attention of both organizational scholars and policy makers. Also, they conclude that faith-based social service coalitions routinely rely on religious congregations and/or denominational support for direct financial assistance, in-kind donations, and volunteer support.

Another interesting conclusion is that each type of funding source involves the organization in an exchange relationship that affects its mission, goals, and programs; therefore, each funding source has its benefits and potential dangers. Some conclusions Ebaugh *et al.* (2005) highlight are: coalitions that receive large amounts of government money and are more dependent on this funding source are most similar to secular social service agencies; high levels of and reliance on funding from religious organizations are associated with positive attitudes toward congregational funding and negative assessments of other sources; coalitions that receive higher

levels of funding from and rely more heavily on individual donors are the most favorable of any toward congregational funding, and weakly unfavorable to the other three sources.

McCleary and Barro (2006) bring into question the growing revenue for religious not-for-profit in comparison with the secular organizations, identified both as private voluntary organizations. And they conclude that religious private voluntary organizations are, in fact, attracting at a higher rate private funding, than secular ones. Jerrell (1995) identifies factors that influence voluntary contributions. And so this author analysis the impact on contributions due to the organizational characteristics likes: fundraising expenditures, alternative sources of revenues, the impact of general economic conditions and political climate. Addressing the case of the African American mega-church, Hall-Russell (2005) shows that these churches are using the tools called secular, including practices of fundraising for obtaining revenues.

Vanderwoerd (2004) raises other issue crucial for religious organizations, questioning how does government funding influence the religious characteristics of a faith-based organization. Stating that conclusions are contradictory among earlier studies, Vanderwoerd (2004) concludes that secularization is not an inevitable consequence when a faith-based organization receives government funding. Hence he asserts that the main and expectable responses to the forces within the institution of the social welfare are the professionalization and bureaucratization. In Jeavons's perspective (2002), around the government funding and the possible crowing out effect, there is too much concern and misplaced. He actually stresses that faith-based organizations do not take government grants or contracts as they should. Moreover, as private support for religious organizations has been generous over time in the USA and nothing indicates that there could be a change on that. The possible reason to a donor stop giving to these organizations would be the government funding. Other problems are much more important, like the fulfillment of the mission or building a common faith or vision. In Diiulio's (2004) opinion the faith-based organizations funded by government must use the public funds only to civic purposes. McCleary and Barro (2006) also point out the struggle to acknowledge the public versus the private funding. Moreover, they code faith-founded organizations as based on religious principles or values but, although, with no formal affiliation with an organized religion. The authors described the main revenue sources as being of one the following types: federal, international organization and private. Moreover, they distinguish the sources as: grants, contracts, in-king and cash donations, and so on.

Cameron (2004) raises the question about why is the public and private funding of faith-based organizations problematic in the United States. She argues that the problem has its origin in the early history of the nation when the desire to maintain a separation between the state and organized religion was born. Cameron observes that in comparison with European countries, religion plays a much more important role in United States. Besides, Cameron (2004) points out the general assumption that people have public and private lives that are conducted independently. Moreover, regarding Weber's influence in American society, this belief is in itself an outworking of Protestantism. Moreover, the selection of faith-based providers involves moral and not just technical decisions. Frey and Meier (2004), in their study about prosocial behavior of individuals, drawing the attention to the conditions and motives for giving, conclude about important issues for the fundraising activity. They state that: it is important that people know that other people are also cooperating, it is also important the way the person is asked, and it is crucial the identification with the organization and or with special groups.

Apart from the intense debated about the donation itself, other studies have debated and analyzed some aspects of fundraising like the distinction between givers from nongivers, the characteristics of higher value givers, or the motives for support of not-for-profits (Bennett and Sargeant, 2003). Other studies suggest that nonprofit organizations (both secular and religious) are strongly influenced by funding environments, and are somewhat powerless to resist larger influences on their religiousness and/or uniqueness (Chambre, 2001; Jeavons, 2004; Netting, 1982; Smith, 2003; Smith and Sawkins, 2003; Smith and Sosin, 2001). Besides, it is nowadays crucial for these organizations the report of these activities: it is of most interest to many to be fully informed about how nonprofit organizations spend money to raise money (Birks and Southan, 1990; Chase, 1993).

7   Literature review summary, conclusions and gaps

The review of the literature upon which the theoretical foundations of this research design is drawn, allows itself to question and identify the main insights of the research question, and to find topics that academia has paid scant attention to.

To set this research in its proper context, it is vital to begin considering different models of donations or giving behavior. As expected, different models explaining the donation process have been deployed, also in the marketing discipline, enhancing this specific and complex consumer behavior. Attention has also been devoted towards the several variables within this process, i.e. an extensive literature on gift giving has been produced.

The critical reflection on the literature gives rise to one of the main topics studied for understanding donations practices: the motivation for donation. Donation is a type of prosocial behavior consisting of a monetary gift to a not-for-profit organization, by an individual donor, and thus donations practices concern the frequency and the level of the donation, and the reasons why a particular donor chooses to support a particular organization. Concerning the importance of donations practices, two conclusions became important for the present study:

(1) The motivation, or the urge to action to accomplish a specific goal, is crucial to understand the behavior of charitable giving. The issue of why people chose to support organizations has been closely examined by several disciplines and especially by the marketing discipline, in hope of gaining insights to this behavior that can help the organizations better achieve their fundraising aims.

(2) Attempting to deepen understanding of why people help, and donate to a charity, one of the main lines of research lies in responses discovering elements of altruism or egoism in motivation and responses.

Moreover, the literature is enormous and addresses various constructs relating to donation behavior. Donation can be considered part of a vast set of behaviors that benefit another, i.e. part of the broader area of prosocial behavior. Donation can be conceptualized as a sub-type of giving; giving as a sub-type of helping, and helping a sub-type of prosocial behavior. Prosocial behavior can be measured by dispositions to behave with the intention to benefit another, through acts that can be grouped in sets like: Volunteerism, Compassion, and Fiscal Responsibility (De Concillis, 1993).

In conclusion, prosocial behavior is an intentional action for the welfare of others, such as some kind of donation that can have a specific consequence for the provider. Moreover, this behavior can be stimulated or driven by different motivations like altruism or egoism. The question of why people behave in a prosocial is an old issue but is still being dealt with in

current research literature. This ongoing research is quite broad leading to different explanations and answers through different approaches.

On this issue, Batson (1983) argues that vicarious emotions, such as empathy, can provide an answer. In short, empathy is a strong emotional response to another perceived as being in need. It is another-oriented feeling where one harmonizes with another for the sake of their welfare. Moreover, in the decision to help, empathy can find support in a number of studies (Batson *et al.*, 1987; Davis *et al.*, 1999; Dovidio, 1984): taking the perspective of another in need of help elicits empathy, which, in turn, enhances the perceiver's motivation to help (Coke *et al.*, 1978). These feelings of empathy described by Batson *et al.* (1995a) can be considered as a source of altruism and, besides, the more closely one empathizes with the other, the greater the amount of help will be.

Subsequently, Batson's model of prosocial behavior (Batson, 1991; Batson *et al.*, 1989b; Batson and Shaw, 1991) advances the empathy-altruism hypothesis, establishing a clear distinction between egoistic and altruistic motivation (Batson, 1991), altruism referring to a motivational state with the ultimate goal of increasing another's welfare. Simply, Batson advocates that the mediator for altruistic behavior is the empathic concern and the mediator for egoistic behavior is the general negative effect, or discomfort one feels in identifying with another perceived to be in need. And so, one can conclude that altruism and egoism are possible motivations for performing a prosocial act, and one of the types of this prosocial behavior is the donation to a charity.

Indeed the religiousness of the donor is considered to be a strong driver for prosocial behavior and donations practices. But what does the term "religiousness" of a person mean? Basically, religiousness refers to the personal practice of religion (Singhapakdi *et al.*, 2000). And one of the most commonly used ways for measuring this dimension has been "religiosity." Moreover, Glock and Stark (1965, 1966) measure of religiosity includes practice, belief, experience and consequences. This has been acclaimed as a suitable conceptualization for the European context. Other ways of describing the religiousness of the donor also accommodate a "demographic" evolution as being essential, as differences in age and income and where a donor lives. And, so, religious affiliation designates the adherence of individuals to a particular religious group.

The aim of this enquiry is to deepen understanding of the drivers for donations practices both for religious and secular organizations, but with a special focus on religious organizations. A religious organization is hereby defined as an organization nurtured by an explicit religious mission and identity and enclosing a strong affiliation with a denomination. Religious and secular organizations are both viewed as part of the not-for-profit sector, a factor that is intensifying enquiry within academia and by practitioners.

7.1   A note on prosocial behavior, altruism and religiousness

For the last description in this summary before turning to conclusions, it's vital to establish significant linkages between the main construct under examination while at the same time addressing critical questions and any puzzlement that might have arisen. What influence does religiousness have on prosocial behavior? This is a question of substantial ethical and religious relevance that currently has no consensual answer. In fact, one should ask what can be the major categories in the realm of religion for assessment of prosocial behavior.

It's intuitively reasonable that charity and donations have been acclaimed as a common rule of social behavior in major religions (Bekkers and Wiepking, 2007; Bennett, 2003; Callahan, 1992; Chang-Ho *et al.*, 2006; Clain and Zech, 1999; De Concillis, 1993; Eckel and Grossman, 2004b; Forbes and Zampelli, 1997; Hamilton and Ilchman, 1995; Hoge *et al.*, 1999; Jeavons and Basinger, 2002; Miller, 1999; Penner *et al.*, 2005; Saroglou *et al.*, 2004; Smith and Sawkins, 2003; Spilka *et al.*, 2003); as already developed in this work. I.e. religion facilitates costly behaviors that benefit other people. At a personal level, different studies have given support to the claim that religious givers are more generous than nonreligious givers when giving to church-based institutions (Eckel and Grossman, 1996b, 2004b; Hoge *et al.*, 1999; Smith, 2006). Moreover, recent authors have stressed that generosity can, indeed, developed one's faith (Callahan, 1992; Jeavons, 2002; Ronsvalle and Ronsvalle, 1999; Sargeant and Hudson, 2005; Schervish and Harvens, 1995). In fact, different constructs of personal religion, such as religiosity, have been positively associated with generosity.

Nevertheless, this popular view that religion and religiosity increase the charitable behavior of people has not been fully accepted (Batson, 1976; Batson *et al.*, 1989; Chang-Ho *et al.*, 2006; Kohn, 1990; Reistma *et al.*, 2006; Shariff and Norenzayan, 2007). For instance, Saroglou *et al.* (2004) present further insights, and their enquires into the possible impact of religion is not

limited to low-cost prosocial actions or to the context of interpersonal relations with significant others. Other studies have even suggested that this involves moral hypocrisy on the part of religious people and an important discrepancy seems to exist between self-reports and laboratory studies regarding prosociality among religious people. It is interesting to survey the findings and conjectures of research behind the assumed altruistic motivation of religious people performing prosocial behavior, namely giving, and specifically donations practices.

As one might expect, there is a common idea that religious people are keen to make donations and that they do it altruistically, for the others benefit (Batson *et al.*, 1989; Hoffman, 1973; Ji *et al.*, 2006; Neusner and Chilton, 2005). Wuthnow (1993) observes from a philosophical perspective that altruism may have either a humanistic or a religious dimension. Neusner and Chilton (2005) also assume that altruism can be framed in both religious and secular contexts.

Returning to the main point of this section, recent research by Spilka *et al.* (2003) demonstrates that the concept of altruism is intrinsically linked to both helping behavior and these last two constructs with religion. Theologically, all religious traditions emphasize the extraordinary value of good deeds done for another without hope of compensation (Neusner and Chilton, 2005). But in practical terms, the popular wisdom that religion drives people toward prosocial behavior has not been fully accepted, and some studies suggest the reality can be more difficult and complex than the linear thinking of "religiosity originates donations, performed by altruism." For instance, Ranganathan and Henley (2008) found that altruism, itself, just causes the behavior, i.e. the charitable donation, if mediated by positive attitudes towards the charitable organizations. And thus religiosity is an important antecedent variable for predicting charitable donation intentions because it affects the donor's attitude towards helping others.

In order to address this question, researchers have tried to sharpen the analysis of religiosity. It has been positively correlated with altruism, and, in their seminal paper, Allport and Ross (1967) assumed that intrinsic religion evokes altruistic motivation to help. Watson *et al.* (1985) present insights into different dimensions of religiosity, like intrinsic religiosity or the "end dimension," and discovered that intrinsic religiosity positively correlates with altruistic empathy, while extrinsic religiosity exerts a negative relationship. They also claim the need for additional studies, adding that the normative aspects of religion can, indeed, reflect an increase of helping the others. This question, to be properly addressed as Batson et al (1989b)

recognize, should lie in *the association between the nature of the motivation to help and the different religious orientations.*

However, there have been different outcomes from the empirical research and one can find mixed results concerning the altruistic motives of religious people while performing a prosocial behavior (Chang-Ho *et al.*, 2006; Reistma, 2007). Different studies have, indeed, advanced different explanations for religious people being helpful and altruistic like seeking praise or avoiding guilt (Shariff and Norenzayan, 2007). Chang-Ho et al (2006) cite different studies reporting results such as: those who regularly attend church had more empathy but lower altruistic values than those who do not go; and there is another study that found no difference in volunteering between traditional religious students and nonreligious students. But, on the contrary, they state two studies from subsequent years, one from Trimble and the other from Eckert and Lester, reporting the opposite: the association between religiosity and altruism.

Moreover, in their study, Chang-Ho et al (2006) measured the influence of personal religion on altruism, using extensive survey data from adolescents affiliated with an evangelical protestant church in the United States and Canada. In this study, Chang-Ho et al (2006) used four dimensions of evaluation for these adolescents' religion: extrinsic religion, intrinsic religion, doctrinal orthodoxy, and faith maturity. And they concluded that the pattern between altruism and religion remains complex and controversial. In their study, they report the following conclusions: high levels of extrinsic religiosity motivate adolescents to volunteer for altruistic work; high scorers in faith the maturity scale correlate to more altruism then those with high scores in other religiosity variables; and adolescent intrinsic religion inversely relates to engagement in altruistic behavior.

Sharif and Norenzayan (2007) argue that religiosity can lead to a prosocial behavior, and that having a prosocial disposition originates religiousness, or these actions and dispositions can also be explained by a third factor like guilt. In this regard, they examined the possible effect of supernatural beliefs and concluded that when a subject has God's concepts activated, assumes a view of his fellow man characteristically attributed to the Deity, even implicitly, he increases his prosocial behavior. And they hypothesize that this behavior can be explained because of the association a person makes between God and charitable giving or because the person imagines that God is watching him. They stress that there are multitude religious

sentiments that can explain these kinds of prosocial behaviors. The research on the influence of supernatural agents on prosocial behavior remains for further, in depth exploration.

This concern to better understand the relation between helping, religiosity and altruism, is present in Batson's studies (from 1976 on). Batson (1976) advanced an influential three dimensional model of religiosity: religion as mean, as end, and as a quest orientation. This model may have served to attract the majority of attention for research on this phenomenon of helping by religious people (Chang-Ho *et al.*, 2006).

However, from a set of studies to determine the values of altruism as a category for the study of religion, Neusman and Chilton (2005) conclude that altruism is not a suitable tool for these studies. They attribute this to their belief that altruism is clearly and historically shaped for serving in studies that address centuries of human history and is universal. In spite of this conclusion, they are still of the opinion that similar constructs such as benevolence and charity are part of the structure of the world's main religions, and admit that some of the categories identified within these religions resemble contemporary altruism.

Addressing the dimension of religiousness, one must recognize from the start that religious giving encompasses the main areas of enquiry: the institutional sphere, and the religious person. Concerning the donor issue, the category "religious person" is far from a simple construct. And so the extent of the religion in a donor context has different possible considerations. On this basis, the next section goes onto deeper analysis of religiosity, an important construct used in the altruism / religious giving debate. Also from the research about religiousness, two main constructs are chosen for further analysis: the religious affiliation and the religiosity.

Within the field of religiousness, the constructs of religious affiliation and religiosity are different. Nevertheless, the literature remains vague and reveals different thoughts and conclusions on a statement that could be more obvious. Nowadays, religious affiliation doesn't imply that the subject shows high or low religiosity, even if part of the measurement of religiosity is on a self-chosen evaluative scale describing their religious practice. But there can still be some correlation between these two variables.

Furthermore, when relating the donation issue and the religiousness of the donor, the conclusions of different studies don't give a unique and clear answer; there are indeed some studies that hypothesize that churchgoers give more just because they are asked more frequently. Notably, Spilka *et al.* (2003) have found that it is difficult to separate the religious givers from the non-religious when their giving is not solely in a religious context; hence there is little evidence that religious people give more than less religious people. Nevertheless, it has been observed that religious givers are more generous than nonreligious givers when giving to church-based institutions (Chaves and Miller, 1999; Eckel and Grossman, 2004; Smith, 2006).

Finally, the pattern between altruism and religion remains complex and controversial, just as the relationship between altruism, prosocial behavior, and religiousness remains uncertain requiring further thought and research. What influence does religion have on altruistic belief and prosocial behavior? This is a question of substantial ethical and religious relevance that currently has no consensual answer (Ji *et al.*, 2006). Even recently, Bekkers and Wiepking (2010b) stated that there remains a fuzziness in the relationship between the main determinants for donation behavior, and that finding systematic patterns is indeed a crucial task for future research.

Furthermore, as Wu et al (2007) state, a variable that is a relatively stable trait, such as a religious construct around a person, can function as an auxiliary to refine the hypothesis of causal relationship, i.e. a moderator variable has a secondary role in defining the causal effect. Likewise, the relationship between two variables depends on a third variable: the moderator; and the effect caused by this third variable is called the moderating effect. Along the same lines, Bekkers and Wiepking (2010b) posited the moderator as a factor that may weaken or strengthen the main effect of a mechanism determining a donation, and address religiosity as a possible moderator.

Therefore, religiosity is hypothesized as a moderator with the relationship between donations practices and (a) altruism and egoism and (b) prosocial behavior on account of the following, still controversial studies: some authors (Ji *et al.*, 2006) have concluded that, under certain conditions, religiosity originates donations, performed by altruism (Allport and Ross, 1967; Bekkers and Schuyt, 2008; Ranganathan and Henley, 2008; Wuthnow, 1993; Wymer, 1997). Watson *et al.* (1986) claim the need of additional studies around different dimensions of

religiosity, and its reflection over the helping of others. In addition, Batson's studies (Batson *et al.*, 1989b) have often found that the way of being religious called "intrinsic religiosity" can be related to egoism for prosocial behavior and in turn, that quest religiosity is associated with altruistic motivation.

The popular view that religiosity increases the charitable behavior of people has not been fully accepted (Batson, 1976; Batson and Flory, 1990; Batson *et al.*, 1989; Chang-Ho *et al.*, 2006; Reistma *et al.*, 2006; Shariff and Norenzayan, 2007). Even though, the Saroglou *et al.* (2004) enquiry into this impact of religion is not limited to low-cost prosocial actions, or some conjecture it is possibly limited to the context of interpersonal relations with significant others. The connection between religiosity and prosocial behavior is rather complex and varies across individuals and situations, and religion regarded as a form of social capital means that it provides opportunities for helping (Carlo *et al.*, 2005).

So, to sum up, little is known about how the three types of donors, religious, religious but non-church goer, and secular, are similar or different with respect to their donations practices, motivation, prosocial behavior, and religiosity. Moreover, the situation is unclear when the donation is directed either to a religious organization or a secular one. This research endeavors to serve as a corrective to this gap by exploring such relationships. Consistent with the relevant literature, the main concepts are: motivation (egoism and altruism), prosocial behavior, religiosity, religious affiliation (secular, religious, religious but non church goer) and donations practices.

7.2   Delineating gaps fur further enquiry

Notwithstanding, the literature on motivation is rather extensive and there is agreement about the existence of altruistic and egoistic motives (Piliavin and Charng, 1990). Despite the large volume of literature around this last subject, a significant gap in the literature exists relating to the understanding of altruistic and egoistic motives for predicting donations practices. For this type of research, Batson (Batson and Shaw, 1991) has been under intensifying academic debate and scrutiny. Batson questions if it is solely altruism that has a general and positive effect on donations practices. Indeed, different studies have found a positive relationship between egoism and donations practices.

The pattern between altruism and religion remains complex and controversial. Few studies have directly examined the motivation for donation associated with different religious affiliations. And, moreover, different conclusions have been made around the differences there might be between religious people and non-religious people regarding altruistic and egoistic for donations practices. Additional studies are needed focusing on different dimensions of religiosity, and its influence upon the helping the others (Watson *et al.*, 1985). Batson's studies (e.g. Batson *et al.*, 1989) have repeatedly revealed that the dimension called intrinsic religiosity can be related to egoism for prosocial behavior.

Batson's empathy-altruism hypothesis has not been studied yet, neither through a self-report inventory, nor distinguishing donations practices between religious and secular people. One should keep in mind that one of the most relevant things for not-for-profit organization fund-raising initiatives is to understand possible conditions under which prosocial behavior is attributed to altruism.

To the best of the author's knowledge, hardly any research has sought to explore the link (if any) of religious affiliation and religiosity with prosocial behavior. The literature fails to capture the relations between religious and secular donors in respect to charitable giving; and this occurs in spite of numerous studies and different disciplines focusing on the donation topic, and the existence of extant literature over prosocial behavior and several models of giving. There also remains a huge debate over the association of religiosity with donations practices. Nevertheless, measures and discussion over religiosity have been abundant. And, moreover, when the donation is either to secular or to religious organizations, i.e. between religious giving and secular giving. On the basis of a large tradition of religious influences, religious affiliation and religiosity are believed to have at least a moderate effect on prosocial behavior and altruism on donations practices. But the question of whether religious constructs are moderators of prosocial behavior and altruism – donation practice relationships remain open.

And so, the main gaps found in the reviewed literature are:

- the differences there might be concerning the motivation for giving, especially between altruism and egoism between religious donors, religious but non church goers donors, and secular donors;

- the differences that might exist regarding the prosocial behavior of religious, religious but non church goers, and secular donors;

- the differences there might be when the donation of religious, religious but non church goer, and secular people, is either to secular or to religious organizations;

- the differences there might be between religious and religious but non church goer regarding donations practices, altruism, egoism, religiosity, and prosocial behavior;

- a deeper understanding between religious giving and secular giving in general.

Other studies suggest that nonprofit organizations (both secular and religious) are strongly influenced by funding environments, and are somewhat powerless to resist larger influences on their religiousness and/or uniqueness (Chambre, 2001; Jeavons, 2004; Netting, 1982; Smith and Lipsky, 1993; Smith and Sosin, 2001).

8   Model and hypothesis development

The present section presents and explains the proposed model and the hypotheses for supporting this model.

8.1   Developing a conceptual model to explain donations practices

Bearing in mind the overarching research question of this study: How do donors differ with respect to their donations practices in the context of religious and secular organizations, regarding their motivation, prosocial behavior, and religious affiliation as well as concerning their religiosity? In short, this study explores how three main drivers of donations practices, motivation, prosocial behavior, and religious affiliation, impact on donations practices. Therefore, the purpose of this study lies in uncovering the larger truths about donors in general, their giving and motivations. A better understanding of these areas should lead to more effective and efficient fundraising practices. Thus, the study aims to enquire into the

direct impact of drivers on donations practices, and examines religiosity that may moderate this relationship.

A model is a set of variables hypothesized to be related in a particular way. In its methodology, a model can be verbal or mathematical. For its purpose here, the model can take the forms of measurement, decision support and theoretical models. To begin with, the outcome model is not causal in its nature, going by the strict epistemic/philosophic meaning of causality. Research can be categorized under various labels and these imply different epistemological and ontological assumptions. For example, it is possible to conduct research that is causal, descriptive-exploratory, interpretive, or critical. Addressing the main limitations previously discovered in the literature review, the present research should be of the descriptive-exploratory type.

The main building blocks of the actual model have come out from the research question, the literature review (a broad literature review covering the themes of giving, prosocial behavior, motivation, altruism, and religiosity), and have been previously confirmed by the insights that came out from the 33 semi-structured exploratory interviews. The provisional data revealed important clues for categorizing religious and non-religious people (diving this larger group into non church goers and secular), and also their giving practices.

The most important concepts that became evident when examining the main conclusions drawn from the literature review are: the drivers of donations practices such as motivation (specifically, altruism and egoism), prosocial behavior (the dimensions of voluntarism, compassion, and fiscal responsibility) and religious affiliation (i.e. secular, religious, religious but non church goer), regarding as well the religious construct called religiosity. Also consistent with the literature and the gaps found, religiosity as examined can have a moderate effect on the motivation, prosocial behavior, religious affiliation and - donations practices relationship.

This conceptual model puts forward the dimensions under consideration and displays the three main drivers (motivation, prosocial behavior, and religious affiliation), of donations practices, i.e. highlighting a causal relationship; it also establishes the possibility of another dimension (religiosity) as affecting this relationship. At last, this model questions the weight of variables that can play a role in this relationship and influence it. Moreover, this models presents three different control variables, having been the importance of two of them – age

and gender – already referred, and the other one, social desirability, will be discussed in the next chapter.

The conceptual model of this enquiry is represented below:

Figure 2-3. Conceptual Model I: Drivers of donations practices
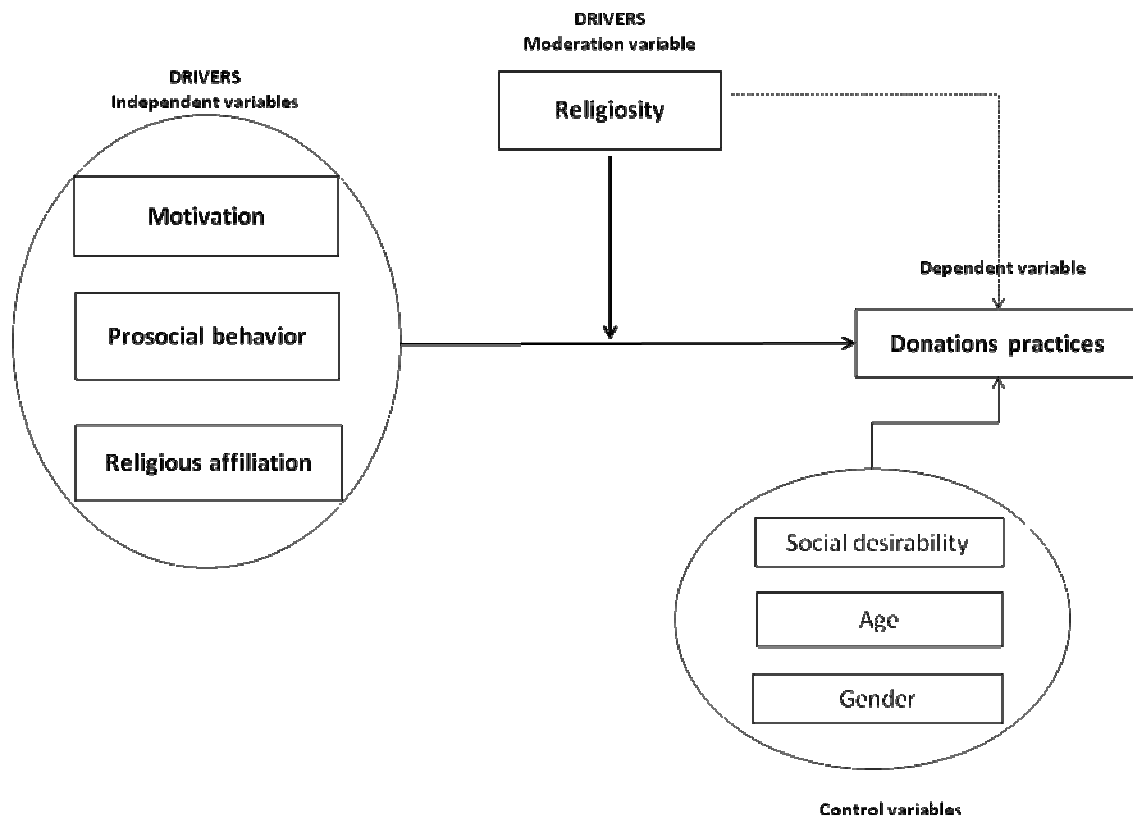
8.2   Hypothesis development

The literature reviewed was the ground for the hypothesis[20] definition. The conceptual model just proposed reveals relationships left out of subsequent enquiry. The following hypothesis attempts to take these relationships into consideration.

There is evidence that people who consider altruistic values (i.e. helpfulness, altruism) to be important are more likely to donate than are people who consider these values to be less important (Watt and Maio, 2001), and maybe this occurs even more with donations to help the poor and the ill (Lange *et al.*, 2007). Indeed, altruism is claimed to be one of the

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[20] A hypothesis is an unanswered statement or a proposition with importance for the present study (Malhotra, 1988).

motivations for giving to others (Andreoni, 1990; Bekkers and Theo, 2008; Bekkers and Wiepking, 2010b; Hur, 2006a). Nevertheless, in spite of considerable academic pronunciations on the subject, it is still not clear that donations practices, a type of helping behavior, is altruistic or egoistic (Eisenberg, 1982) and White and Peloza (2009) posited charitable giving as serving both egoistic and altruistic ideas. Therefore, the first and second working hypotheses may be stated as follows:

Hypothesis 1: The motivation of a donor is related to donations practices.

Hypothesis 2: The prosocial behavior of a donor is related to donations practices.

Charity and donations have been acclaimed as a common rule of behavior in major religions (Bekkers and Wiepking, 2007; Chaves and Miller, 1999; Clain and Zech, 1999; De Concillis, 1993; Forbes and Zampelli, 1997; Hoffman, 1973; Hoge *et al.*, 1999; Jeavons and Basinger, 2002; Payne, 1982; Penner *et al.*, 2005; Saroglou *et al.*, 2004; Smith, 2006; Spilka *et al.*, 2003; Wuthnow, 2004). And religiosity and religious affiliation have been positively associated with generosity and giving (Payne, 1982; Reitsma *et al.*, 2007; Watson *et al.*, 1985). Moreover, higher levels of church attendance are related to a higher level of contributions (Bekkers and Theo, 2008; Eckel and Grossman, 2004; Wiepking, 2010; Wilhelm *et al.*, 2007). Likewise, donations practices are expected to be higher when the donor is religious rather than if he is secular, which leads to:

Hypothesis 3: The religious affiliation of a donor is related to donations practices.

As already stated, prosocial behavior, just like the donation behavior, has been highly acknowledged as part of the religious realm of the donor. Nevertheless, it is important to note there is still an ongoing debate about the relationship between religiosity and charitable behavior (Batson, 1976; Batson *et al.*, 1989; Chang-Ho *et al.*, 2006; Payne, 1982; Reistma *et al.*, 2006; Shariff and Norenzayan, 2007; Watson *et al.*, 1985).

Hypothesis 4: The religiosity of a donor is related to donations practices.

Although still controversial in academia, some authors have concluded that under certain conditions, religiosity originates donations, motivated by altruism (Allport and Ross, 1967;

Bekkers and Schuyt, 2008; Hoffman, 1973; Ranganathan and Henley, 2008; Tan, 2005; Wuthnow, 1993). Likewise, it has been acknowledge that religious people are more eager to donate and also do it altruistically (Batson *et al.*, 1989; Hoffman, 1973; Ji *et al.*, 2006; Neusner and Chilton, 2005). Provoking more debate, academic literature acknowledges both altruistic and egoistic explanations of donation behavior (Batson, 1991; Bendapudi *et al.*, 1996; Hibbert and Horne, 1996; Reistma, 2007; Sojka, 1986). Wuthnow (1993) believes that altruism can be found in both religious and secular people. Also Chang-Ho *et al.* (2006) and Reistma (2007) remind us that the pattern or relationship between altruism and religion remains complex and controversial. And Bekkers and Wiepking (2010b) posited religiosity as a possible moderator.

And so, for the purpose of this study, religiosity is hypothesized as intensifying donations practices, whether the motivation is altruistic or egoistic. As already noted, a third variable that causes an effect on a causal relationship between two other variables, is called a moderator. Therefore, the following hypothesis is proposed:

Hypothesis 5: Religiosity of a donor moderates the relationship between motivation and donations practices.

Prosocial behavior is viewed as a set of actions like donating (De Concillis, 1993; Dovidio, 1984; Eisenberg, 1982; Penner *et al.*, 2005) and people who possess a stronger sense of social responsibility and concern give higher donations (Watt and Maio, 2001). Moreover, prosocial behavior is associated with different ways of being religious (Batson and Flory, 1990) and the need for further studies are highly praised. The hypotheses proposed in keeping with this establish that:

Hypothesis 6: Religiosity of a donor moderates the relationship between prosocial behavior and donations practices.

It is accepted by the literature that contributions to religious organizations are based on involvement in the religious community (Chaves and Miller, 1999; Garcia-Mainar and Marcuello, 2007; Mattis *et al.*, 2004; Wilhelm *et al.*, 2007). Moreover, the Independent Sector (2002) reported a higher level of giving to secular organizations by those who give to both

religious congregations and secular organizations than by those who give only to secular organizations ($958 and $623, respectively).

Similarly, a growing body of literature states that those who give their time and money to congregations are more likely to give to secular charities as well (Batson and Raynorprince, 1983; Wagner, 2002). On the other hand, Eckel and Grossman (2004) and Smith (2006) state that while the generosity of religious donors is mainly directed to churches and church-based institutions, their generosity is the same as that of nonreligious givers in relation to secular charities. Also Spilka *et al.* (2003) argue that there is little evidence that religious people give more than less religious people and there still isn't a consensus and likewise, Hrung (2004) states that the donations to religious organizations should be analyzed separately from donations to nonreligious organizations.

Furthermore, it is accepted by the literature that contributions to religious organizations are based on involvement in the religious community: churchgoers give more just because they are asked more frequently (Chaves and Miller, 1999; Garcia-Mainar and Marcuello, 2007; Mattis *et al.*, 2004; Wilhelm *et al.*, 2007). Likewise, church attendance and contributions to congregations are accepted as correlated (Iannaccone, 1998), but little is known as to whether non church goers who donate, and religious donors with the same level of religiosity as the former, have a similar level of donation. In fact, Saroglou *et al.* (2004) suggest that the impact of religiousness on donations, a type of prosocial behavior, among religious people is limited but exists. In fact, the empirical evidence on this particular topic is scarce. This leads to put forward the next hypotheses:

Hypothesis 7: Religiosity of a donor moderates the relationship between religious affiliation and donations practices.

Furthermore, adding hypothesis 7 to the main variables that will be investigated, the conceptual model can be described as follows:

Figure 2-4. Conceptual Model II - incorporating the hypothesis
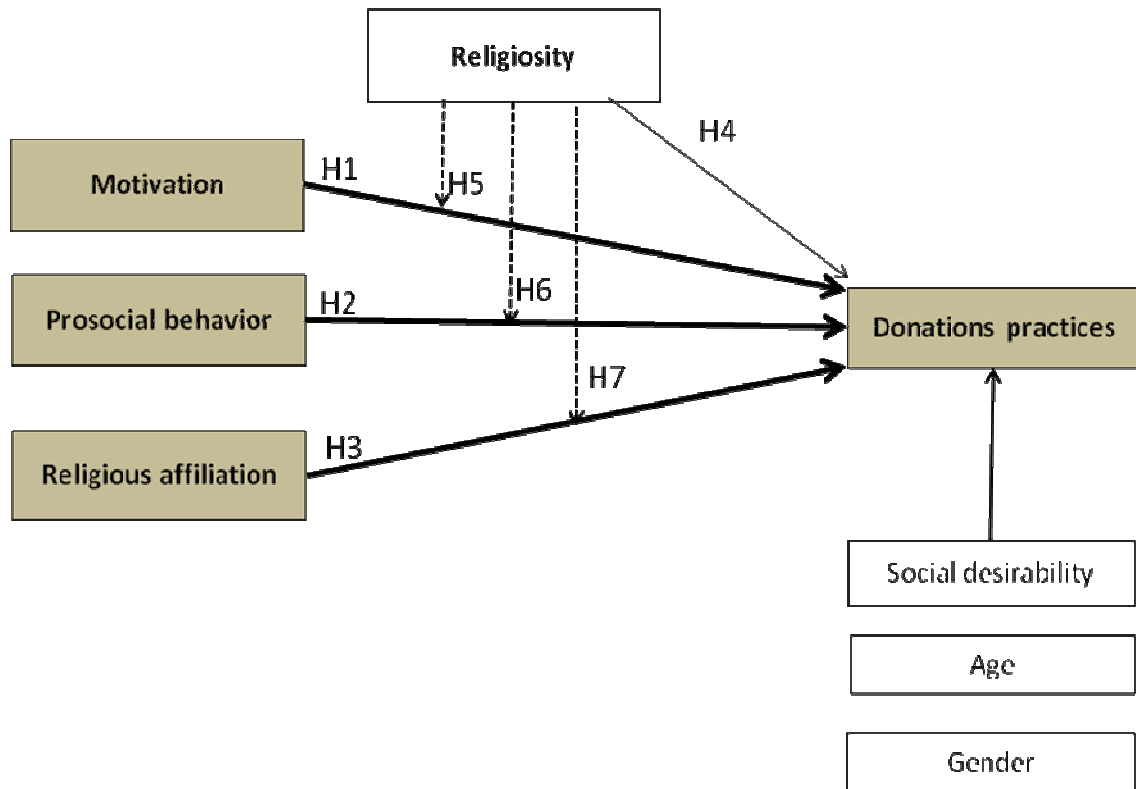
As a summary it can be said that this chapter had as its goal to present the review of the literature and the main objectives and conceptual model proposed for the definition of the hypotheses, and the set of hypotheses for testing. For the presentation of the hypotheses, several studies were also mentioned in their support.

3. Methodology

The present chapter presents and briefly explains the rationale of the research strategy, data collection methods, sample design and methods of data analysis that were chosen in order to fulfill the aims of this research. Also there is a consideration of the strengths and weaknesses of the study in the context of the approaches used. Overall this study was conducted in two broad stages – qualitative exploratory interviewing, and survey.

The reason for the chapter name comes from the distinction that posits "methodology" as the entire framework for the global process of research, "research design" as the plan of action linking philosophical assumptions to specific methods, and "methods" as specific techniques of data collection and analysis (Brewer, 2000; Creswell and Clark, 2007).

1 Introduction

As outlined in this previous paragraph, this chapter has two main aims: to develop the underpinnings of methodology of the present research and to examine the data that was collected both via the qualitative stage and the quantitative stage. In order to make this research clearer and more understandable, this chapter is divided into the two stages of the research: the qualitative stage and the quantitative stage. After the introduction of the research design, the first stage of this research is presented: the semi-structured exploratory interviews.

It's important to note that the development of this phase, the qualitative phase, occurred previously in real time to the conceptual model and hypothesis definition. The meaning of presenting here this phase subsequently to the model and hypothesis development aims to turn the reading of this work more easy and structured in a more "classical approach". But, in fact, the qualitative stage was a crucial occasion to conclude the model to be researched.

Subsequent to explaining the appropriateness of developing qualitative research, the chapter proceeds with the description of the methodology used in this context, i.e. interviewing for the data collection and grounded theory applied both during data collection and at data analysis.

The chapters that describe the procedure both of data collection and analysis then follow. As such, the results from this stage are already presented in this chapter on methodology and discussed before moving to the next chapter, since this appears a more reasonable structure for presenting the research.

The qualitative research is thus presented as one block in the methodology chapter. In fact, conjectures and questions arising from the qualitative stage will serve as input for the questionnaire used in the quantitative phase. The quantitative stage, on the other hand, takes up two chapters; one on methodology and another for results. Here, the tools for evaluating the quantitative stage are briefly presented. The rationale and procedure for the sampling method is then described. Description of the measuring instruments and analysis of the questionnaire follows. Then, the main areas for the survey implementation are delineated. Finally, there is a brief explanation for the choice of the methods for analysis and the evaluation of the quantitative data.

To illustrate the multiple stages of the thesis development and to give a clearer idea of the link that the methodology chapter establishes between the literature review and the data gathering and analysis, the following Figure 3-1 is elaborated.

Figure 3-1. Phases of stages of thesis development

	Phase 1 Review of the Literature	Donations, Giving and Prosocial behavior Motivations and Altruism Religíous constructs Fundraising and Third Sector
Qualitative stage	**Phase 2** Exploratory Interviews Contextual Research Coding	Target groups: Church goers; non church goers but religious; and non religious Target organizations: religious and secular organizations Portugal and England between August 2007 and September 2008
Quantitative stage	**Phase 3** Constructs Development Research Model Development	
	Phase 4 Questionnaire Development Questionnaire Refinement Data Bases Development	5 groups of charities: (a) Foundations; (b) Holy houses of Mercy; (c) Nongovernmental organizations of cooperation for development; (d) Associations + Private Institutions of Social Solidarity (IPSS); (e) Museums
	Phase 5 Questionnaire Pre-test Questionnaire Validation	Academic and Organizations Experts
	Phase 6 Sample Design Survey Administration	Mail survey to Charities Sampling unit: donor of the Portuguese charities
	Phase 7 Data Entry and Analysis	Statistical analysis Model evaluation
Discussion	**Phase 8** Discussion of Main findings	
	Phase 9 Contributions Limitations and Suggestions Further Research	

2   Underpinnings of the research design

Mixed methods were used in this study in order to collect the necessary data. As such, there are two distinctive stages of data collection in this research, the first being a semi-structured exploratory interview and the second a questionnaire survey. The reason for this multistage methodology lies in the very nature of the topic being studied (Easterby-Smith *et al.*, 1991); religion is one of the most difficult and personal topics of research connected to human nature. The use of multiple methods was considered necessary to reach an understanding of the different standpoints on this phenomenon. It was also deemed essential to first identify

certain meanings and concepts. For example, the subject, in all his/her complexity and contradiction must first clearly emerge to expedite further insights and understanding and a greater sensitivity to the concepts to be measured. The semi-structured exploratory interviews should provide more awareness on how to effectively measure the constructs at the heart of this study. Therefore, to address these objectives, a two-stage methodology was implemented.

It is relevant to note there are many researchers in the management field that combine methods from the two classical traditions of philosophical enquiry, from which methods should be derived (Easterby-Smith *et al.*, 1991). So, it is instructive to examine these forms of philosophical enquiry. There are two central traditions within the area of social research (Deshpande, 1983), embracing two different epistemological[21] positions: (1) a positivist approach and, more recently developed, (2) a phenomenological or interpretative approach (Denzin and Lincoln, 2000).

The phenomenological paradigm calls for qualitative methods for data collection and analysis, since they are seen as a set of techniques for describing, decoding, and translating the phenomena in the social world (Denzin and Lincoln, 2000; Easterby-Smith *et al.*, 1991). Conducting research from the phenomenological paradigm, where the basic reality lies in a view of the world constructed by the subjects and by the researcher himself, implies that the researcher has to focus on meanings and try to understand what is happening. This path of research requires an inductive process to develop ideas from the data. This data is taken from small samples and then investigated in depth. Qualitative methods can explore people's reasons and motivation in greater depth (Easterby-Smith *et al.*, 1991).

The positivist paradigm takes a different view of the world as external and objective. It reduces phenomena to their simplest elements, formulates hypotheses, tests them, and develops operative concepts that can be measured (Johnson and Duberley, 2000). Within positivism, the observer is independent of what is being studied and makes detailed observations which may result in the generation of the causal laws (Easterby-Smith *et al.*, 1991).

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[21] The definition of the epistemological stances is crucial in every research in management and organizations: the way the questions are addressed, the choice of a particular methodology, and how the evaluation of the outputs of the research is done, all express the epistemological choices and commitments (Johnson and Duberley, 2000).

Furthermore, contemporary paradigmatic debate has introduced post-positivism (Guba, 1994), as an alternative approach to positivism. The main tenet of this paradigm lies in the aim of identifying causal explanations and fundamental laws that explains regularities in human social behavior (Johnson and Duberley, 2000). Post-positivism considers the application of appropriate methods and perspectives associated with a phenomenological approach but retaining some of the key positivistic tenets. And hence, post-positivists are responding to the problematic criticisms of positivism, namely its deficiencies in developing new theory and exploring meaning from an individual's point of view. Also adopts a method from the natural sciences implying preoccupations with internal and external validity, reliability, and operationalization of the variables.

The ideas of validity, reliability and generalizability can be both applied to the two paradigms (Easterby-Smith *et al.*, 1991). In the phenomenological paradigm "validity" is a question of whether the researcher has gained full knowledge of the subjects being researched. "Reliability" stands for the capability of the method to lead to similar observations made by different researchers on different occasions. "Generalisability" refers to whether certain ideas and theories used in one setting are applicable in another. In the Positivist paradigm "validity" asks whether an instrument is actually measuring what is supposing to. "Reliability" means that the instrument will provide the same results if used in different occasions. "Generalisability" stands for a measure that can be used on different samples of the population but revealing the same patterns.

Moreover, sampling decisions in qualitative research are often taken on a substantial, concrete level rather than on an abstract and formal level. It is a matter of purposeful decisions for a specific case rather than random sampling.

Examining the paradigm continuum proposed by Guba and Lincoln (1994), and looking at this complex issue in a very simple way, this present study can be defined as an undertaking with a post-positivism approach. To achieve the main aims of this research, a post-positivism paradigm, combining methods associated with the two main traditions was considered most appropriate.

3   Qualitative stage: exploratory interviews

3.1   Introduction

But why was qualitative research carried out at the exploratory stage? The review of the literature outlined in chapter two revealed that the relations between donation, motivation and religion are quite complex and far from consensual. There are several questions that need additional attention. The motivation for donation is a complex phenomenon, just as the existence of altruistic or egoistic motives to perform this behavior. Moreover, because of the contradictory research findings within the religious aspects of this area, it is pertinent to explore the relationship between the religion of the donor and the motivation for donations. Owing to the exploratory nature of the information required, qualitative research was deemed more appropriate than quantitative research, since it is a more flexible and adaptable method of exploring subject areas.

So, the objectives of this qualitative stage of the research are, essentially, to identify, in conjunction with the literature review, candidates for motivation for donations practices, with altruism and religious issues as a framework, and having an incisive regard for the relationship between donations practices and the religious theme. Moreover, this stage has the aim of helping to identify suitable constructs for the questionnaire survey, or to provide insights for choosing the most appropriate constructs. Most of all, the main aim of this stage is to gain a better and deeper understanding of this field of enquire. The researcher intends to get a full meaning of the main subjects being covered and their relationships. And so this stage allows a profound understanding of this attitudinal and behavioral subject, and a stronger reasoning for the decisions at the quantitative research stage.

Some form of interview was needed, in this particular study, to elicit information from the respondents. What's more, there was the need to inform them and to encourage co-operation; so, after careful consideration, this researcher decided that semi-structured exploratory interviews would be more appropriate. In fact, this stage of the research consists of semi-structured exploratory interviews to reconsider previous research in order to develop sharper and more insightful questions about the topic, and also to provide suggestions for hypothesis formulation.

The semi-structured interviews were standardized but intended to encourage participants and permit more elaborated answers while following the discussion in order to ensure that the desired sets of topics would be covered. They were time consuming because of the researcher-subject interaction, and this also signified that the amount of information generated by the interview required a considerable amount of time to be analyzed (Miles and Huberman, 1994).

In summation, this exploratory stage was designed to address the following research aims:

- To identify key motives in donations practices.
- To provide a deeper view of the motivation of the person while donating.
- To analyze the extent of the prosocial behavior of the donor.
- To generate more insights about the role of religion in donations practices.
- To gain better practical understanding of the literature and confirm some of the main inferences.

The first stage consisted of exploratory research, to dig on the subject achieving a clearer understanding about donation, motivation, and religious constructs.

Moreover, this stage was developed under the grounded theory approach (Charmaz, 1990: 768). Grounded theory has been gaining increasingly attention from marketing researchers (Goulding, 2001) for being most appropriate when complex social phenomena are being studied (Corbin and Strauss, 1990), as the case here. One may apply this methodology as one that offers the possibility for the analysis of the actual production and concepts use by social actors in real settings (Suddaby, 2006) that is, to uncover how social actors respond to changing conditions (Corbin and Strauss, 1990). There is the need for an interpretative method too (Glaser and Strauss, 1967): Grounded Theory was chosen as it seemed the most appropriate method to uncover these sets of possible motives, values and beliefs behind donations, and within a religious framework. Briefly, the reasons for choosing this method are the doubts about the best method and path to follow, the possible bias when using American scales, and also the lack of data in Portugal.

Nevertheless, one should be aware of among the business research qualitative studies, its academic applicability is still disputed (Pauwels and Matthyssens, 2003), because of perceived lack of methodological rigor and an overall methodological vagueness.

3.2   Grounded theory

Grounded theory is a methodology for building theory that is based on gathering and analyzing data in a systematic way (Charmaz, 2000). It seeks themes and categories and generates theory from data analysis (Finch, 2002), so does not have an external a priori structure of analysis (Baker, 2002).

The theory was introduced in 1967 by Glaser and Strauss (Corbin and Strauss, 1990) as a reaction against the "excess" of positivism in social sciences (Charmaz, 2000; Suddaby, 2006), and its methods have evolved ever since. Glaser and Strauss (Denzin and Lincoln, 2000) wanted a keen, detailed understanding of people's experiences for deeper analysis, so the aim for the researcher to progressively gain more insights into their theme leading to induction and stimulating the researcher's creativity within a clear frame of stages. Since its beginning, grounded theory has prosecuted two main objectives: to uncover conditions, relations, constructs, and also to gather information on how actors respond to changing conditions and their consequences. Later, these two originating authors elaborated two different lines of the theory as they defended different epistemological stances (Charmaz, 1994).

Later works proposed easier and more practical tools to operationalize this method. Strauss and Corbin (Denzin and Lincoln, 2000) developed tools like a conditional matrix, a set of concentric circles representing different units of influence, and different arrays of codes to describe concepts, summaries of ideas and practical matters. In fact, the so-called Straussian grounded theorist line (C. Charmaz, 1994)[22] examines the data and stops at each word or phrase to ask, "What if?" Thus, the analyst "brings to bear every possible contingency that could relate to the data, whether it appears in the data or not" (Stern, 1994: 220). Straussian grounded theorists are concerned with striving to rise above the data to develop more abstract concepts and their descriptions. Theories are created in interaction with the data and (also as in Glaserian approaches) retain the emphasis on categories, dimensions, and properties. There is a strong emphasis on "open coding", a method best exemplified in the taped research conversations with Strauss (Corbin and Strauss, 1990). Theories are the product of reflection,

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[22] The Straussian grounded theorist line (C. Charmaz, 1994) is followed by this work, in opposition with the Glaserian line.

discussion, and detailed examination of text, constructed from memos and coding[23]. And Straussian researchers rely less on diagrams than Glaserian grounded theorists.

All the main analytic strategies used in grounded theory are comparative (Corbin, 1999): open coding, memoing, categorizing, and the integration of data through diagramming. As coding and memoing continue, the researcher codes the text in categories and is able to label these categories, alter the memos about them, and identify core categories, and note similarities and differences between categories. Transitions or turning points in the data mark the margins between stages. Identifying characteristics, and noting the presence or absence of these primary characteristics helps the researcher to recognize the underlying rationales for participants' chosen decisions and substantially aids the theoretical development of the study.

There is constant interaction among sampling data as the researcher continues to code, there is active seeking of "integration", a stage of comprehension, an in-depth knowledge of the data, and "synthesis", or the ability to report, or to be able to tell a "generalized story": like "These people do this and that."

Once the stage of synthesis has been reached, theory development begins. At this point, critical junctures may be identified. The researcher now becomes more focused, filling in gaps and areas that are thin and coding selectively rather than coding all that once appeared relevant. Most other categories and their properties are related to it, which makes it subject to much qualification and modification. In addition, through these relations among categories and their properties, it has the prime function of integrating the theory and rendering it dense and saturated as the relationships are discovered. These functions then lead to theoretical completeness accounting for as much variation in a pattern of behavior with as few concepts as possible, thereby maximizing parsimony and scope.

Once this core is identified, sampling and coding become more targeted and focused, a process known as selective coding. The researcher uses diagramming and mapping extensively to facilitate the analytic process of delineating stages and the characteristics of each stage. These processes enable the researcher to attain an increased level of abstraction and clarify the development of theory.

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[23] Coding implies the construction of categories around the areas under investigation (Goulding, 2001).

This is a summary of the principles of grounded theory which served as a guide during the process of data collection and analysis:

(1) Generation of low level categories, to make sense of the relevant features of the data corpus.

(2) Definitions and linkages between the categories at the different levels of abstraction.

(3) Comparisons between interviews and categories, in order to explore the complexities and commonalities of a criterion domain.

(4) Theoretical sampling of new interviews, to seek data to support or disconfirm the emergent conceptual framework or theory.

It is important to note that the different stages in grounded theory are not strictly sequential. Moreover, all the different phases of the grounded theory were followed both by the researcher and by an independent evaluator. The independent evaluator, Stuart Holland, is the author of several theoretical insights (Oliveira, 2000, 2007) being applied in this stage and, conversely, participated in all the discussion and codification, and was well informed of the conceptual and category basis of the developing coding system.

3.3   Introduction to qualitative data collection

There are several methods of data collection in qualitative research. A simple way of presentation is dividing them into three groups: (1) verbal data, (2) visual data, and (3) using documents. The fist group, the so-called "verbal data" includes semi-structured interviews, narrative interviews, and focus groups. The "visual data" includes ethnography and participant observation. The set of "using documents" consist of recording interactions, collecting documents, photography, film, video, and internet material. For Easterby-Smith *et al.* (1991) the most fundamental qualitative method is in-depth interview.

Semi-structured interviews are considered the most relevant and constructive method for the present research (Palmer *et al.*, 2007). This is because an interview is well thought-out by creating opportunities for clarification (Christy, 2006) and, at the same time, does not occupy a large amount of time, as in the case of in-depth interviews. And so, a series of 34 semi-structured exploratory interviews was conducted in Portugal and England between August 2007 and September 2008.

In a "positivistic" sense, the classification of sampling methods is as follow: a convenience sampling (Bryman, 2008) was applied because of the situation, i.e. the specificities of the topic under research. However, it is proper to talk about purposive sampling (Handy and Greenspan, 2009) as the main goals were to obtain critical awareness of key terms, develop an illustration for the important cases and delve deeper into the pursued study. This situation occurred while developing the interviews in another country, i.e. UK, where the reality of donations is part of the language of the common people. Also there was the situation of self-selection sample technique. This was the case in this stage of exploratory research mainly in the cases where the staff from charities was interviewed.

It is worth note, however, that while applying the grounded theory principles sampling is also a key concept; so, this stage of research follows, to a certain extent, "theoretical sampling" (Suddaby, 2006), meaning that sampling is directed by theory (Finch, 2002; Goulding, 2001). In fact, the selection of the study participants (Palmer *et al.*, 2007) considered both the convenience and appropriateness of the interviews to the theme under study. Sampling begins as a reasonable process of talking to those volunteers who are most likely to provide information.

3.4   Introduction to qualitative data analysis

Data analysis is considered a crucial phase in every research design: briefly, data analysis implies the description of data analysis techniques used and what each accomplished in terms of the research objective. Two basic ways of analyzing data are "content analyses" and "grounded theory" (Easterby-Smith *et al.*, 1991). The first method proceeds mainly through counting words or concepts and then analyzing their frequencies. This is a deductive approach to data analysis and can be used in hypothesis testing.

In this present study, the data analysis is developed under the grounded theory approach (Christy, 2006; Finch, 2002; Palmer *et al.*, 2007); so, it is exploratory in nature. Subjective judgment is also required raising problems associated with reliability and validity (Knodel, 1993). The researcher was conscious that as she should be revising the research program while, at the same time, conducting the interviews.

The researcher was aware of the following recommendations for analysis (Charmaz, 2000):

- the sequential nature of the analysis;
- the possibility that the analysis is verifiable by another researcher who can arrive at the same conclusions while using the same information;
- analysis should entertain alternative explanations;
- analysis should be improved by feedback, and benefits from multiple insights and perspectives;
- because grounded theory is dynamic and situationally responsive, the process of conducting the analysis based on grounded theory can be refined *en route*.

A fundamental feature of grounded theory is constant comparison and analysis. This process leads to originating coding strategies: the concepts are first provisional, then clustered into descriptive categories, and then re-evaluated. Afterwards they are compared to new incidents appearing to belong to the same category, producing higher order categories, and finally suggesting an emergent theory (Corbin, 1999).

In this study, the strategies used for coding are open coding and axial coding; open coding means that analysis is done at the same time the data is being collected (Corbin and Strauss, 1990). And so this implies beginning with the full transcription of the interviews, and then analyzing data and trying to code it, hence, abstracting meaning from data. Moreover, the researcher has to look for all possible interpretations. Axial coding means specifying relationships and delineating a core category or construct around which the other concepts revolve. I.e. axial coding attempts to establish the dynamic interrelationships between concepts and how they form the basis for theory construction. A third coding strategy, "selective coding" refers to choosing one category to be the core category, and relating all other categories to that category, and was not used in this study.

3.5 First concept driven categories using grounded theory

The first possible set of concept driven categories for the coding of discourse comes from the literature review, i.e. the first analysis of possible motivational reasons, values and beliefs, is concept driven.

The main model draws on the conceptual framework and sets of variables delineated by Sargeant and Woodlife (2007), but excluding three and adding three. The sets from these authors not included in the proposed model are: 'sources', 'inhibitors', and 'feedback'. The exclusion reflects the different focus of the proposed research. The new sets are 'the Self and the Other', 'values/beliefs', and 'empowerment'. The model also proposes some different categorical sub-sets, e.g. Perception / cognition / feelings within the set of Perceptual Reactions. These initial categories are depicted in Table 3-1:

Table 3-1. Initial set of categories for coding the motives of donations

Sets of Categories	Sub-sets of Categories	Sets of variables (Sargeant and Woodlife, 2005)
Individual characteristics		Individual characteristics
External influences		External influences
Perceptual reactions	Perception / cognition / feelings	Perceptual Reaction
Past experience		Processing determinants
Self and the other		-
Motives		Motives
Values / beliefs		-
Empowerment		-
Outputs		Outputs

Moreover, these concept driven categories are first hinted at in the model of Sargeant and Woodlife (2007). Secondly, they are compared to other author's models or descriptions (see Table 3-2). These other authors are cited because they use the same noun or even if using a different word, the explanation they present is considered to be the same. For reducing the bias of a subjective judgment, this analysis will be interrogated by an outside, independent opinion (the external evaluator), and interrogated again as an attempt to guarantee inter-coding reliability, when evaluating this phase of methodology, as already being focused.

Table 3-2. Sources for the categories of giving for the first coding of data

Major categories of intrinsic motives (Sargeant and Woodlife, 2007)	Motives for charitable giving	Key findings on motives for giving to religious organizations
1. Self-esteem and self-interest In terms of the benefits that will accrue to the donor as a consequence of their gift.	Perceived benefits and anticipation of intrinsic benefits (Hibbert and Horne, 1996); career function reflecting utilitarian concern and an enhancement function in terms of self-worth, self-esteem and positive mood (Clary and Snyder, 1995b); self-promotion, business networking and tax incentives (Schervish, 2005).	'after-life consumption' (Hrung, 2004)
2. Altruism	Altruism (Hibbert and Horne, 1996; Magat, 1989); impure altruism (Clary and Snyder, 1995b; Ribar and Wilhelm, 2002).	
3. Guilt	Guilt (Hibbert and Horne, 1996); penetentia (Gray, 1967).	
4. Pity	Passion (Schervish, 2005); compassion (Callahan, 1992).	
5. Prestige Donors give motivated by the public recognition their contributions bring. Prestige is clearly about recognition.	Prestige (Schervish (2005); public recognition (Hibbert and Horne, 1996); receiving social acclaim and enhancing one's own reputation (Kaufman, 1991).	
6. Social/distributive justice If people witness undue suffering their belief in a just world will be threatened œ consequently they will be motivated to respond to restore their faith in a just world.	Humanitarian concerns, social responsibility (Clary and Snyder, 1995b); political philosophy (Schervish, 2005); caring about the consumption and welfare of others and living up to one's own code (Kaufman, 1991).	
7. Empathy/sympathy Empathy may be defined as an individual's emotional arousal elicited by the expression of emotion in another largely being viewed as a value expressive function, aiding individuals to conform to personally held norms.	Sympathy (Smith, 1976); Empathy (Schervish, 2005); identification with others (Schervish, 2000).	Having a shared cause (Barna, 1997); community and commitment (Callahan, 1992).
8. Benevolence Wishing well for others without intending reciprocal gain.	Benevolence (Hume, 2006).	
9. Empowerment and Efficacy Making a difference, the desire to make a difference and to know that the giving has been efficacious.	Data driven	

As in the Straussian grounded theory approach (Corbin and Strauss, 1990), there is a set of provisional concepts and provisional hypothesis (one or more) from the literature review to establish the first steps for enquiry around the question of donations and religion. The following are the provisional hypotheses. Apart from the citations below, the main source for this first step is based on the work developed by Stuart Holland about Conscious and Unconscious

Rationality (Oliveira, 2000), and Integrating the Self and the Other (Oliveira, 2007), being thus the main theoretical principles the following:

- The empowerment for a religious person may be associated with a sense of the infinite.
- The empowerment for a secular person may be finite.
- For secular donors, 'The Other' means both the external world and other people.
- For religious donors, 'The Other' is the relationships of the individual, in his or her perception, to God.
- There are multiple factors in motivation which may vary both between individuals and groups (e.g. secular and religious) and at varying levels of consciousness (multiplicity of the self).
- 'The Other' empowers the donor to give the donation. Also the output is empowering to the 'self', e.g., the donor. The empowerment is both psychological and real (Offer, 1997).
- The intrinsic and extrinsic religious orientation (Allport and Ross, 1967) may not apply worldwide.
- The donor motives are influenced by the culture of giving he belongs to (Clary and Snyder, 1995a; Gaudiani, 2002b) which relates also to the habitus in which the individual has come to be, with different voluntaristic, normative and practical logics (Bourdieu, 1977, 1984, 1990, 1998).
- Religious giving behavior may have the same motives as secular giving behavior.

On a concept driven basis from other reading on moral philosophy, philosophy of cognition and the philosophy of psychology, summarized further below, and confirmed on a data driven basis from the initial research interviews, further categories were added for the coding of interview discourse, including: Benevolence, Efficacy/ empowerment.

Throughout the referenced literature there are other theoretical views and some ideas that have been proven to assist in the clarification of the several codifications used. Briefly, it could be said that one faces doubts and a lack of clarity when one seeks a deeper understanding of religious giving. The measures and scales don't seem to give a satisfactory answer to the deep motivational reasons as they are too limited within the scope of their analysis (Clain and Zech, 1999; Long and Settle, 1977; Payne, 1982; Smith, 2006; Spilka *et al.*, 2003; Weaver and Agle, 2002) and may be biased by an American approach (Cohen *et al.*, 2005; De Jong *et al.*, 1976), and may produce

misleading results (Ford *et al.*, 2008). It is also acknowledged that the donor motivational reasons are influenced by the culture of giving he belongs to (Clary and Snyder, 1995b).

This research examines donation behavior in three dimensions: motivational, values, and beliefs and attitudes. To deepen research, this behavior will be contextualized to the giving culture of the people participating in the study. To understand the motivations of donors, whether conscious or less so, it is essential to use a methodology that allows the researcher to avoid the traps of rigid notions and scales developed in addressing a reality that is quite complex (Weaver and Agle, 2002). As such, it is of course helpful to use psychology, the psychology of religion and the philosophy of psychology to better understand the motivations behind religious giving (Andreoni and Payne, 2003; Brown, 1985; Titmuss, 1973; Vergote, 1985).

Vergote (1985: 56) defines the psychology of religion as the "study of the relationship between data of a psychic order and religious data", and submits that that one may draw on psychology to study the "'unbelief" together with the religious belief. The psychology of religion is a topic of major interest and has been related to other social sciences and has employed various methods of study (Brown, 1985). Payne (1982) claims that the psychology of religion began with the work of Starbuck in 1911. Known as 'the pioneer of the psychology of religion', his study addressed the relationship between age and religion. Spilka *et al.* (2003), however, have ample reason to claim that the beginning of the psychology of religion predates 1911, arguably, dating at least from Kierkegaard and Nietzsche.

Another possible approach to delve into this subject can be Bomford's (2006) symmetrisation as a way to "coming near to'" and "coming to know", following the research of Matte Blanco (1988).

We must also recognize that theology itself has always been concerned with psychological issues, and especially the relationship between 'the Self' and 'the Other' where the other either is God or 'the gods' or, in both cases what is claimed to be the Divine' as opposed to 'the Profane'. The concept of 'the Self' as distinct from 'the Other' coincides with common sense inasmuch as individuals are finite in both space and time. But, Weaver and Agle emphasize the care needed when dealing with the possible impact religion has on a person's giving behavior. But it may be that one way of handling this is to consider religious and secular giving in terms of sets and sub-sets of meaning (Glaser and Strauss, 1967; Matte Blanco, 1988) which enable extension of the distinction between what is intrinsic or extrinsic in giving to the relation

between 'the Self and the Other'; and so 'the Self' may be an individual with his or her values and beliefs (where there may be commonalities between secular and religious motives), and 'the Other' may be the relation of giving to consequences in the external world (again with possible commonalities between secular and religious motives) or the relation of the individual or his or her concept of God. Matte Blanco (Matte Blanco, 1975, 1988) acknowledge that there are sets and sub-sets of meaning that vary over different levels of consciousness.

Thus, in discourse there may be implicit logic within the discourse of some individuals that can be identified, even though it has as yet not been surfaced, yet which may provide the basis for hypotheses in a further round of interviewing, which then may be confirmed. In terms of discourse analysis, this may mean that initial coding categories and their sets and sub-sets of meaning need to be regrouped into categories that can more meaningfully represent what both explicit and implicit in a discourse, which both can be re-evaluated against the data and suggest further research questions in further interviewing with respondents in relation to both the initial and emerging discourse. Concern to trace both the comparisons and contrasts between the initial premises and emerging findings then may suggest an emergent theory (Corbin, 1999).

One must attempt to determine if the influence on giving behavior is an extrinsic source, such as a drought and famine, or extrinsic in the sense of repute and reputation? Is intrinsic religious commitment a motive (Gorsuch, 1994)? Are values, beliefs and dispositions (Bourdieu, 1998) acquired from childhood intrinsic to personality and the sense or 'senses' of the self? Can giving be determined by individual personality characteristics, e.g. lifestyle? Can it be influenced by the perceptual and cognitive reaction between 'the Self and the Other', like being better able to 'live with oneself', or with the corporate self of a congregation in the sense of a 'group identity' conforming to mutually shared norms of the 'ought' of moral behavior in relation to the 'is' of extrinsic needs?

The symmetrisation of the deeper unconscious, according to Matte Blanco (1988; 1975), means that our deeper sense of 'self' tends to reconcile asymmetries in symmetries of 'oneness', i.e. implying this process a process of integration rather than disintegration. And that this is how non-pathological persons can reconcile the finiteness of their experience with the infinity. Again, for Matte Blanco, the current experience may be sharing 'a part of' something that in principle is infinite for us in the range of its possibilities which, also, for a person of religious disposition may be sharing 'a part of' the infinite goodness or giving of God.

Therefore, during the entire process of interview analysis, there was special attention to:

- The different meanings-in-use of words that depend on the context they are used (Bud, 1993; Malcolm, 1958; Wittgenstein, 1980).

- The meanings, and 'sets-within-sets' of meaning (Matte Blanco, 1988), need to be grounded and contextualized in terms of the structure, culture and climate of an organization.

- Religious language is constituted by a number of different socio psychological levels (Bomford, 1999).

- Free-floating of thoughts, sometimes less than consciousness, which has been compared by psychoanalysts to Buddhist techniques of meditation (Bomford, 2006).

Further literature review both summarizes some of the main views related to such issues and also seeks to assess whether such research questions may be conceptually rigorous and also operable in terms of a grounded theory research methodology, such as discourse analysis with individuals or groups of individuals such as donors to secular or religious organizations.

The researcher's guidance towards and initial reading within such literature suggests that the distinction between the Self and the Other, matched by the theory of cognition, disposition, values and beliefs in Hume (2006) and Smith (1976), provides a central conceptual framework which can inform and interrelate exhaustive but sometimes disparate taxonomies found in the literature on giving behavior. This is illustrated in Figure 3-2, which represents the operational model of research, and is influenced by the conceptual model of research and findings in the literature on giving behavior; or, in other words, it comes from the "Self and the Other" category and applied to the donations topic.

Figure 3-2. First conceptual framework- Central model for giving behavior
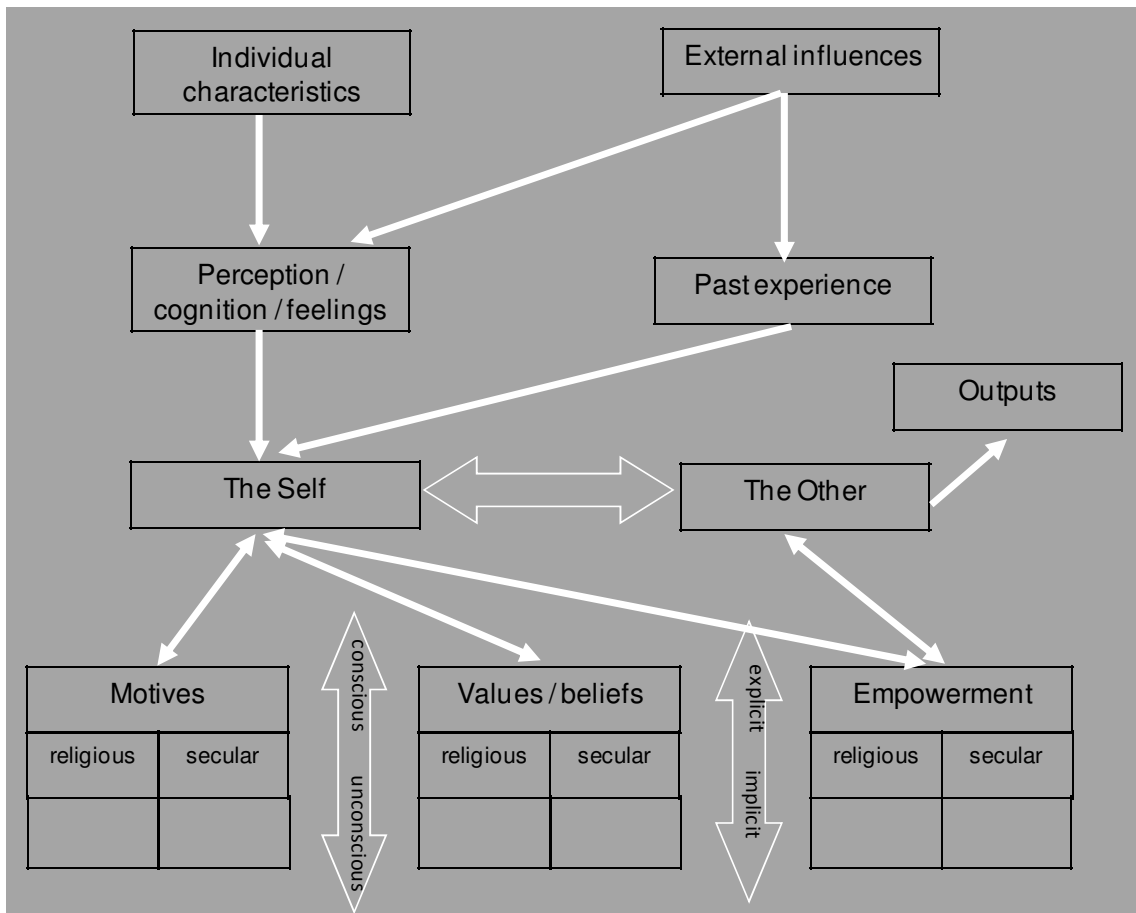
Each new set contains sub-sets for (a) the religious and the secular; (b) what is conscious or may be less than conscious; (c) what is explicit and what is implicit in thought or action. While "surfacing" what is less than conscious, or implicit, is by discourse with representative groups of individuals. Coding of the discourse will be by sets and sub-sets of meanings.

This model designates the donor as "the Self". "The Other" represents the need (famine, flood, disease, ageing, among others) that motivates the donor to give a donation. For secular donors, "the Other" means both the external world and other people. For religious donors, "the Other" is the relationships of the individual, in his or her perception, to God.

The approach of the thesis is that there are multiple factors in "motivation" which may vary both between individuals and groups (e.g. secular and religious) and at varying levels of consciousness (multiplicity of the self). For Spilka *et al.* (2003: 37) "Values are cognitive constructs of the good, and consist of the ideals, principles, and moral obligations held by an individual or group.". The methodology recognizes this sense but also proposes to assess the

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degree to which values and beliefs are deeper seated at a less than conscious level and also amount to "dispositions" (Bourdieu, 1977, 1984, 1990) influencing perception and cognition, and how previous experience influences how people normally are disposed to behave (normative logic), aspire (voluntaristic logic) and act (practical logic). Empowerment means enabling. Hence, "The Other" empowers the donor to give the donation. Also the output is empowering "the Self", or the donor. The empowerment is both psychological and actual.

Furthermore, the provisional hypotheses are the following (apart from the citations below), and as already stated, the main reference for this first step is based on the work developed by Stuart Holland (Oliveira, 2000) about Conscious and Unconscious Rationality, and Integrating the Self and the Other (Oliveira, 2007):

- The empowerment for a religious person may be part of the infinite.
- The empowerment for a secular person may be finite.
- For secular donors, 'The Other' means both the external world and other people.
- For religious donors, 'The Other' is the relationships of the individual, in his or her perception, to God.
- There are multiple factors in motivation which may vary both between individuals and groups (e.g. secular and religious) and at varying levels of consciousness (multiplicity of the self).
- 'The Other' empowers the donor to give the donation. Also the output is empowering the 'self', e.g., the donor. The empowerment is both psychological and actual (Offer, 1997).
- The intrinsic and extrinsic religious orientation (Allport and Ross, 1967) may not apply worldwide.
- The donor motives are influenced by the culture of giving he belongs to (Clary and Snyder, 1995a, 1995b; Gaudiani, 2002b).
- Religious giving behavior may have the same motives as secular giving behavior.

And so, the influence on giving behavioral is an extrinsic source, such as a drought and famine, or extrinsic in the sense of repute and reputation; it is a motive, for instance, intrinsic religious commitment (Gorsuch, 1994) or values, beliefs and dispositions (Bourdieu, 1998) acquired from childhood and intrinsic, in turn, to personality and the sense or 'senses' of the self; it can be determined by individual personality characteristics, e.g. lifestyle; can it be

influenced by the perceptual and cognitive reaction between 'the Self and the Other', like being better able to 'live with oneself', or with the self of a congregation in the sense of a 'group identity' conforming with mutually shared norms of the 'ought' of moral behavior in relation to the 'is' of extrinsic needs.

3.6   Interviewing and sampling using grounded theory

The provisional research questions were:

- About identification
- About "dispositions"
- About giving

This first set of research questions was applied for the first phases of interviewees: three in Portugal and three in UK.

For the donors group, the questionnaire observes five main sections:

1. The identification of the interviewed.
2. The disposition of him in context with his relation (belonging, volunteering and giving) with the religious organizations and secular organizations.
3. The reasons of giving.
4. The religiosity.
5. The religious practice.

Sections 1, 2, 4 and 5 are mainly about variables to be described while section 3 "reasons of giving," address the main enquiry of the research. These questions were then coded and the inferences are made (concerning the code). The religiosity question does not follow a particular scale, since it is a complex and multidimensional measure in nature, as already referred in the literature review. Since this study does not aim to address the religiosity of the respondents (that would surely originate another study in itself), this concept is addressed very simply, addressing basic questions concerning: the idea about God and Jesus, the personal conception of what prayer is, and the view of the bible. Religious practice appears in the two questions (even if in some literature the practice is part of the religiosity construct)

only addressing the number of times the person attends religious services and their participation in religious organizations.

For the charities staff group, the questions focus upon:
1. Reasons for people to give.
2. The expectation of donors while giving.
3. The causes being supported.
4. The preferences between religious and secular charities.
5. The effectiveness of appeals.

The mode of the data collection was one-to-one audio taped semi-structured interviews and the interview schedule was arranged for the convenience of the interviewees. The interviews were semi-structured, but with a script to guide the conversation[24]. The atmosphere was purposefully friendly allowing freedom for observations and comments during the interview. Tape and transcript analysis were used during the interview phase since the researcher had clearly defined objectives.

As mentioned already, grounded theory implies theoretical sampling. And so, the criterion to identify the participants was twofold: eventual donors and charities staff. The group of donors had three main targets: (1) church goers, (2) non church goers but religious, and (3) non religious. Samples were not conditioned by age or gender balance for the reason that the main concern at this initial stage is to develop and assess the methodology of coding discourse. The group of charities staff targeted included both religious charities, and secular charities. And so, the sample includes giving to religious and secular organizations, both in Portugal and United Kingdom. The classification used is developed by the John Hopkins Project (Salamon and Anheier, 1997a). In Portugal, religious organizations are divided into religious congregations and associations of congregations, with the latter group comprising associations and auxiliaries of religious congregations and of organizations supporting religious activity (Franco *et al.*, 2005). In the United Kingdom a similar classification to that of Salamon and Anheier (2005) been undertaken by Kendall and Knapp (1993).

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[24] See Annex 1. The exploratory interviews.

Because of convenience criteria, the characteristics identified as appropriate for groups of participants, and to ascertain that the sample included both religious and non church goers, the choices were the following: for the group of donors, respondents came from: attendees of the Fátima Festival during the month of August, Portugal; for secular organizations: University of the West of England (UWE), Bristol, UK; London College of Communication (LCC), University of the Arts of London, UK; for the group of charities the respondents were from: religious organizations like ACN UK, Caritas from Portugal, and *Colégio da Imaculada Conceição*, Jesuits run private high school in Cernache, Portugal.

The interviews were previously arranged. At the moment of the interview, the research explained the purpose of the research. All the interviews were recorded after permission from the interviewees as a guarantee of reliability. Also the semi-structured interview was followed by the researcher and by the independent evaluator. Transcripts were made of these interviews, in English, and then coded to assess the viability of the initial first round coding system. As in the rest of the work, the coding of all transcripts was undertaken by the independent evaluator.

A total of 34 interviews were held in three phases, as is can be seen in Table 3-3. It is also presented the correspondent and subsequent analysis, with a detailed description of the process within the grounded theory approach. And so eight tables present the initial variables, the categories, and tables of codification, displacing the work on codification.

Table 3-3. Phases and conceptual framework for the interviews within grounded theory approach

Faith in Giving: An Analysis of the Motivation of Donors to Religious and Secular Organizations work field						
Phases/studies	Conceptual framework	Coding system / Set of categories	Set of interviews	number of interviews (total=34)	Target Groups	Target Organisations
First conceptual framework	Figure 1 – First model	Table 3 1. Initial set of categories for coding the motives of donations	Fátima, Portugal, 10th August 2007	3	Church goers	Atttenders of the Fátima Festival
		Table 3 2. Sources for the categories of giving for the first coding of data	Aid to the Church in Need, charity headquarters in UK (ACN UK), Sutton, London, UK, 5th September 2007	3	Church goers	Religious organization
		Table 3 - Reduction of the main categories				
		Table 4 – first version of codification				
		Table 5 – second version of codification				
		Table 6 – revised second version of codification				
Second conceptual framework	Figure 2 – Dispositions, Cognition and Understanding	Table 7 – third version of codification	University of the West of England (UWE), Bristol, UK, at the Research Centre of the Bristol Business School (BBS). Between the 13th and 15th February 2008	11	Church goers, non church goers but religious, non religious	Secular organization
			Member of the staff of ACN UK, Balham, south of London, UK, 17th February 2008	1	Church goers	Religious organization
			Member of the staff of Cáritas, Lisbon, Portugal, 25th and 26th February 2008	3	Church goers	Religious organization
			National president of the Cáritas , Fátima, Portugal, 17th March 2008	1	Church goers	Religious organization
Third conceptual framework	Figure 3 – Dispositions, Cognition and Integration	Table 8 – fourth version of codification	Colégio da Imaculada Conceição (private high school from the Jesuits in Portugal, nearby Coimbra), Cernache, Portugal, 2nd June 2008	9	Church goers, non church goers but religious, non religious	Religious association
			London College of Communication (LCC), University of the Arts of London, UK, 17th September 2008	3	Church goers, non church goers but religious , Non religious	Secular organization

The first phase of interviews, six in total, was held both in Portugal and in UK. In Portugal, the three interviews were held in Fátima, at a congress hall of the Shrine on 10th and 11th August 2007, and on a one-to-basis and lasted around 30 minutes each. The other three interviews in Sutton, London, were conducted on 5th September 2007, in the Aid to The Church in Need Office, on a one-to-one basis and lasted on average 45 minutes.

The second phase of interviews, 16 in total, was conducted mainly in England (11 interviews), at the University of the West of England (UWE), Bristol, UK, at the Research Centre of the Bristol Business School (BBS). So, 11 interviews were held there: five on the 13th February 2008, four on the 14th February and two on the 15th of February. Also in England, there was another interview, held in Balham (south of London, UK) to a member of the staff of the same charity the interviews were made in September 2007. This interview was developed at the interviewed home. The interviews in Portugal (four interviews) were held with staff of charities, as there was the need to understand the perceptions of the staff. I.e. the situation is the reverse of the first situation, and like is it possible to follow the motivations and gain more knowledge (implying motivation as a general construct that is the result of all the others, like values and beliefs). The three first interviews were held in Lisbon on the 25th and 26th February 2008. In the 25th two persons from Cáritas (the main Portuguese catholic charity) were interviewed at the main office in Portugal. The other interview was held at a shopping centre the next day and was directed to one of the founders and executive manager of the first (and only until that day) Portuguese company for fundraising to not-for-profit organizations. The fourth interview was held in Fátima on the 17th March, at a local hotel, and the interviewer was the national president of the Cáritas.

The final sample of interviews, 12 in total, was both in Portugal and England. In Portugal, the interviews were held in *Colégio da Imaculada Conceição*, Cernache, Portugal, five in the 2nd of June 2008 and four on the 3rd of June. All the interviewees were professors of this College and the interview took place in a guest room at the College. The interviews[25] in England (three interviews) were held with three professors of the, London College of Communication (LCC), University of the Arts of London, UK, on the 17th September 2008. These ones took place at the main cafeteria of the University.

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[25] These three interviews and the one held national president of the Cáritas and the following transcription are, as an example, displayed in Annex 2. Four exploratory interviews with transcription, p. 345.

3.7   Coding data using grounded theory

As elicited in Table 3-3, the fist conceptual framework (Figure 3-2) and the literature review originates the first questions for the interviews. The first codification relies than on these data and on the initial set of categories (Table 3-1), applied in the first set of interviews, six in total. The on going codification[26] and comparison between the researcher and the external evaluator, originates four versions of codification. The second conceptual framework, with 16 interviews in total, originates another set of interviews guided and some more questions are added (described below) to the previous questionnaire. The work over this set originates two tables of codifications. The third and final conceptual framework gives light to the final set with 12 interviews, originating also the final version of codification. This version is the base for the final results of this stage of research.

Just as an example, it is displayed two categories: values and beliefs[27].

This chapter proceeds describing the further literature being applied in this on going process of codification, interviews and theory construction.

3.8   Further data collection, analysis and coding

The second stage of the research is both concept and data driven. It is concept driven since it derived from the previous literature review and the additional reading from Hume (Hume, 2006), Smith (1976), Schopenhauer (1973), Bourdieu (1977, 1990) and others. It is data driven in the sense that its development was informed by iterative coding and assessment by inter-coder reliability analysis of the responses in the initial research interviews.

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[26] These tables of work on codification can be seen in Annex 3. Coding system / sets of categories, p. 349.

[27] **Category 1: Values -** Code 1.1: social/distributive justice: drivers considered altruistic, being other directed and concerning the giving because ones want to restore their faith in a just world; it means caring about the consumption and welfare of others and living. Example: "She gives both to religious or secular... who needs the most at every moment." Code 1.2: empathy/sympathy/pity: drivers considered altruistic, being other directed and concerning, defined as an individual's emotional arousal elicited by the expression of emotion in another, implying thus identity. Example: "She does not wait for a thanks, she gives when she realises the others need." Code 1.3: prestige (public recognition): drivers considered egoistic, being self directed and concerning the need of public recognition and receiving social acclaim. Example: none in this first set of interviews. Code 1.4: self esteem (well being): drivers considered egoistic, being self directed and concerning self-esteem, self-interest, meaning that the giving can be explained by reference to the benefits that will accrue to the donor as a consequence of their gift. Example: "Gives because feels all right, in the case of the occurrence of same situation." **Category 2: Beliefs-** Code 2.1: Guilt/fear: drivers concerning this life, being other directed (e.g. the environment if making no difference). Example: none in this first set of interviews. Code 2.2: Guilt/fear: drivers concerning the afterlife, being self directed. Example: none in this first set of interviews. Code 2.3: Rewards: drivers concerning the afterlife, being self directed. Example: none in this first set of interviews.

This second stage of interviews proposes another conceptual framework, as it can be seen in Figure 3-3.

Figure 3-3. Second conceptual framework- Dispositions, Cognition and Understanding
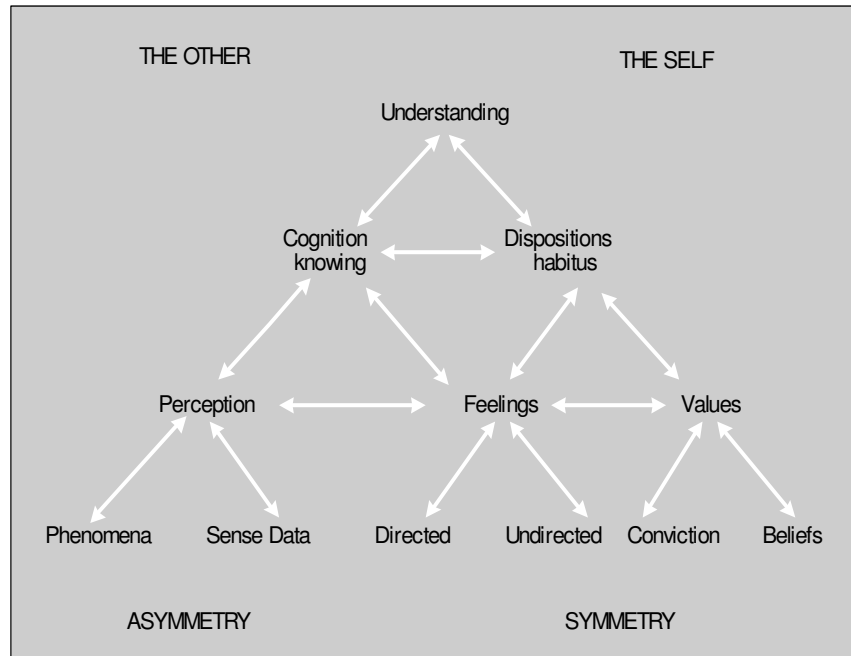
Adopting an iterative method enabled a customization of questions to gain closer approximation to meanings in respondents' answers. What evolved in a manner which will be itemized in the thesis itself, was a distinction between questions that address the Self in the sense of the individual donor and his or her motivation, and the Self and the Other, where the Other is the relation either with groups or institutions (e.g. secular charities or a church) and perceptions of situational needs (poverty, old age), events (droughts, famines) and inputs and outcomes (for the Self empowerment and efficacy, and in relation to the Other, effectiveness as an outcome).

Some supplementary questions were added to the interview process, with open ended supplementary questions in order to deepen or widen responses to the initial questions. The order of the thematic content of the questions now is reasons and motives, values, beliefs and convictions, then the "what" and "how" of the nature of giving, followed by questions relating

to efficacy and empowerment. The questions are fewer in number since it initially was found that some questions were perceived as equivalents[28].

The main research questions are the following:

1. What are the main determinants (or the drivers) of religious giving behavior?
2. Are intrinsic values and beliefs of individuals the main drivers of this behavior and, if so, do they vary with gender and age?
3. Are there identifiable extrinsic social norms, roles and expectations that may drive individual giving behavior and, if so, do they vary between religious and secular donors?
4. Are there conscious psychological motives in giving behavior which are common to or different from the motives in secular giving (such as empowerment)?
5. Are there unconscious psychological motives in giving behavior which are common to or different from the motives in secular giving (e.g. feeling 'closer to humanity' or 'closer to God'?
6. How a donor does divide its total giving across religious and secular organizations?

This phase of the research, with the aim of gaining a more informed understanding of the relation between motives in giving behavior and the marketing and fundraising of charitable organizations, displays further changing's.

There is an array of insights and new developments summarized here:

- The general code "feelings" is missing.
- The main concepts being used need to be further understood, as a way to clarify the codification being presented. Values are enduring beliefs. Values are defined as desirable, trans-situational goals, that can varying in importance, that serve as guiding principles in people's lives (Schwartz, 1999). Beliefs can be defined as a link or an association between two cognitions (e.g. Wyer and Srull, 1985). Beliefs are seen as a major construct relating the various behavioral options to their attributes and/or consequences.
- Also it is proposed that means and end chain theory can help, at a final stage, to classify different time of donors/consumers. Nielsen *et al.* (1998) present means-

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[28] This new version of the questionnaire is also displayed in Annex 1. The exploratory interviews.

end theory as a way to understand the relationship between product attributes and purchase motives. They defend that the perception that consumers form of self-relevant consequences of particular products attributes will induce consequences thereby contributing to the attainment of his or her personal values. "The associations in the mind of the consumer between product attributes, self-relevant consequences and personal values are labeled means-end chains." (p. 455).

- The interviews being developed in both countries, Portugal and England, and after looking at the answers in these two different contexts, a possible pattern emerged: The differences in the focus of each donor are deeply related to his own culture. I.e. people that were interviewed in England focused the importance of distributive justice as one of the most important reasons to give. The people interviewed in Portugal (Portuguese) stressed the empathy as a reason, they show a more emotive concerned.

- Some interviewed make what can be found to be contradictory statements in the distance of one or two lines. In other words, some people are contracting themselves at the same quote. These supposed contradictions can be understood using by-logic concept of Matte-Blanco (1988). This is a non-dyadic relationship, i.e. 'not' either 'or'. People try to make sense and that occur the need of symmetrisation.

Moreover, after this codification, especially after revising the interviews to the staff, it emerged the need of other codification. Surprisingly, or not, the previous schema was revised and the relationships were established. The right part of the following triangle was compared with the codification made and this comparison showed a very bright picture of the situation being researched. I.e. the cognitive side (the left part of the triangle) does not show up with the work that has been developed until this moment.

Another figure comes out, see Figure 3-4, after the reflexion over the previous image, the insights from the interviews and the revision of the concepts. This is not surprisingly as this research is coming out of a data driven basis and rely in an iterative process.

Figure 3-4. Third conceptual framework – Dispositions, Cognition and Integration
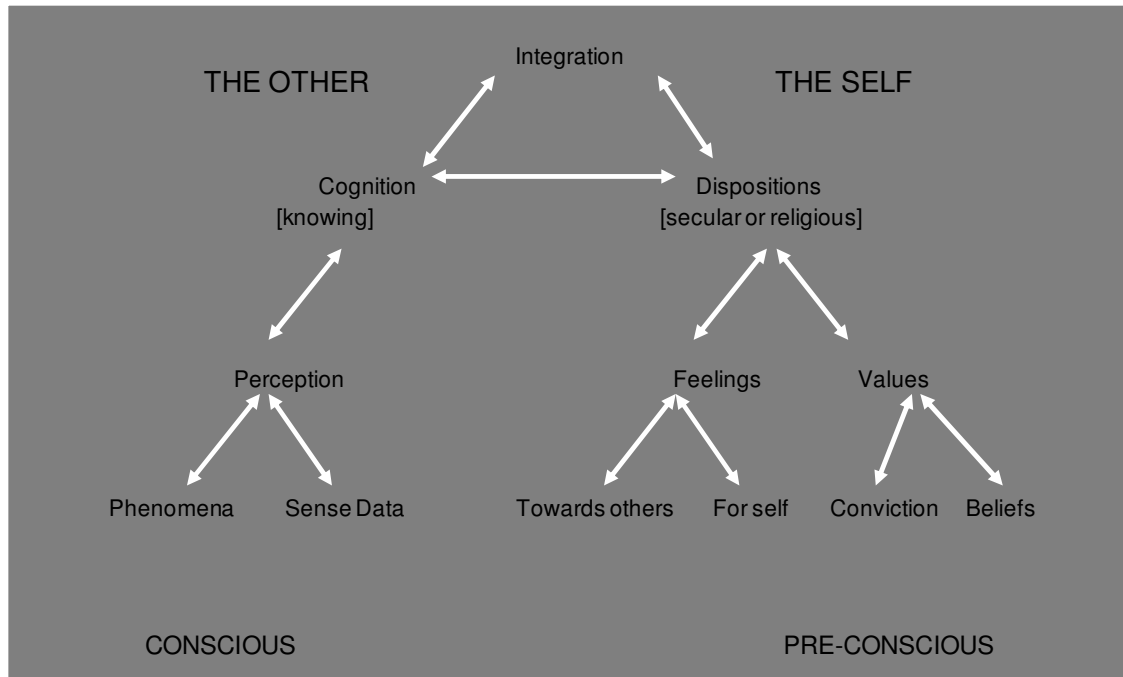
In fact, a number of differences need to be initiated:

- Self interest and other interest became direct and undirected, being these concepts implicit (Malcolm, 1958; Wittgenstein, 1980).

- Understanding is changed to the concept of 'integration' - it means the integration of the dimensions that the self uses to make sense of his reality, being these sets what is conscious or less than conscious; or what is explicit and what is implicit in thought or action. So, it means the integration of the self and the other.

- Dispositions: It has been added 'secular or religious'. This concept, 'dispositions', in the sense Bourdieu (1977, 1984, 1990) acknowledges the way people normally are disposed to behave (normative logic), aspire (voluntaristic logic) and act (practical logic), influencing perception and cognition, and results from previous experience.

- Feelings are used according to Smith (Smith, 1976) and Hume (2006); these authors used 'feelings', other-directed and self-directed sentiments or feelings, together with "values", as a driver (influencing) of one's dispositions, cognition and understandings.

- "Towards others" is now used instead of "directed", as in the second conceptual framework.

- "For self" is now used instead of "undirected". It means the action is taken "for myself", a felling for myself means a feeling of "well being". It is a socially constructed self it is been portrayed.

- For Spilka *et al.* (2003) "Values are cognitive constructs of the good, and consist of the ideals, principles, and moral obligations held by an individual or group." (p 37). The methodology recognizes this sense but also proposes to assess the degree to which values are deeper seated at a less than conscious level.

- Beliefs can be seen as the major construct used in describing consumers' (and, more generally, human beings') cognitive (Grunert and Bech-Larsen, 2005). It has been extensively used to describe how such information is used to form attitudes and guide behavior (e.g. Fishbein and Ajzen, 1975)

- For Matte Blanco (1975) beliefs, and also values, deeply enriched in the self characterize the process of symmetry.

- Convictions are stronger than beliefs.

Further on, it is acknowledge the conceptual framework is informed by established thinking within cognitive and organizational psychology, such as the schema framework of Bartlett. It advances on this by less established cognitive theory which nonetheless is entirely consistent with it, such as that of Ignacio Matte Blanco (Matte Blanco, 1975, 1988), and also by recent findings in neural research up to and including last year (Edelman, 1989, 1992). Each of these has found that schema concerning values and beliefs have multiple sets within sets of meaning and that these overlap. Before finalizing this conceptual framework and sort out the concepts and codes for the third and maybe the final round of interviews, it is necessary to go back to the last set of interviews, and try to use more codes to test the significance of these last developments.

Apart from using this last version of coding the, the differences that are introduced are the following:

- Changing self-esteem to well being.

- Using different sub categories within the same sentence or word because of looking for where there are overlapping meanings in the interview discourse, reflecting: overlapping schema (Bartlett, 1985) or sets within sets of meanings (Matte Blanco, 1975, 1988) and overlapping by the mind of different neuronal groups in searching

for meaning in what is the distinctive ability of the human mind 'both to conceptualize and categorize (Edelman, 1989, 1992). A schema is a grouping of interrelated sets of meaning (as in schematic) on which we draw unconsciously in making sense of current experience or, as in discourse, trying to make sense of what 'we really mean'. This relates to iteration as an approximation rather than giving a perfect fit within meaning (as also in regression and least squares analysis which only approximates), yet differs from linear regression in that the process of approximating meaning in the mind tends to be asymmetric. There therefore is a strong concept driven case for looking for overlapping categories.

- Looking for contractions at the same sentence or in a distance of few sentences from the same interviewed. As Matte Blanco's examines there is a case on bi-logic in that something may have more than one meaning, and even contradictory meanings of which we are not consciously aware, as in the fund manager's interview on saying contradictory things about proximity and distance.
- Consider in the re-coding whether there is a case for bringing Proximity/Distance in as a new code.

This new codification with the previous one gives a quasi final table for the next codes to be used. This is now the conceptual framework (see Figure 3-4) that is going to be used from now on. It will be the final conceptual framework to the present research.

The transcription of the interviews, being these the ones carried out in Portugal in February and March to the staff, was revised and a new set of categories came out transcription. By itself this codification is going to be used towards the donors but came out from the staff answers: the information gathered is thus informed by the interviewer to the staff. An additional insight to be aware of is that the lat interview, the one carried out with that Portuguese director of Caritas, is the one that went all over directions, being thus considered the 'best mirror of reality'. This new codification comes out from an interactive process, i.e. the interviews were. Both the interviewer and an independent evaluator code these interviews in the light of the last conceptual framework. A first set of codes came out. This set was discussed both by the independent evaluator and the interviewer and a few amendments were introduced resulting of this discussion in the last set of codes.

3.9   Evaluating the qualitative data

As previously stated the first stage of this research was semi-structured exploratory interviews and analyzed by a grounded theory approach, which is qualitative in nature. Due to the obvious differences between qualitative and quantitative data, evaluation for each is, to a certain extent, distinct. As Corbin and Strauss (1990) state there is a conviction among qualitative researchers that qualitative research can also employ quantitative "canons" for data evaluation, but with the necessary redefinitions on account of the nature of the data being researched.

In consequence, the qualitative data produced by the semi-structured exploratory interviews are evaluated using criteria of credibility, transferability, dependability and confirmability (Denzin and Lincoln, 2000):

- "Credibility" refers to the researcher's ability to demonstrate that the enquiry was carried out in a way that ensures that the subject was accurately identified and described. This notion can be compared with the notion of internal consistency in quantitative research. In the present study, credibility was sought through the process of "peer debriefing", which is, exposing the analysis to colleagues on a continuous basis and to ensure consistent analysis. This proceeded through continuous discussion with the supervisory team and the peer colleague.

- "Transferability" refers to the notion that the results of analysis may be applicable to a wider population. In this research, the people being interviewed were actually a sample of a wider chosen population; so, the researcher considered the results of the semi-structured exploratory interviews to be generalizable.

- "Dependability" is similar to reliability and, thus, to credibility. And so the semi-structured exploratory interviews data collection and analysis may be considered dependable in the same way that they are credible. In fact, the process was iterative and involved the advice and guidance of the independent evaluator.

- "Confirmability" refers to the corresponding concept of objectivity in quantitative research. The idea is that the researcher cannot remain completely objective throughout qualitative data collection, while acting as the primary agent for such actions. Therefore the measures of objectivity cannot be applied in the same sense as those used in qualitative studies. Instead, consideration should be given to the Confirmability of the conclusions that the researcher reaches from the data obtained, and also whether theory could be confirmed by another study.

Using now the common criteria used by a positivistic paradigm, this qualitative stage acknowledges validity as the data and the theory constructed is considered as having reached the point of saturation and so the researcher gained full knowledge of the subjects being researched; the results observe the reliability criteria as the several steps of codification are also conducted by the external evaluator and then compared to the research results; on the opposite, the criteria of generalisability can be distrust as these interviews, the resulting codification and the resulting theory can have different results while taking place in different settings.

Furthermore, Corbin and Strauss (1990) posit that apart from the evaluation of data or theories, grounded theory research should evaluate the adequacy of the research process. And so they refer to so-called "criteria" as the grounds for data sampling, the categories' emergence, their representativeness and adequacy to the data being grounded and the way the hypotheses were formulated.

3.10   Results from the qualitative stage

As already mentioned, the results of this exploratory stage will influence the development of the research instrument used in the questionnaire survey. In grounded theory the final step is the construction of a core strategy. Through the process of coding and abstraction, it is now possible to derive from the data a higher order of categories, and these core categories can now offer an explanation of the themes under research. Moreover, the theory is only considered valid if the research has reached the point of saturation. This is attained when no new evidence emerges from the data in this ongoing process. A core category can be defined as a summing up of different occurrences, it must explain a large proportion of behavior, based on reoccurrence in the data, and it must relate meaningfully to other categories (Goulding, 2001).

Before presenting the results and conclusions of this stage of the study, a short summary form the grounded theory process will be drawn. Data analysis is a continual process using grounded theory approach involving the generation and refinement of a model of the motives underlying donations to religious and secular organizations by donors. The examination of the data set involves multiple levels of data coding and classification; moreover, the first step consists in micro analysis of each transcript, implying line-by-line analysis in order to

generate initial categories. This implies the construction of schemas and memos and using open coding in the beginning, and then axial coding to refine the categories that have emerged. This process leads to the development of conclusions based on perspectives shaped by the interviews.

The vast codification, a total number of four versions of codification used for three phases or conceptual frameworks, is all used separately by the researcher and by an independent evaluator. Then, both codifications are compared: in average the rate of accordance is 74%. The initial findings, drawn from applying grounded theory to the on-going process of carrying out the 33 exploratory interviews in Portugal and England between August 2007 and September 2008, indicate that:

- Values, beliefs, a sense of wellbeing from giving, related to a sense of empowerment and efficacy in contributing to outcomes may be the main dispositional drivers of the donation decision process and determine the nature of the motivation in giving.

- There is considerable overlap between such motives for giving behavior between religious and secular donors, and a readiness to give to either religious or secular charities. Much giving is habitual in the sense of Hume (2006), with a disposition to give regularly to a religious or secular charity influenced by religious or secular background (*habitus*).

- Regular giving is self motivated rather than influenced by group behavior. Response to appeals is influenced by the nature of the phenomena to which they relate, and especially images from television rather than from radio. These may individually reinforce collective appeals and literature from churches or secular charities.

Also other hypotheses have been agreed like: Donors of a religious disposition may be more concerned with efficacy in the case of large scale events (phenomena) which have prompted them to make a non regular donation, than they are with regular donations. Older people and especially women may be more concerned with after life than younger religious donors.

The last set of interviews (in Annex 2 4 interviews of this set are shown) is codified with the fourth version of codification, as it can be seen in Table3-3. This final sample comprises 12 interviews, both in Portugal (Jesuits College) and England (University of the Arts of London).

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The results of this codification are shown in Figure 3-5 (the results of this codification just mentioned the codes were there is agreement in the codification used between the researcher and the independent evaluator; and also it is important to remind that each respondent can chose for the same code several times).

Figure 3-5. Codification results from the last set of interviews
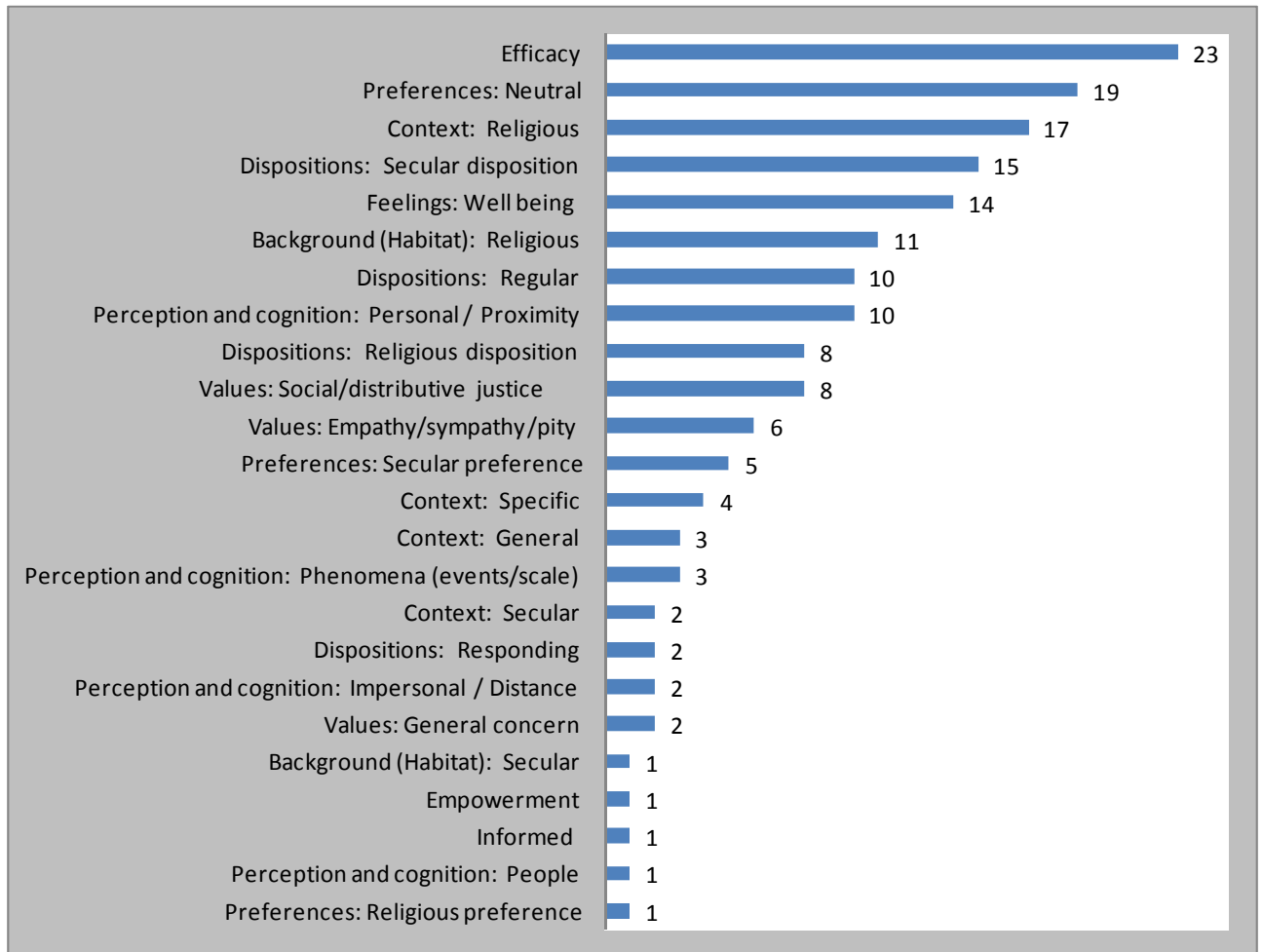
Having in mind the aims of this stage, the main results are thus:

- The key motives in donations practices are efficacy, sense of well being and of proximity with the people being helped.
- Prosocial behavior is indeed an important driver for donations practices, whilst donate motivated by social/distributive justice, and empathy/sympathy/pity.
- Religion is a driver of donations practices being explicitly seen as the background of this behavior.

- There is a considerable overlap between motives for donations practices between religious and secular donors.
- Secular organizations are chosen along with the religious ones, but they are the favourite's ones for the non religious people.

Moreover, the interviews and subsequent codifications confirm motivation, prosocial behavior and the role of religion is in a knot. And further on, the levels of the importance of religiousness in a person donations practices is multiple and complex: this influence is sometimes pointed out because of the background, because of education, or at personal and intimate level for some occasions.

It can be also acknowledge that the conceptual model presented in the previous chapter is still up-to-date after this exploratory stage.

4 Quantitative stage

4.1 Introduction

This section examines the data being collected through the questionnaire.

In the second stage, a quantitative survey was administered to test the hypothesis (the questions, scales, independent and dependent measures, are illustrated later on). The goal was to conduct a single survey of 500 donors throughout Portugal, i.e. large enough to begin to understand their motivation, prosocial behavior, religious affiliation, their level of religiosity, in regard to their donations practices. This number, a "rule of thumb", was considered a minimum for extracting relevant data in a study such as this. Due to the relatively large number of subjects, a large scale questionnaire was considered more feasible. An online survey was deemed to be the most suitable method because of a specific set of reasons that will be explained presently. Of course, survey is the most commonly used data gathering technique in marketing (Baker, 2002), basically relating an evaluation, description, and analysis of a population based on a sample derived from it, and normally using a questionnaire (Baker, 2002), as done here.

4.2   The questionnaire, advantages and limitations

The primary goal of the questionnaire was to identify how donors with a different motivation and prosocial behavior are different or similar with respect to their donations practices, in consideration of religious affiliation and their religiosity. There is much precedent for this method since questionnaires and interviews are, indeed, the most common ways of data collection in a survey (Easterby-Smith *et al.*, 1991).

As already stated, the literature review and the findings from the interviews analyzed via grounded theory led to the development of hypotheses, attempting to describe the relationship between motivation and prosocial behavior and donations practices. Hence the main purpose of this second stage of the research was to test the hypotheses and, while doing so, provide more knowledge about motivations to give. To test the hypotheses the data collection process involved the implementation of the quantitative questionnaires survey. High costs, associated with personal interviews, were impractical given the size and distribution of the potential respondents. Furthermore, and given the amount of data required to test the hypotheses, the data collection process involved the implementation of a quantitative questionnaire survey. Also the unavoidable bias due to the presence of the interviewer (Schwartz, 1978) did not favor interviews as a suitable method to achieve these ends.

An online questionnaire survey was deemed to be the most suitable method in which to survey a large sample due to the following set of advantages (Fielding *et al.*, 2008):

- The reduced costs;
- These questionnaires can be completed at the respondents' convenience;
- They assure anonymity and they can thus limit interviewer bias, a crucial issue in this present research.

All these advantages were taken into account in this particular study. Moreover, other specific sets of benefits were well recognized as serving the theme and the context of research. First, through the literature review, it appears that no surveys of donors had been carried out regarding their motivation, prosocial behavior, religiosity and religious affiliation, on the topic of donations practices, and willingness to donate to religious and/or secular

organizations. Secondly, the particular context of the study was unique. When this study was initiated, no ordered or minimally detailed information was available about donations in Portugal. A third reason is common to this special way of collecting data: in fact, survey does not allow the researcher to impose different conditions or project bias upon the objects of the study (Dowdy *et al.*, 2004) making it a more reliable tool. Finally, an electronic survey is generally administered more cheaply and faster than traditional paper and-pencil surveys (Dowdy *et al.*, 2004).

Higher response rates are another benefit seen as accompanying this method (Jansen *et al.*, 2007), but this was not expected for this study. On the contrary, difficulty was expected in obtaining a sufficient number of completed questionnaires and it was expected to be a "time consuming" task, overall meriting full attention.

The online survey method does have its drawbacks. Its electronic venue potentially limits access within the target population and related complex issues may decrease the return rate, as well as the respondent's comfort level with software and the attachment process. From this set of disadvantages, limited access within the target population presented the biggest problem. Moreover, in this particular instance of enquiry about donations practices, the questions being asked were not familiar in Portugal. The potential Portuguese respondents were being presented with something quite "foreign" and strange. It is also important to note that in the literature coming from other countries, donors have often been incapable to elucidate their reasons for making a donation. This may well imply that conscious information processing does not play a key role in many donation decisions (Hibbert and Horne, 1996). Likewise, in this study, it was expected that some of the respondents would not complete the questionnaire because of feeling unfamiliar with these sorts of questions.

It seems reasonable to end this section by saying that an experiment involving the collection of measurements and observations, that can be controlled by the researcher, could also be a more reliable method, and this type of data collection was used in several of Batson's studies (e.g. Batson *et al.*, 2007). This possibility should be explored in the future. And this issue will come into clearer focus when addressing the limitations of this doctoral study.

Due to this present format of the questionnaire, careful planning and design was needed to ensure that the most appropriate questions were asked (Cycyota and Harrison, 2002). With

this in mind, some suggestions were phrased in order to improve the design of mailed questionnaires and increase the proportion of completed returns. The first was to ensure that there is a positive collaboration for the research and, thereafter, using the University's logo on the cover letter to ensure that the respondents knew that the research was undertaken for the university. A second consideration for the cover letter to encourage and motivate participation was assurance of confidentiality, and plainly stating the reasons why such a response is important. As further incentive, the respondents were offered the possibility to receive the results of this research they were participating in. Also, to increase their trust and belief in the legitimacy of the work, a CV of the researcher was made available on her webpage[29]. Follow-up emails and reminders to the charities, urging them to accept the invitation to participate in the survey, were also sent and will be further described in the "operationalization" section.

4.3   Sample

This research now considers the sample decisions, i.e. the process of defining the target population, identifying and evaluating the sampling frame, choosing an approach to sampling and defining the sample size (Bryman, 2008). Moreover, in terms of size, it is a large scale questionnaire (Hair *et al.*, 2010; Nunnally and Bernstein, 1994).

4.3.1   The population

For this particular study all Portuguese residents were considered[30]. Furthermore, the special features of the population addresses specifically the habits, that is, all the people that have the will and possibility to give to a charitable donation are thus considered the target population[31]. It was considered that this people would be easily accessed by the charities: in fact, charities keep the records of their donors and of the so-called prospective and lapsed donors[32].

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[29] The CV of the author is online in a web page http://madalenaabreu.wordpress.com/.
[30] Including all the Portuguese territory with the islands of Madeira and the Azores.
[31] Generally speaking, the target population can be defined through several criteria such as geography, demographics, or people habits.
[32] These donors lapsed and prospective, are the ones that haven't made a donation for more than one year or two, and the ones that the charity regards as a possible future donor.

Having in mind all the donors to all the Portuguese charities, it was necessary to find a way to reach people that have given a donation to a charity in Portugal. Likewise, the sampling unit is the donor to the Portuguese charities, in other words, the unit of analysis is the individual donor.

Unfortunately, it was not easy to draw a fair or representative sample of this population. In fact, there is no data base of the Portuguese donors; and this is true even for organizations that have a data base with the email contact of the donors. In short, there isn't a list of individual donors available; and, it was thought to be almost impossible to obtain a large set of the charities' donor data bases, because these organizations consider them a private resource. As there is no culture of data report and dissemination, charities are not easily engaged and persuaded to allow their data to be investigated by an outside element.

Taking into account these limitations for obtaining the data, the targets for sending the questionnaires were the charities. This seemed to be the most adequate procedure although, as previously stated, the individual donor was identified as the sampling unit. The best option seemed to be contacting first the largest number of not-for-profit organizations, and ask them to send the questionnaire to the donors on their databases.

That means, the approach for reaching the sample was a multi-level process: first the sets of charities; and in the second step, the subjects registered in these charities. So, the first step for this survey was the charities. Via email, charities were kindly requested to forward the questionnaire to their donors. This second step consisted of donors being contacted directly by a charity. In the sampling process, a distinction exists between the theoretical population of interest to the study and the final sample that it is actually measured. Finally, the accessible population was the individual donors registered in charity databases. And the target population was considered the Portuguese residents that have already donate or have the will and possibility to give.

4.3.2 Sample frame

The sampling unit was the donor to the Portuguese charities, with the self-administered questionnaire delivered via the charities because of a set of factors mentioned above. After identification of the accessible population, it is then necessary to get the sample frame. The

sampling frame is a list of the members of the target population from which units are sampled. In this particular situation, the lists of the units couldn't be directly obtained, so, the sampling frame was not a list. The sampling frame, in fact, resided in the procedure for obtaining the answers from the sampling units. It followed that the sampling frame becomes the list of the organizations: the sampling frame was in the acquired list of the charities.

In this study, charities are not-for-profit organizations both religious and secular, the recipients of individual donations. As developed in the section about the religious organization within the third sector, this is considered a vast sector and moreover different names are employed, sometimes referring to the same realities. So, for the present research, religious and secular organizations are not-for-profit organizations that are the subject of the donations from individuals, or, in other words, charitable giving. Religious organizations are the ones that share religious values and belief systems (Kearns *et al.*, 2005), and a secular organization has a secular mission and works in functional fields other than religion (Chaves, 2002b). Moreover, religious organization can be further divided into religious congregations and associations of congregations; this latter group comprises (a) associations and auxiliaries of religious congregations and (b) organizations supporting religious activity (Franco *et al.*, 2005). It's also important to note that the religious organizations of this second type and the secular ones are commonly referred to as charities in the relevant English language literature (Office, 2006; Sargeant and Hudson, 2005).

Charities refer to the following two groups: (a) associations of congregations and (b) the secular organizations. In addition Franco (2005) devised a classification of institutions, the groups of chosen charities are five: (1) Foundations; (2) Holy houses of Mercy (3) Nongovernmental organizations of cooperation for development; (4) Associations plus Private Institutions of Social Solidarity (IPSS); (5) Museums. The reason to choose among this set of not-for-profit organizations lies in their source of funding. The ones being identified make obvious the need for private donations in Portugal[33].

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[33] These organizations are not stated owned nor are an enterprise with expected revenues from some sort of activity.

In further detail, the groups of the five chosen organizations were the following:

• **Foundations**

The list of the Foundations was provided by the Portuguese Foundations Center. Then, this list was compared to other lists from the other four groups in order to delete the ones that belong to two groups at the same time. In fact, some Nongovernmental organizations of cooperation for development, Private Institutions of Social Solidarity and Museums, also have the statute of "foundation" according to Portuguese law. It is also important to note that, by law, Portuguese foundations are required to have sufficient endowments to meet their organizational mission. From the list of 548 foundations, 3 were deleted because they were also a Nongovernmental organization of cooperation for development, 1 was deleted for being a Private Institutions of Social Solidarity from the Coimbra district, and 2 were deleted for being museums. Moreover, 313 foundations were not included in the final list because there was no email contact. So, the final list of Foundations with an email address was 229.

• **Holy Houses of Mercy**

The list of the Houses of Mercy was obtained via the site of the Union of the Portuguese Holy Houses of Mercy (*União das Misericórdias*), an umbrella organization that aims to represent the interests of these institutions. The list of the Holy Houses of Mercy was compared to the list of the Private Institutions of Social Solidarity (IPSS) and no duplication was found. So, the final list of Holy houses of mercy with an email has 375.

• **Nongovernmental organizations of cooperation for development**

The list of the Nongovernmental organizations of cooperation for development was obtained via the available list of the Portuguese Institute for Support and Development (*IPAD*) there being 162 organizations registered (registered in *IPAD* list from 19/03/2009)[34].

• **Associations + Private Institutions of Social Solidarity (*IPSS*)**

Having contacted different governmental agencies in an attempt to obtain this information, it was concluded that this list were non-existent or very difficult to obtain. In order to cover this broad set of institutions, one must remember that this group also includes Private Institutions of Social Solidarity (*IPSS*). A large group of

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[34] Furthermore, in order to confirm these numbers, the Portuguese Platform of Nongovernmental Organizations of Cooperation for Development was also contacted. The information obtained was that in 2005, this Platform had 49 members and 55 members by the 8th July 2009. The final list of these organizations with an email was 148.

different associations can be found in Portugal, including associations of voluntary firemen, consumers protection agencies, education, students, families, immigrants, parents, the disabled, environment, or cultural activities. And there are also different legal frameworks for each of them (Franco *et al.*, 2005). The legal format for the Private Institutions of Social Solidarity is particularly diverse. As Franco states (2005) these organizations can have one of the following forms: social solidarity associations, social action voluntary associations, mutuality associations, social solidarity foundations, or Holy Houses of Mercy. Moreover, these institutions can be grouped in unions, federations, and confederations. In the course of attempting to obtain data, a list was compiled of all the associations, designated "social equipment", of the Coimbra district, coming from the data base of the Coimbra District Centre of Solidarity and Social Security (*Centro Distrital de Solidariedade e Segurança Social de* Coimbra). This large set of associations included different legal formats such as: association, private institutions of social solidarity, parish and social centers, and foundations. Another important contact was established: the national association Caritas was contacted and the list of the total 20 regional associations (20 regional associations from caritas corresponding to the national number of catholic dioceses) was provided, and this should be considered a representative body of social support assistance in Portugal (Franco, 2005). And so, the final list of these types of organizations with an email was 905 (885+20).

- **Museums**

The most important structure to be contacted was the Portuguese Museum Network (Rede Portuguesa de Museus, RPM), providing an organized system. This structure is part of the public institution—the Portuguese Museums Institute (Instituto Português dos Museus). RPM members are 20 private not-for-profit institutions. However, there was a problem in differentiating "public" from "private" museums. The expert contacted from the Museum Network, provided contacts for the museums covering almost the entire country. Moreover, in his opinion, the aim of the present study could be satisfactorily reached through contacting these museums, in spite of their differing legal frameworks. In light of expert opinion, it was decided to contact all the museums identified as part of the Museum Network (88 museums), including both museums from the continent and from the islands. The personal contact list given by the expert (95 contacts) was also used, bringing the final number of email contacts of Museums to183 (88+95).

Table 3-4 displays these five types of organizations, the number of emails obtained, the number of emails that returned because of some error (so, these organizations were not reached), and also the email address for the main source being used. It is also displayed the total number of organizations reached: 1.697 in total. Moreover, these charities were contacted by email for three different times, being this procedure further developed in the section 4.5.

Table 3-4. Charities contacts

Type of not-for-profit organizations or institutions	Total number within the list	With email and sent	Emails returned (error)	Total reached	Main source
Foundations	548 Foundations	229	18	211	Portuguese Foundations Center (*Centro Português de Fundações –CPF*) http://www.cpf.org.pt/PT/index.htm
Holy houses of Mercy	383 Holy houses of mercy	375	41	334	Union of the Portuguese Holy Houses of Mercy (*União das Misericórdias Portuguesas*) http://www.ump.pt/ump
Nongovernmental organizations of cooperation for development (NGOD)	162 Organizations registered in March 2000.	148	24	124	Portuguese Institute of Support to Development (*Instituto Português de Apoio ao Desenvolvimento - IPAD*) www.ipad.mne.gov.pt; (http://www.plataformaongd.pt/site3/
Associations and Private Institutions of Social Solidarity (IPSS)	1.005+ 20 dioceses caritas	885 + 20	37 + 4	864	Coimbra District Centre of Solidarity and Social Security + Cáritas http://www.caritas.pt/
Museums	88 Museums	88 + 95 personal contacts from museums	19	166	The Portuguese Museum Network (*Rede Portuguesa de Museus, RPM*) www.rpmuseus-pt.org
Total	2.206	1.840	143	1.697	

4.3.3   Sampling approach and sample size

There are two broad approaches to sampling: probability and non-probability sampling. And the conventional wisdom calls for use of a sample that is random, representative, and sufficiently large (Dowdy *et al.*, 2004; Maroco, 2007a).

Within this situation, the non-probability sampling was deemed to be appropriate, because the final sampling frame is not known. In the present research the sample was more haphazard than random, because the donors form the vast list of charities chosen were not randomly

sampled, i.e. the ones that answered were not previously sampled. However, they are expected to be representative of the donors in Portugal since they were drawn from the vast set of charities making up this study. The sample was considered sufficiently large since the list of charities obtained was considered to be a quasi total of the total number of charities in Portugal with an e-mail account.

Regarding the specificities of this research, various constrains acted on the decision regarding sample size for the survey. Once again, it was deemed wise to contact the total of the charities made available by the investigation, and thus to deal with a large scale survey. In summation, the total number of organizations reached was 1.697.

4.4   Measuring instruments

The constructs that need measuring instruments for the proposed model are: "Motivation", "Prosocial behavior", "Religiosity", "Social desirability", "Donations practices", "Demographic trait", and "Religious affiliation"[35].

The order used in this questionnaire was far from random but rather purposive and consequently the questions about donations practices and religious affiliation are asked at the end of the questionnaire. And moreover questions relating to demographic traits were asked between donations practices and religious affiliation. The questionnaire progressed in order of motivation, the prosocial behavior, the religiosity, and the social desirability questions. As a matter of fact, the structure used for this questionnaire intended to diminish the level of possible bias from the respondents, following two main principles.

The questionnaire began with motivation and prosocial behavior questions and ended with questions directly addressing donations practices. This ordering principle is in accordance with the guidelines of Batson *et al.* (1989b): motivation, for egoism and altruism questions, came in the first place because this is the order chosen by Batson *et al.* (1989b) in their study about the motivation to help associated with three different ways of being religious. In his study design, Batson *et al.* (1989b) developed as the first step the experiment to find out the

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[35] It is important to note that, in this chapter, the expression "instrument" is used as synonymous of "construct" and "variable". In turn, "dimension" is a part of the construct and can also be used as equivalent of the term "scale" or even "variable". While talking about the methodology, the terms "component" or "factor" are used with the same meaning.

nature of the prosocial motivation, i.e. egoistic or altruistic goals; then, as a second step, they administered the questionnaires, concerning reactions, attitude and trait[36].

And as Bekkers and Wiepking (2010b) state, different studies have shown that giving may contribute to increase one's self-image, and one can expect that when people give a reason for making a specific donation, it will conscious or unconsciously, be in accordance with their desired self-image. And this threat to the accuracy of the results, also intuitively obvious, and can be both originated by the motivation and the prosocial behavior enquiry. Moreover, survey studies have also provided evidence of a link between an altruistic self-image and philanthropy. Many studies find that dispositional empathy is positively related to charitable giving (Bekkers, 2006; Bennett and Sargeant, 2003; Davis, 1983; Davis *et al.*, 1999; Piferi *et al.*, 2006; Wilhelm and Bekkers, 2010; Wilhelm *et al.*, 2007): giving is not only the result of an altruistic self-image but also reinforces such an image.

A second guideline stipulated that the religion of the subject be requested at the end of the questionnaire in order to avoid precipitating a religious self-consciousness that could influence one's answers (Bekkers and Schuyt, 2008). This principle can be expanded. Bekkers and Schuyt suggest (2008) when applying the explanation to The Netherlands: the contributions to a church can be increased by the local level of community integration and also by the prosocial values acquired earlier in Sunday school and by attending church. Batson et el. (1989b) also refer to previous studies comparing self-reports to actual behavior: respondents who attended the church said that they had almost always taken concrete action on behalf of others when questioned, and in reality this was not the situation.

All the questions concerning the religiousness[37] of the subject were this way posed during the last steps of the questionnaire in order to avoid the arousal of religion and other proxy constructs in the subject's mind or emotions. The level of religiosity is asked, but just after the motivation and prosocial behavior issues not to affect the reasoning about what a person should do, giving his affiliation to a Church or his perceived way of being religious. Conversely, the last question was the religious affiliation. As already explained, this order in the questionnaire was expected not to bias the motivation intention by the religious affiliation.

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[36] Also while examining quest religion as a source of universal compassion, Batson et al (1999, 1999b) used an identical procedure: first the participants performed the helping tasks, and after that they completed a questionnaire containing standard scales to measure religious orientation.
[37] Religiosity was asked after the motivation and the prosocial behavior questions.

Table 3-5 displays the constructs for the questionnaire, the role of variable for each construct, and the scales for measuring these constructs.

Table 3-5. Questionnaire: constructs, role and variables

Order	Constructs	Role	Scales
1	Motivation	X (Independent variable)	Egoism, Altruism
2	Prosocial behavior	X (Independent variable)	Voluntarism, Compassion, Fiscal responsibility
3	Religiosity	X (Moderator)	Religiosity
4	Social desirability	X (Control variable)	Denial factors, Attribution factors
5	Donations practices	Y (Dependent variable)	Frequency of donations, Type of organization, Level of donations
6	Demographic trait	X (Control variable)	Age, Gender
7	Religious affiliation	X (Independent variable)	Religious affiliation

Note: X represents the independent variable and Y the depended variable.

The overall questionnaire is shown in Annex 4: questionnaire (English and Portuguese languages).

The motivation was developed after the literature review and adoptions from Batson (1987b; 1991): the theory was applied and transformed into a questionnaire. The constructs prosocial behavior, religiosity, and social desirability, were developed through the literature, based on the respective authors. Donations practices, demographic trait, and the religious affiliation followed the literature review, the findings of the exploratory stage, and the peer's considerations.

4.4.1 Motivation

As already stated, the importance of altruism and egoism emerged as one of the core questions to be studied in order to deepen understanding of the motivation for donations. In this matter the research of Batson has been under intensifying academic debate and scrutiny. Moreover, his empathy-altruism hypothesis has not yet been studied neither with a self-report approach, nor applied to in a way to separate religious and secular people regarding their donations practices.

Batson (1987b, 1991; Batson and Shaw, 1991) model of prosocial behavior depicts three different motivational paths for helping behavior - two egoistic paths and one altruistic path, as already depicted:

Path 1 - reward-seeking and punishment avoidance (egoism)

Path 2 - arousal-reducing (egoism)

Path 3 – empathically evoked (altruism)

Each path begins with the perception of another person in need. Moreover, in order to initiate Path 1, the helper must have the expectation to gain rewards or punishment for not helping, or both. The next step is the internal response the helper gives to himself; then it follows the motivation state. The fourth step consists of benefit and cost analysis, i.e. the hedonic calculus; and the last step is the behavioral response of the helper.

For the questionnaire used in data collection at the quantitative stage of the research, the concepts described in Batson's model were transformed into questions using a self-report method[38]. As this three-path model was transformed into questions, there was the need to display a set of possible answers, to allow convenience of interpretation of the questionnaire to the respondents, and also because of the logic of the scales being used.

The "instigating situation" refers to the perception of another person in need. This perception was not questioned in this research, instead, it was implied in the questionnaire by the second step, the "consequent internal response", i.e. the question was somewhat circular in nature. Also, as Batson stated (1991) testing the empathy-altruism hypothesis requires systematic variation, that is, more than one question concerning any given aspect, and the questionnaire was constructed with this rule in mind. The "instigating situation" and "consequent internal response" tends to focus on behaviors, rather than on cognition or emotions, because as Batson (1991) states this other's goal or intentions are inferred by the behaviors, and so the sentences used verbs pertaining to activities, avoiding as much as possible expressions of feelings, attitudes, values, and the like.

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[38] There is a straight correspondence between the questionnaire and Batson's (1991) three paths, as can be seen in the tables delineated in Annex 5. Transformation of the 3 paths from Batson into questions: the consequent internal response.

As a summary, for measuring egoism and altruism, Batson's empathy-altruism (1989b) hypothesis was incorporated. So, for the questionnaire, Batson's model concepts were transformed into questions, using a self-report method: 26 new questions emerged and these questions better addressed the intricacies of donor behavior; 21 of those questions tapped the egoism dimension and 5 questions were related to the altruism dimension. All the questions were measured through a five-point Likert scale, ranging from "Never", "Once", More than once", "Often", till "Very often", items following Rushton *et al.* (2008).

The 26 questions are the following:

1. I give because I expect to gain some sort of reward for helping like being paid.
2. I give because I expect to gain some sort of social approval for helping.
3. I give because I expect to avoid censure.
4. I give because I expect to receive esteem in exchange for help.
5. I give because I expect to comply with social norms.
6. I give because I expect to comply with my own personal norms.
7. I give because I want to see myself as a good person.
8. I give because I expect to avoid guilt.
9. I give because I don't want to feel upset because seeing another in need.
10. I give because I don't want to feel anxious because seeing another in need.
11. I give because I don't want to feel disturbed because seeing another in need.
12. I give because I feel the person's in need perspective.*
13. I give because I feel some sort of empathy for the person in need, like sympathy, compassion, warmness, softhearted, tenderness, and the like.*
14. I give because I feel motivated to gain rewards.
15. I give because I feel motivated to avoid some sort of punishment.
16. I give because I feel a need for enhanced self-esteem.
17. I give because I want to feel relief from feeling bad.
18. I give because I want to continue to feel good.
19. I give because feel motivated to have the distress reduced.
20. I give because I feel empathy for the person in need and I want to have the need reduced.*
21. I give not insisting on knowing that the charity euros are well spent.
22. I give because I want to avoid possible punishments by trying to help.
23. I don't give someone else can do it before I have the chance and so I am free from any treat of social censure, guilt, or same.

24. I don't give if I can escape from the need situation and I successfully escape self-inflicted punishment such as guilt and shame.

25. I give even if the costs, like physical harm or risk, discomfort, exertion, mental strain, time, and monetary expense, are high.*

26. I don't give just if someone else help is more effective than mine.*

*the counting of these 5 questions is inverse: they represent the altruistic Path.

4.4.2   Prosocial behavior

As this research proposes to compare religious and secular donors, in an attempt to understand to what extent they are different or similar, the model proposes further measures in order to distinguish the dispositions and motivation of a donor, apart from the measure of religiosity and their religious affiliation. In order to establish a common construct shared by these donors, and directly related to the theme of donations, another construct was needed. This construct was identified as the "prosocial behavior", and the prosocial behavior inventory (PBI) was found to be the only measure that has been developed for this purpose, according to an exhaustive view of the relevant literature.

The PBI was developed by De Concillis (1993), based on the act-frequency approach. It originally was used to measure the individual difference correlates of prosocial behavior in 231 college undergraduates, and provided a basis for predicting future trends in behavior. Prosocial behavior was defined as any voluntary, intentional behavior of college students that suggested an interest in benefiting others, regardless of motivation. In De Concillis study, an item-analysis supported the use of a final scale of 39 items, and after a Principal Components Analysis of the PBI, three factors were extracted: Volunteerism, original Compassion, and Fiscal Responsibility. The total PBI refers to the total overall score. Also De Concillis (1993) argues that the sum of the frequencies of such behaviors a person engages in over a specified period of time provides not only summary interpretations of past conduct but also a basis for predicting future trends in behavior.

In this study, students were told to identify, on a Likert scale ranging from 0 = never to 4 = very often, how often they performed each of several behaviors in the past year. As for the results, the values for Alpha of Cronbach were: (0.92) Total Prosocial, (0.86) Compassion,

(0.89) Volunteerism and (0.60) Fiscal Responsibility. Furthermore, the author developed a correlation design between prosocial behavior and other constructs, using the PBI as criterion variable. De Concillis (1993) also states that for his study, an appropriate prosocial behavior measure could not be found and so the Prosocial Behavior Inventory (PBI) was developed by the author[39].

For the questionnaire, this construct consisted of two dimensions: volunteerism with 19 questions and compassion with eight questions. These 27 questions were measured through a five-point scale, ranging from "Never", "Rarely", "Occasionally", "Often" to "Very often". The reason for having cut off the former scale (and the factor Fiscal Responsibility was withdraw) as developed by De Concillis (1993) is further explained in 4.7 - The analysis of the questionnaire. And so the questions are:

1. I volunteered at a hospital or nursing home to visit the sick or elderly.
2. I volunteered to donate blood.
3. I stopped what I was doing when a friend asked for help, e.g., a relationship problem.
4. I ministered at my church or temple (e.g., teach, sing, or other service).
5. I helped people in my neighborhood who were ill, disabled, or poor by shopping, running errands, or doing chores, without pay.
6. I have volunteered to help the needy by donating my time and/or money.
7. I have assisted handicapped and disabled people when it seemed appropriate.
8. I assisted a stranger who needed help in an emergency.
9. I donated my time, energy, and/or talent to one or more service clubs or campus (e.g., Blood Council, Amnesty International, Knights of Columbus).
10. I volunteered to be a designated driver when others had too much to drink.
11. I helped others by being a peer counsellor, a resident assistant, or an orientation/admissions assistant.
12. I bought food or drink for a person who didn't have the money without the expectation of being repaid.
13. I have done small favors for others.
14. I attempted to give moral support to people when they were in some kind of trouble.
15. I included shy or isolated people in conversations and in group gatherings.
16. I listened to people when they were depressed or frustrated about something.

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[39] See Annex 6. Prosocial Behavior Inventory by De Concillis, contains the original scale of PBI developed by De Concillis (1993)

17. I volunteered to give or raise money for the needs of others like the poor and the unwanted.

18. I took time to help children and adults learn how to read or write.

19. I worked for a social service organization (e.g., the United Way).

20. I have taken the time to serve the hungry food at a soup kitchen or similar place.

21. I have helped friends and acquaintances move into their resident halls or apartments.

22. I continued to help others even if I did not get recognized for it.

23. I volunteered my time working for a political or social cause such as the protection of the environment.

24. I stopped what I was doing to help others in an emergency.

25. I participated in lectures, meetings and projects to bring awareness about current political/social issues.

26. I volunteered time to work at a community service centre.

27. I have helped little children in community programs like the Big Brother/Sister program.

4.4.3   Religiosity

As previously stated, there is a great deal of research interest surrounding the psychology of religion, and religiosity has been acclaimed as one of the more crucial topics, since dimensions of religiosity have proven to be one of the most useful and applicable measures in non-religious population (Glock and Stark, 1965, 1966).

For the present, the questions used follow the operationalization made by Reistma (2007), having these four dimensions: (a) practice refers to public practice – church membership and attendance – and private practice – e.g., prayer; (b) belief concerns belief in God and afterlife, for example; (c) experience places religious emotions and revelations; and (d) consequences refer to the importance of religion in people's daily lives (Reistma, 2007); thoroughly factor-analyzed and compared for church members and non church members.

The "practice" dimension was measured by two questions; the first item is scored on a five-point scale: "Hardly ever/never", "Rarely", "Occasionally", "Often." to "Almost every day"; and the second item with five response categories: "Hardly ever/never", "Rarely",

"Occasionally", "Often." to "Every day"). The "belief" dimension was measured by a scale of 10 statements with five categories ranging from "Not convinced at all" to "Entirely convinced." The "experience" dimension was measured with two statements, with five answer categories ranging from "Do not agree at all" to "Agree entirely." The dimension of "consequences" was measured differently: with five statements similar to the ones for those who considered themselves to be church members, and five other from a similar scale about world view for non-members; all items had a five-point response scale ranging from "Do not agree at all" to "Agree entirely".

The questions are:

1. How often do you attend services of a church or religious community?

2. Do you ever pray?

3. There is a God who concerns Himself with every individual personally.

4. There is a God who wants to be our God.

5. For me, life only has meaning because of the existence of a God.

6. Life has meaning because there will be something after death.

7. Death only has meaning if you believe in God.

8. Death is the passage to another life.

9. Belief in God can bear a lot of pain.

10. For me, sorrow and suffering have meaning only if you believe in God.

11. Everything good that exists in the world originates from God.

12. God ensures that, in the end, good will conquer evil.

13. I experience God's hand in the beauty of nature.

14. I experience God's goodness in the peace of nature.

15. My Christian faith has great influence on my daily life.

16. When I have to make important decisions, my Christian faith plays a major part in it.

17. My Christian faith has great influence on my political attitudes.

18. My life would be quite different had I not my Christian faith.

19. Christian faith is something that interests me a great deal.

20. My world view has great influence on my daily life.

21. When I have to make important decisions, my world view plays a major part in it.

22. My world view has great influence on my political attitudes.

23. My life would be quite different had I not my world view.

24. World view is something that interests me a great deal.

4.4.4   Social desirability

The concept of a social desirability bias, as identified by Edwards in 1957, takes into account the tendency of subjects to respond to test items in such a way as to present themselves in socially acceptable terms in order to gain the approval of others (King and Bruner, 2000; Zerbe and Paulhus, 1987).

A subject's tendency can both be evoked by different motives such as the nature of the experimental or testing setting, and the subject's personal motives as well as his concerns about the consequences of his behavior. Consequently, this tendency changes the mean levels of the response and, moreover, can mask the true relationships between two or more variables. In other words, social desirability can produce spurious relationships, or can suppress a variable that hides the true relationship between variables, and also can be a moderator variable that influences the nature of the relationships between the variables (Ganster *et al.*, 1983; Podsakoff *et al.*, 2003).

The origin of this social desirability bias, as a construct that identifies those influenced by non-test-relevant response determinants, in other words, as a measure contamination (Fisher, 1993), has long been recognized by academia (King and Bruner, 2000). This problem began to be identified in psychology as "fake good" or "fake bad" responses to personality test items, or recognized as the "lying factor," and this issue is also present in the marketing discipline.

Nosiness, as King and Bruner (2000) note, in the last two decades of the twenty century, the use of multi-item scales in marketing research has increased dramatically but few address the issue of scale validity. And, in their regard, the potential threat of contamination due to the social desirability response bias should be of particular concern. Even thought, it's not consensual among researchers that social desirability bias is actually a threat to the interpretation of research results in the marketing discipline. But, King and Bruner (2000) believe this control should almost always be used in cases where social desirability bias might exist, and those cases not examined for this bias would be an exception rather than the rule. This factor was appointed as a behavioral response of the subject that would distort the construct that the research wanted to identify (King and Bruner, 2000) and, as a result, scales

were constructed in order to detect and/or suppress these faking tendencies. Moreover, probably the most highly used measure in psychology and the social sciences, has been the original Marlowe-Crowne Social Desirability Scale (MCSDS), a 33-item, true-false summated rating scale (Crowne and Marlowe, 1960, 1964) and then followed by its short forms (King and Bruner, 2000).

As expected, research in the arena of religiosity has also used this construct. What may be surprising, Donahue (1985) states that the final results concerning the social desirability trait in religiosity studies vary. For instance, Batson *et al.* (1978) found there was a social desirability effect in intrinsic religiosity when measuring the prejudice, i.e. the negative correlation between intrinsic religion and prejudice diminished because of social desirability. On the other hand, Hunsberger and Ennis (1982) and Donahue (1985) developed three studies, with various religion questions, including the social desirability scale of Crowne and Marlowe (1960); in their judgment, the social desirability scale was not considered a significant influence on religiousness measures. As pointed out by King and Bruner (2000), an important strategy for controlling for the social desirability bias is subject anonymity, which the present research follows carefully through the process of data collection. For the present study, it was proposed to use the Crowne and Marlowe (1964), scale but with the latter improvements.

The original Marlowe-Crowne social desirability scale (Crowne and Marlowe, 1960) had 33 items making it somewhat awkward to use in the present questionnaire. Shorter versions of the original scale have been developed (Reynolds, 1982; Strahan and Gerbasi, 1972). Eight shorter forms of the Marlowe-Crowne social desirability scale have been analyzed by Fischer and Fick (1993). The chosen scale was the Form X1 developed by Strahan and Gerbasi (1972), which contained 10 items. Fischer and Fick (1993) further reduced it to seven items and showing an acceptable level of coefficient Alpha of Cronbach value 0.792. This Form X1 is thus used in the questionnaire. Respondents indicate their level of agreement/disagreement level on a Likert scale of 1 to 5, i.e. "Strongly disagree", "Disagree", "Nor agree, nor disagree", "Agree" till "Strongly agree".

The seven items that were used, or X1 items (Fischer and Fick, 1993), are:
1. I like to gossip at times.
2. There have been occasions when I took advantage of someone.

3. I am always willing to admit it when I make a mistake.

4. I sometimes try to get even rather than forgive and forget.

5. At times I have really insisted on having things my own way.

6. I have never been irked when people expressed ideas very different from my own.

7. I have never deliberately said something that hurt someone's feelings.

Also, there was the need to reverse some items, as there are four items written as negative statements. I.e. some of the items are written as positive statements, whereas, some others are written as negative statements. And so, these negatively worded items (items 1, 2, 4 and 5) need to evaluated in reverse scale[40].

Moreover, it is important to note that social desirability is a two factor mode comprising - Attribution and Denial factors. The original Marlow-Crowne scale (Crowne and Marlowe, 1960) viewed social desirability as a single factor construct. The subsequent research challenged this conception and viewed social desirability as a two-factor model comprising "denial" and "attribution" components (Millham, 1974; Ramanaiah and Martin, 1980; Ramanaiah *et al.*, 1977). Of the seven items culled by Fischer and Fick (1993), from the original Marlowe-Crowne social desirability scale (Crowne and Marlowe, 1960), three items (items number 3, 6, and 7) were loaded onto the attribution factor, and the remaining four items (items number 1, 2, 4, and 5) from the original Marlowe-Crowne scale) were loaded onto the denial factor as indicated by Loo and Thorpe (2000). The two-factor model of the scale produced an acceptable fit to the data, supporting the arguments of Millham (1974), Ramanaiah and Martin (1980), and Ramanaiah *et al.* (1977). This study, thus, retains the two-factor model of social desirability and uses it in the further analyses. These two factors are split in two parts, and the denial factors were the ones that needed to be reversed.

In short, social desirability was measured by the latter improvements of the Crowne and Marlowe (1964) social desirability scale Fischer and Fick (1993), using seven items and with respondents indicating their level of agreement/disagreement level on a scale of 1 to 5, i.e. with the items ranging from "Strongly disagree" to "Strongly agree".

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[40] 5 = 1, 4 = 2, 3 = 3, 2 = 4, 1 = 5.

4.4.5   Donations practices

Apart from the general donor motivation research, this study also examines donations practices itself. For the present study donations practices (the dependent measure) were divided into three categories: (1) The frequency of donations; (2) The type of organization; (3) The level of donations.

Concerning the frequency of donations, and considering the distinction between donors and non donors like Sargeant and Woodliffe (2007), an effective donor was considered the one that has effectively made a donation to a charity during the last twelve months. This definition originated from organizational data bases, and what is considered a rule of thumb among practitioners in these organizations. Besides Bekkers and Schuyt (2008) use this time frame in their research, asking the respondents if they had given anything in the past calendar year. Lee and Chang (2007) also use twelve months as a time frame to consider if an individual had donated money. Nevertheless, it is important to admit that this classification of a donor presents some difficulties for the present study. Since this enquiry depends on the charities' data bases, it may occur that the so-called lapsed or prospective donors may also be included in the final sample. The organizations were kindly asked to send the questionnaire to their donors and it is likely that it was sent to individuals on general data bases, which can include active donors, i.e. that gave to the respective charity during the last year, or to other donors that have not given for more than one year, or even to those the organization considers prospect donors.

Regarding the type of organization, the distinction between religious organizations and secular organizations has been already deployed in the literature review. The importance of looking separately at giving to a religious organization or giving to a secular organization has been highlighted as a question to be investigated. As previously mentioned, Bekkers and Schuyt (2008) used this distinction while researching giving and volunteering, implying the terms "religious contributions" (the donations towards churches and other religious causes), and "non-religious contributions (the donations to other types of causes, with the exception of churches and other religious causes).

The level of donations was divided into high and low donation, an important distinction as noted by Sargeant and Woodliffe (2007). To uncover what could be a high or a low donation,

different information available from organizational bodies was considered. The report"UK Giving 2009 - An overview of charitable giving in the UK, 2008/09", from "The National Council for Voluntary Organizations" (NVCO), showed 31 pounds monthly as the mean amount per donor, from all population of donors considered in the donations to charities across the United Kingdom between April 2008 and March 2009. Also Bekkers and Schuyt (2008) reported 73 euros per year as the mean of donations to church or religious organizations by Catholics in the Netherlands, this data taken from a Panel Survey of a sample of 1,707 respondents in May 2002. In view of these foreign studies and the researcher's practical knowledge of the Portuguese situation, it was decided to ask each respondent the amounts given (Just coins/5 – 20 euros/21 – 50 euros; 51-200 euros or Plus than 200 euros).

Notwithstanding the economic differences between these countries, the Portuguese sums given had to be reconsidered, because the economic conditions are quite different and the implications are far reaching. From a basic knowledge of Portuguese practice and from the charity staff opinions, one cannot simply conclude that the respondent that answers he gives between 21 and 50 Euros does this on account of his low income and, in fact, he would like to give more. The respondent that usually supports a charity with high donations, even one of a very low socioeconomic status, considers 50 Euros as a minimum for annual support of their "main charity". And so, the level of donations was dichotomized in High Donation (51-200 euros or Plus) and Low Donation (50 euros or less).

Referring to the questionnaire for the mass survey, donations practices were measured as a composite of five items. Four items were scored dichotomously (1 = "Yes" and 2 = "No"). And, for the fifth respondents were asked the amount of donation using five response categories.

The questions for donations practices are the following:

1. I am a regular donor to a Religious organization (at least I give one annual contribution).
2. I am a regular donor to a Secular (Non religious) organization (at least I give one annual contribution).
3. I normally answer to appeals from Religious organizations.
4. I normally answer to appeals from Secular organizations.
5. Considering the organization to where I donated the most, the total amount (for the entirely year) was:

    a. Just coins

    b. 5– 20 euros

    c. 20 – 50 euros

    d. 50-200 euros

    e. Plus than 200 euros

Furthermore, the two questions addressing also the frequency of donations section - answering to appeals towards a religious organization or a secular organization - not explored in the main model, but are analyzed later on.

To sum up, the construct donations practices consisted in three variables, as shown in Table 3-6.

Table 3-6. The 3 variables of Donations practices

Variable	Categorie	Questions				
		I am a regular donor to a Religious organization (at least I give one annual contribution).		I am a regular donor to a Secular (Non religious) organization (at least I give one annual contribution).		
Regular donor	No	No		No		
	Yes	Yes		No		
	Yes	No		Yes		
	Yes	Yes		Yes		
Type of organization	Religious organization	Yes		No		
	Secular organization	No		Yes		
	Both organizations	Yes		Yes		
		Just coins	5-20 Euros	21-50 Euros	51-200 Euros	Plus than 200
Level of donation	Low value donation	Yes	Yes	No	No	No
	High value donation	No	No	Yes	Yes	Yes

4.4.6 Demographics

The demographic trait was defined in two aspects: (1) Gender; and (2) Age.

Gender has been recognized as an important variable that may influence donations (Lee and Chang, 2007) and was used as a moderator variable (Winterich *et al.*, 2009). Moreover, as Mesch *et al.* (2006) confirm studies, carried out thus far, do not always agree on the gender differences as significant for donations. Conventional wisdom argues that women tend to give more, but this idea is also dependent on the type of request, the type of method for donation, or the total amount of the donation.

Age is also applied in the literature as a variable influencing the amount of donation. But again, there is not a consensus concerning age as a factor in donations (Hrung, 2004) even if in general, studies show that older people are the biggest donors. For the demographic trait, gender was scored dichotomously with two categories ("Male" and "Female"), and age was asked through an open question and was not a compulsory answer.

The questions are:
1. My gender is male.
2. My gender is female.
3. My age is _____ (number)

4.4.7 Religious affiliation

To measure religious affiliation, three categories were used: Religious; Non church goer; and Secular. So, religious affiliation allowed the subject to specify whether he considered himself to be a religious person or not.

The possible choices mentioned above were deemed to sufficiently cover the area for the purposes of this research. Religious affiliation was based on whether the subject considered himself to be a religious person or not, and if the person considers himself a person that goes to church. That is: There is a basic distinction of the ones who considered themselves as being religious from the ones who considered themselves as being secular. The research also

distinguishes the ones that express themselves as being religious churchgoers from the ones that consider themselves religious but do not or rarely go to the church (i.e. the non church goer). These three categories come out of the literature review, from the exploratory study and from the present research experience in this area.

Bekkers and Schuyt (2008) used the questions about the specific denomination of the respondent. This is not the present case due to the near religious monopoly of the Catholic Church in Portugal. In Portugal the vast majority of the population that feel they belong to a church, report solely one denomination: the Catholic Church. In the study made about "religious practices and attitudes of the Portuguese", Cabral *et al.* (2000) report that 89.6% state that "presently, their religion is the Catholic one". Moreover, 85.5% of the sample says "they always believed in God", and 96.5% says that "they were educated in the Catholic religion." As such, the members of other Christian affiliations and non-Christian affiliation are a small minority. Therefore, the interesting division to be analyzed is between the religious, considered here as a homogeneous group, and the secular people.

In summation, religious affiliation was measured by three categories mentioned earlier: religious, non churchgoer and secular ("Yes" and "No"), allowing respondent a possibility of only one "Yes" answer.

The questions are:

1. I consider myself a religious person.
2. I consider myself a religious but non church goers person.
3. I consider myself a secular/non-religious person.

4.4.8   The analysis of the questionnaire

The analysis of the data should be undertaken using the most appropriate methods considering the type of study, the data collected and the general aims of the research. Likewise, the objectives of the study required both measures and understanding of motivation and prosocial behavior among donors with different religious patterns. The data collected by the questionnaire was analyzed using a data analysis program: the software SPSS 17.0.

As this stage of the research was a quantitative, self administered questionnaire survey, it was necessary for the researcher to ensure that the questionnaire could meet the objectives already identified. Respondents were asked to respond to altruistic and egoistic and prosocial behavior statements regarding their donations practices. Moreover, they were asked to identify their religious affiliation and their religiosity. The researcher aimed to ensure that the questionnaire could meet these objectives.

An essential part of this process was undertaking the pre-test. Pre-tests attempt to draw attention to any problems that the respondents may have in completion, which may affect response rates and the answers obtained. In this situation, the procedure begun with a translation back–translation procedure from English to Portuguese, due to the language difference between the research being develop and its proposed questionnaire. A translation back–translation was used for all the items of these measures to ensure translation accuracy. The questionnaire was then pretested for clarity in two phases. Only small modifications were implemented based on this test.

However, an important analysis was made before back-to-back translation and the "formal" pre-test phase. The most recent version of the questionnaire was re-written in both English and Portuguese, and was send to seven business students. They were asked to answer the entire questionnaire, give their opinion about the overall clarity, their understanding of the questions, and the time they needed for answering. The consensus for completion was 20 minutes. Nevertheless, all the subjects thought the questionnaire was too long and that some questions seemed to be duplicated even if the words were different, and that the main idea of some questions were difficult to understand. Also, they all stated that the best option for answering the questionnaire was via email.

A final issue addressed was the questions about prosocial behavior[41]. In their opinion a set of these questions like these could not be naturally applied to the Portuguese reality. This was taken into account for modifying the questionnaire. So, 11 questions were considered ill-suited to the Portuguese social reality and were deleted from the questionnaire[42]. Four of these questions are part of the so-called Fiscal Responsibility area, a section with a total of five

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[41] These questions can be seen in Annex 6.
[42] Questions number 1, 3, 6, 9, 10, 12, 26, 27, 28, 32, and 39.

questions[43]. One of the questions (number 18) about Fiscal Responsibility was considered to be adequate for the Portuguese society and as being part of the Compassion factor, being this adequacy further tested and was verified in the principal component analysis.

4.4.8.1   Back-to-back translation

For the first step of the pilot testing it is important to have all scales translated into Portuguese using a back-to-back scale translation procedure (Halabi, 2006). This translation procedure is comprised of the following steps: having two persons with a good knowledge of both the languages (English and Portuguese) to translate the original questionnaire into Portuguese. Then, two other persons not involved with the English to Portuguese translation, translate the text back into English (see Annex 7).

This was followed by a comparison of the back-translated English version of the questionnaire with the original English version to identify any discrepancies between the two. Then, a feedback session between all the people involved in translation and the researcher to discuss discrepancies and details. For example why a particular word was changed, and how the translators interpreted/understood the scale items, and any other problems. These consultations throw necessary light on some important issues for understanding of the scale. It is predictive of how people/respondents might interpret the questionnaire and the scales.

The final step was pilot testing of the questionnaire. Afterwards, the respondents were interviewed to gain an understanding of any problems they faced in filling out the questionnaire. It is vital to verify if they understood all the items in the same way or if the same items assumed different meaning for different people. All this activity is in view of the possibility that some changes/adaptation in the questionnaire may be necessary before it is ready for data collection. About 20 pilot tests seem reasonable.

As Behling and Kenneth (2000) say, more researches need to use their survey instrument in two countries or more. Subsequently, a technique is needed that can put in the field a questionnaire that was originally written in another language. Taking into account the different options, the translation/back-translation technique has demonstrated superior

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[43] Questions number 1, 3, 6, 18, and 26.

efficacy. It has revealed a good measure of reliability, validity, and effectiveness. An instrument for this purpose must possess good levels of semantic and conceptual equivalence, and must minimize problems created by lack of normative equivalence.

In summary, it consists of an interactive process with four steps:

- A bilingual individual translates the source language instrument into the target language.

- A second bilingual individual with no knowledge of the wording of the original source language document translates this target language draft back into the source language.

- The original and back-translated source language versions are compared.

- If substantial differences exist between the two source language documents, another language draft is prepared containing modifications designed to eliminate discrepancies (Behling and Law, 2000).

Even thought, this technique is not perfect but it has become the most popular one (Behling and Law, 2000). For this study, a Portuguese version of the scales was developed, which also validated by a translation-back translation procedure. Table 3-7 summarizes the necessary procedures to develop the back-to-back translation[44].

Table 3-7. Primary steps in translating using translation/back-translation

Steps	Expert panel	Purpose
1	Initial translator for Portuguese language	To independently translate into Portuguese language
2	Portuguese (Professor of English) translate from Portuguese to English	To check for accuracy of initial translation and assure applicability to Portuguese-speaking donors
3	Portuguese (Professor of English) and Current investigator revision of some items that were of special concern	Discuss concerns, clarify items and provide suggestions
4	Current researcher	Finalize the version and get it ready

For this study, the back-to-back translation was considered, in the final revision, satisfactory. The independent translations and back translations showed a high degree of consistency and agreement, both in terms of vocabulary and meaning.

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[44] The results from these four steps are deployed in Annex 7. Results from the back-to-back translation.

The differences that were found were mainly because of two reasons.

- The first set of differences are due to the difference between American English (the language of the original scales) and British English (the language used by the Portuguese Professor of English); examples are: "great" and "a lot of", "great deal" and very much", or "major part in it" and "a very important role."

- The second reason is because the Portuguese (Professor of English) translator tried to use a more colloquial approach in the questionnaire, i.e. making it easier for a wider range of people to understand the meaning of the questions. Examples here are "friendships" instead of "esteem" and "criticism" instead of "censure" (even if in this case the option was to keep both terms.

4.4.8.2   Pre-testing of the questionnaire

After the completion of the back-to-back scale translation, the questionnaire was tested in two stages.

An essential part of this pre-test validation process is to provide the researcher with some assurance that: clear wording is used; the questions are not ambiguous; questions should be neutral, that is should not be considered leading in the direction of particular answers which may bias the responses; and the questions should not include any jargon or technical terms that are not familiar to a broader public. Generally, a pre-test with five to ten representative respondents is sufficient to highlight problems with a questionnaire (Burns and Bush, 1998), helping detecting the problems that the respondents might face filling out the questionnaire.

For the first stage, the pre-test was sent out to ten academic colleagues by internet.
After receiving the comments, some additional minor corrections were made to the previous questionnaire, the most relevant being the following:

- In the section about motivation, one of the Portuguese terms was dropped, i.e. "chateado", for being considered not adequate for a questionnaire, regard as a vulgar or slang word in the Portuguese language.

- In the "consequences dimension" of the "religiosity scale", a note was add at the beginning of the question, mentioning that the respondents who considered themselves to be non-members, should drop these five questions, the ones that refer to the role of Christian faith in people's daily lives, and should go instead to

the next five questions, these last ones referring to consequences of worldview instead of religion.

- It was concluded that the introductory question describing the scale should be more alike in each case where it appeared. So, when possible, the writing should be: "Please answer the following question choosing one of the five possibilities you think best approximates your behavior:" This followed by the description of the items.

The second stage of the pre-test evaluation was then processed after receiving the comments and making the corrections. A final questionnaire in Portuguese was send to expert judges, and also possible donors, involving three Portuguese marketing professors and seven different not-for-profit organizations who completed the questionnaire and further illuminated potential problems. The seven not-for-profit organizations were chosen by convenience, and it was expected that some of the people participating would be fundraising managers, or at least, work with this concern in mind although seldom participating in activities related to fundraising in their organization. Also, the organizations chosen were of three different types in order to obtain a broader view. They were contacted, in some cases, by their general email while through their personal staff email (the latter are further illustrated).

As already stated, these organizations are of three types.

The first one is constituted by Private Institutions of Social Solidarity, in Portuguese, known as - *Instituições Particulares de Solidariedade Social, IPSS*, there were:

- CASPAE - Centro de Apoio Social de Pais e Amigos da Escola nº 10, in Coimbra (The Parents and friend's center for social support of puplic scholl number 10);
- Centro de Alojamento Temporário Farol, Caritas in Coimbra (The Caritas shelter center Farol);
- Equipa de Intervenção Social Ergue-te, in Coimbra. (The "rise up" social ministry team).

The second group consisted of Nongovernmental Organizations for Development (NGOD) - *Organização Não Governamental para o Desenvolvimento (ONGD)*:

- Leigos para o Desenvolvimento (Lay people for development), being the headquarter in Lisbon (directed to 4 persons);

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- Fundação Gonçalo da Silveira, ONGD Jesuíta, being the headquarter in Lisbon (mail directed to 1 person: the executive director);

- Associação Rosto Solidário ONGD, being the headquarter in Santa Maria da Feira (mail directed to 1 person: the executive director).

The third one is constituted by Foundations – *Fundações:*

- Fundação Ajuda À Igreja que Sofre (Aid to the church in need), International Fondation, contacted the Portuguese branch in Lisboa (directed to 6 persons).

The layout of the questionnaire was thought to be a little problematic but after discussion it was decided not to change the order or the content of the questions. The order of the questions is deemed to be the most appropriate to reduce the possible bias to the religious constructs enquired into. Moreover, the questions that can confuse the respondents for being too similar were accepted as control questions while remaining faithful to the respective authors. Nevertheless, the questionnaire had to be briefly re-written to take into account the pilot respondents' comments. This was the way to check that the questionnaire was appropriate for its intended respondents. Overall, participants did not report any problem in understanding interfering with filling out the questionnaire.

On the other hand, concerning the possible answers for the last question about "Religious affiliation", it was thought that it would be clearer if the respondent could choose just one of the three cases. It was also suggested by two marketing experts that this was a nicer way of asking the question and that it should not be phrased in a Likert type agreement v/s disagreement response style. So, it was decided to change the wording and type of question "VII - Please answer the following questions with a yes or no":
"Please answer the following question choosing one of the three possibilities:

  I consider myself a religious person.
  I consider myself a religious but non church goer person.
  I consider myself a secular/non-religious person."

Based on the comments of the marketing professors, also some changes were introduced. Concerning the first set of questions, about motivation, it was agreed that this be directed toward behavioral attitude questions and the most appropriate, in this case, would be to a scale of agreement. Therefore the scale was changed from "Never", "Once", More than once",

"Often", or "Very often" into "Strongly disagree", "Disagree", "Not agree, Not disagree", "Agree" or "Strongly agree". In Portuguese, this translates as: "Discordo totalmente", "Discordo", "Não concordo, nem discordo" "Concordo", ou "Concordo totalmente."

A further problem identified was the non-existence of an item of "I don't have an opinion about this." Apart from the motivation, the other scales, i.e. levels of prosocial behavior, and level of religiosity, don't appear to need this sixth option of response but, it was considered wiser to respect the items from the original scales. Moreover, this item can introduce another problem as the respondents may become non-responsive to the questions and choose mostly this option. It was argued that this question about motivation should be proceeding by another question like "do you normally make donations to organizations?" Again, it was thought to be more efficacious and accurate by the researcher.

Another expert argued the item "just coins" should be changed into "less than 5 Euros", as the former expression could be a biased wording; other people didn't agree and this change didn't occurred. One of the comments that were taken into account identified the tendency people have to give to a specific program or organizations their priest recommended. And it was also remarked that this practice was more common in the smaller towns of the country. This issue on the influence of priestly recommendation is not specifically examined in this present study, but the topic is addressed by Sargeant and Woodliffe (2007) as "communities of participation", a sub type of "the external influences," part of their conceptual model of giving behavior.

Some final adjustments were made before the final version of the questionnaire45 was sent. There were certain alterations made to the questionnaire because of the suggestions from the two stages of pre-testing and the limitations of the software "Zoomerang," a tool for online surveys.

4.5   Implementation of the survey

The large scale survey was online between the 3rd of February and the 9th of April of 2010. This self-administered questionnaire was delivered to respondents via five types of charities. The format of the study was a confidential online self-reported questionnaire; and participants were allowed to stop at any time, save their responses, and continue later. All individuals

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[45] The final version is presented in Appendix x: questionnaire (the appendix exhibits two versions: the English version, and the Portuguese version that was used in the mass survey.

were informed about the aims and the conditions of the study prior to beginning the study. Also, debriefing information appeared at the end of the study that included information about contacting the researcher and access to her home page. Furthermore, due to the number of responses needed, and as previously mentioned, a framework was developed and included in the message send, both in the electronic cover letter and in the questionnaire.

The subjects were informed that a legitimate and prestigious organization was behind the study, the university where the PhD was being developed. The names of the people from all the different organizations that had helped in the organizational contacts development were used as a further claim to legitimacy and also in hope that the survey participants would be familiar with some of these individuals. Also there was a note thanking the respondents for their time and effort and to gently remind non respondents to participate. The researcher's contact and a web page containing the Curriculum Vitae and other information were also provided. Finally, a copy of the results of the survey was offering to anyone who asked for it.

Moreover, three different communication events with the charities were registered (so-called "different-waves"): the first wave consisted of the presentation letter and the detailed explanation of the purpose of the mail; a total of 143 mails returned and so 1.697 charities were reached. The second wave, on the 11th of February, consisted mainly of a reminder; 2 mails returned and being 1.695 charities reached. The third wave was launched on the 1st of March, with a thank you letter to all the organizations and an additional appeal to reinforce participation. In this wave, there was an additional strengthening of ties with personal emails to seven known charities in Lisbon, eight in Coimbra, one in Figueira de Castelo Rodrigo, and also 18 personal emails to charities, that had answered in the first wave, asking them to resend this questionnaire to five more people. In this third wave there were no retuned mails and so 1.695 charities were reached.

4.6   Methods for quantitative data analysis

After the data has been collected through the survey, it must be analyzed. The methods employed for the quantitative data analysis are developed through four main stages.

The first stage presents the description of the results obtained via the survey; that is the main statistics are examined (Hildebrand and Ott, 1987). This stage is crucial for all the subsequent

work: one of the main reasons to describe the statics is that they allow the researcher to estimate explore the data collected. Before describing the data, there are procedures to take into account. The common first control over the data inspection is not pertinent within this study, i.e. the errors in inserting data. This is because of the fact that the data is imported directly from the software used for the online survey (Zoomerang.com). The second control concerns the inspection over missing data. For the quantitative variables statistics such as Count, Mean, and Standard deviation, are pointed out. For the qualitative variables counts and percentages are shown. Moreover, the key characteristics of the data are explored by univariate and bivariate analysis (Maroco, 2007a).

In a second stage the psychometric properties of the scales are developed (Churchill, 1979; Nunnally, 1978). Reliability analysis is applied both for the items and for the scales: this procedure analyses both the correlations between the individual items and the overall score from the scales. The principal component analysis for analyzing convergent validity is developed. This process also identifies relationships between the variables.

The third stage on quantitative results first identifies bivariate relationships between the variables. This stage progresses with the multivariate analysis containing a series of logistic regressions (Baron and Kenny, 1986; Hosmer, 1989; Sharma *et al.*, 1981). Logistic regression is used to test the moderator effects of religiosity on the egoism, altruism, voluntarism, compassion, and religious affiliation and donations practices relationship. Finally, the hypotheses developed from the conceptual model are tested in accordance with the results of the logistic regression, and also using the bivariate analysis.

In the fourth stage, there is also the inclusion of a tree-based data mining approach (Breiman *et al.*, 1984), also as a means to address the prediction of the relationships of donations practices, and so providing another way to test the hypothesis. Moreover, this method of analysis provides more accurate and useful insights to practitioners about the donors and their donations practices, allowing these practitioners to concentrate on the potential donors most likely to actually give. The algorithm CART (classification and regression tree) is used to construct the tree: CART is a non-parametric method and as such, it does not conform to the normality test used in the logistic regression. But, on the contrary, it uses all the relevant variables providing more insights to the main goal of this study. CART allows both the confirmation of the hypotheses that were analyzed with the logistic regression, and also gives results in an easier form to be used by

practitioners. The last objective of the CART allows one to discover who is making donations or not, the probability of subjects being regular donors, the probability of who may make a high donation and to what type of organization. CART takes into account the moderation effects of religiosity and also identifies the most important attributes of the donors while giving i.e. to explain the dependent variables. Likewise, fundraisers can focus on groups of donors that are relevant and significant to their organizations.

The techniques used for the analysis are further explained in their respective sections in order to make the thesis structure progressive and more straightforward.

4.7   Evaluating the quantitative data and models

To evaluate the adequacy of the quantitative data, the factor structure and psychometric properties of the scales were examined. It should be noted that almost all the constructs being used were previously validated scales by their authors, being the Batson hypothesis (Batson, 1991) the exception, as this hypothesis was tested via experiments and didn't use scales.

The questions of reliability and validity are essential for assessing the quality in marketing studies (Churchill, 1979). The first step consisted of analyzing the reliability of individual items. The internal consistency, or scale reliability, was assessed by Cronbach's Alpha (Hair *et al.*, 2010). To analyze the convergent validity Principal Component Analysis (PCA) was computed with principal axis factoring (Conway and Huffcut, 2003). To analyze discriminate validity a factor correlation matrix between all the constructs was computed[46].

To measure the performance of the CART model, three metrics are used: the percentage of misclassified cases, the Receiver Operating Characteristics (ROC) and Lift (Coppock, 2002; Fawcett, 2004). These measures will be explained in their respective sections where they are operationalized.

The present section seeks to explain the concept and metrics for reliability and validity, the two main concepts in data evaluation (Churchill, 1979; Friedman and Churchill, 1987;

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[46] To measure the quality of the logistic regression model the pseudo coefficient of Nagelkerte, that varies between 0 (a bad measure) and 1 (a very good measure) was used. Moreover, for testing if the model provides a good fit overall the 2 log-likelihood was presented (Maroco, 2007a).

Kamakura and Wedel, 2000; Nunnally, 1978). Indeed, there are, different measures for validity, like construct validity, content validity, convergent validity, and nomological validity, and also convergent and discriminant validity, these last two measures are being applied in this study (Coelho *et al.*, 2011).

4.7.1 Reliability

The concept of reliability is linked to the quality of measurement (Trochim, 2006), essentially the concepts of "consistency" or "repeatability" of the measurements. To assess the degree of internal consistency, one of the available measures is the Coefficient Alpha of Cronbach (Hair *et al.*, 2010). Churchill (1979) states that the Alpha of Cronbach Coefficient should be the first measure applied to assess the quality of an instrument and is indeed the recommended measure to discover if the sample of items performs poorly or not in capturing the construct being evaluated. The reliability analysis is used to test the internal consistency of the measures used in the questionnaire, providing thus reliable scales.

Alpha of Cronbach was used and it varied from 0 to 1. For the Alpha of Cronbach coefficient analysis it was suggested that the reliability should not be below 0.8 for used scales, and a large Alpha of Cronbach score indicates that the test correlates well with the scores (Churchill, 1998; Iacobucci and Duhachek, 2003). But the rule of thumb is that a set of items should have at least a Cronbach's Alpha of 0.7 to judge the set reliable (Nunnally, 1978). It is possible that a set of items will be below 0.7 on Cronbach's Alpha yet various fit indices in confirmatory factor analysis will be above the cut off (usually 0.9) levels. Alpha of Cronbach may be low because of lack of homogeneity of variances among items, for instance, and it is also lower when there are fewer items in the scale/factor. Generally, a low Alpha of Cronbach means the item sample poorly captures the construct being measured (Churchill, 1979). Conversely, in some cases, the scales reach coefficient Alpha of Cronbach's values between 0.6 and 0.7, which is indicative of a poor internal consistency but, again, these situations are analyzed in the light of the literature. In the present study, the Alpha of Cronbach values for composite scales were greater than 0.7, indicative of good internal consistency (Nunnally, 1978).

When applying the reliability test for each item, a decision was taken to delete the items that load equal to or less than 0.25 on cross loading on the rest (Nunnally, 1978). In other words, it

means to remove any items that have a low correlation with the total (summed) score across all items. In the end of these procedures, a summated scale was formed, a combination of individual items into a single composite measure (Hair *et al.*, 2010); i.e. the summated scale is the average of all the items of the scale. This composite measure provides a means for overcoming measurement errors and, moreover, allows representing different aspects of a concept in a single measure (Hair *et al.* 2010).

4.7.2 Validity

Validity refers to the degree to which conclusions can be drawn from the data available regardless of the research design for collecting the data. That is, it refers to the process of making a construct operational (Trochim, 2006). In Trochim's (2006) opinion there is quite a confusion in the uses of validity and, he advocates that the so-called "validity construct" is the overarching category, and the other terms are different ways to address this general issue; indeed, there are different measures for validity. The convergent and discriminant validity are the two measures applied in this study (Sousa and Coelho, 2011). Moreover, Trochim (2006) supports that convergent and discriminant validity work together, and if there is evidence for both, there is also evidence for the existence of construct validity. Convergent validity is the degree to which concepts that should be related theoretically are interrelated in reality. It means examining the degree to which the operationalization is similar to other operationalizations from similar theoretical constructs. And so, to analyze the convergent validity in this study the process used to achieve it is a simple structure with items correlating highly in one factor. It means that all items must load on their specific constructs, with large and significant loadings.

This is achieved through exploratory factor analysis, which has become a suitable technique for analyzing the patterns of complex data (Hair *et al.*, 2010). Exploratory factor analysis is a multivariate statistical technique nowadays recommended in business-related research (Hair *et al.*, 2010; Thompson, 2004). In fact, the term "factor analysis" is often used to refer to a range of procedures, which can produce different outcomes.

Within factor analysis the method chosen for selecting the factor extraction method is the PCA, one of the most commonly used techniques in factor analysis: the aim is to obtain a

situation where all the items are unidirectional (Hair *et al.*, 2010). In fact, PCA is a multivariate statistical method that allows transforming an initial set of correlated quantitative variables into a smaller set of variables but not correlated with each other. These new set results from the linear combinations of the initial variables and these components make the analysis less complex (Reis, 2001). From the available methods for extracting the factors or data reduction, PCA considers the total variance of the variables (Hair *et al.*, 2010). With this method, the total variance of the factor is included, but does not distort the overall factor structure (Hair Jr., *et al.* 2010).

The PCA is computed with principal axis factoring (Conway and Huffcut, 2003) and with orthogonal rotation, as the rotation is needed in order to obtain a simpler and theoretically more meaningful factor solution. Orthogonal rotation is a popular method for obtaining a simplified factor structure (Hair *et al.*, 2010): it is a tool recommended by its simplicity, conceptual clarity, and amenability to subsequent analysis (e.g. Nunnally, 1978). Moreover, orthogonal rotation is the method to be applied for moderating[47] effects because this method produces results in uncorrelated factors: the moderator variable should be uncorrelated both with the independent and the dependent variable. On the other hand, in the other rotation method also commonly used, the oblique rotation method, the factors are allowed to be correlated (Nunnally, 1978).

The orthogonal rotation, the turning of the reference axes around the origin and maintaining them at 90 degrees, redistributes the variance from earlier factors to later ones thus achieving the simplified factor structure. Thus, rotation maximizes the loading of each variable on one of the factors and minimizes the loadings on the other factors. In the end, orthogonal rotation is used as it produces factors that are statistically uncorrelated. The approach within the orthogonal rotation method is the varimax rotation. This type of approach is needed to obtain a clear separation of the factors, because the variable-factor correlations are close either to 1 or to – 1, indicating a positive or negative association between the variable and the factor (Hair *et al.*, 2010). To decide on the numbers of set of variables to extract, the so-called factors or meaningful components, are assumed to represent significant dimensions within the data, the most common technique is to use the Eigenvalues, or latent root criterion (Hair *et al.*, 2010). This means that the variance accounted for by a component should be at least greater than 1.

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[47] Moderator variables specify when certain effects will hold. They are introduced when there is an unexpectedly weak or inconsistent relation between the independent and the dependent variable (Baron and Kenny, 1986).

Another method is based on the percentage of variance: the aim is to achieve a specified cumulative percentage of total variance extracted by successive factors. And thus it is possible to analyze how many components are needed so the total cumulative variance explained is more than or equal to 0.6. Whichever method used to determine the number of factors to extract, it is advisable to examine the highest to the lowest number of factors until the most interpretable solution is found.

In this present analysis, the criterion of percentage of variance is first taken into account and a value greater than 0.6 is needed for the number of factors to be retained. Also the Eigenvalue is considered to achieve the appropriate number of factors. When the variance explained does not achieve the value of 0.6, another component is added to the PCA. Then, if the results don't produce factors with a clear interpretation, or they are not in accordance with the original scales from the literature, the process goes on until an acceptable solution is achieved. Accordingly, it may occur with some variables that the cumulative variance explained is less than 0.6, but a nearby value, and also the Eigenvalue is a little less than 1. Also Hair *et al.* (2010) refer that in the social science realm, it is possible to obtain a solution that accounts for less than 0.6 as satisfactory. Besides, as these researchers state, the chosen set of factors should be the most representative and parsimonious.

Three aspects are examined to determine the appropriateness of running the PCA: the correlation matrix, Bartlett's test and the Kaiser-Meyer-Olkin (KMO). In order to determine the appropriateness of running a factor analysis it is necessary to compute a measure of sampling adequacy, and if the correlations are not significant this analysis is not appropriate.

The KMO statistic gives the adequacy of the PCA to the data for an exploratory scale and is based on an index that compares correlations and partial correlation coefficients. The KMO value should be greater than 0.5 for an adequate sample, this being the minimum acceptable value. Bartlett's test of sphericity also gives a measure of significance of the PCA. Bartlett's test of sphericity is a statistical test for the overall significance of all correlations within a correlation matrix (Hair *et al.*, 2010). And so it is possible to ensure that the data matrix has sufficient correlations to justify the application of factor analysis, Batlett's test for a level of statistical significance lower than 0.05 ($p < 0.05$), thus indicates sufficient correlations among the variables. Also, and for measuring the sampling adequacy, the values per item of

"extraction" have to be at least 0.5 (Pestana and Gageiro, 2000). These values account for the variance proportion from each variable that is explained by the principal components that are retained. In accordance, it is necessary to delete all the items that show a communality[48] extraction less than 0.5 as they do not have sufficient explanation. This process comes to an end when the factor solution obtained is acceptable and all the items have a significant loading on a factor.

The discriminant validity states that measures are not related, since low correlations are evidence of discriminant validity (2006). In other words, discriminant validity describes the degree to which a scale is not similar to other scales to which theoretically, they should not be similar to. While examining the factor correlation matrix, correlations between factors should not exceed 0.7: a correlation greater than 0.7 indicates a majority of shared variance. Moreover, the discriminant validity is also observed when the items should load significantly only on one factor; if they load on multiple factors, then the cross-loadings should differ by more than 0.2.

4.8   Chapter summary

This chapter presented the research strategy, methodology, methods of data collection and the analysis undertaken in this study. It presented a picture of the results from the first stage of the research: the interviews and the analysis via the grounded theory approach. The researcher positioned herself as a post-positivist researcher using mixed methods as the best approach to explore the research question.

Semi-structured interviews and grounded theory were used to inform the researcher about the research subject, eliciting issues for the religious constructs and also confirming the previous hypotheses that resulted from the literature phase. The questionnaire was then developed and its general issues defined and delineated. However, the assessment of the target population was not feasible for this study, for the reasons already explained, i.e. the lack of access to organizational donor records. Nevertheless, the sample obtained, and even though it was a convenience sample, it can properly be considered a large sample, since it included all the relevant charities within Portuguese territory. Indeed, the list included charities from both continental Portugal and the islands Madeira and The Azores.

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[48] Communality is the the extent to which an item correlates with all other items.

4. Quantitative stage results

1 Introduction

This chapter examines the data collected through the questionnaire, which was designed to identify the relationship between motivation, prosocial behavior, religious affiliation, and religion and donations practices. The resultant data is presented in four main stages, which reflect the data analysis.

The first stage presents the descriptive data analysis of the sample. The 612 completed questionnaires came from a universe of 1,859 visits. Considering the inspection over missing data, after running the SPSS software for frequencies of all the variables, there remain missing data. From the set of questions in this present study, there are two variables that need further attention: (1) "age", and (2) the dimension "consequences" of the religiosity variable[49]. In a second stage, the so-called "measurement validation" highlights the key characteristics of the data. It is explored by univariate and bivariate analysis, and so presents the psychometric properties of the scales (motivation, prosocial behavior, religiosity, and social desirability). The third stage presents logistic regressions; and then the hypotheses are tested. This third stage includes three sections: "Analyzing the bivariate relationships between motivation, prosocial behavior, religiousness and donations practices," "Testing the moderating effect of religiosity," and "Hypotheses testing." The fourth stage develops the non-parametric method: CART. As already mentioned, CART is used as another method to confirm the same hypothesis, also permitting the explanation of the donations practices as a function of the donor's characteristics, and allowing valuable outcomes for the fundraiser.

2 Description of the results

2.1 Profile of respondents

In order to summarize the data to allow the detection of patterns and tendencies that otherwise may be obscured, this section first considers the profile of the respondents, deployed the measuring instruments Demographic trait, and Religious affiliation from the mass survey.

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[49] This problem will be further analyzed in the measurement validation of the religiosity variable.

A total of 705 respondents attempted to complete the questionnaire online from a universe of 1,859 visits. However there was a set of 93 incomplete entries resulting in a smaller number of completed questionnaires, i.e. a total number of 612.

Table 4-1 presents the socio demographic traits of the total number of subjects (n=612) until the 9th of April: 34% of the participants were male and 66% female. Donors ranged in age from 15 to 77 years old[50]. The mean age was 36.7 years (s.d. = 11.2) and half of the respondents were 35 years old or younger. Moreover, "Age binned" follows the same age intervals as used by Franco *et al.* (2005), revealing that the donors tended to be young and just 2.1% were 65 years old or more. 52% reported they considered themselves a religious person, 28% considered themselves a religious but non church goer, and 20% considered themselves a secular/non-religious person.

Table 4-1. Gender, age and religious affiliation

	Donors	**% (100%)**
Gender		
Male	206	34.0
Female	406	66.0
Total	612	100.0
Age (binned)		
15 - 24	63	10.3
25 - 34	213	34.8
35 - 44	177	28.9
45 - 54	91	14.9
55 - 64	29	4.7
65+	13	2.1
Total	586	100.0
Religious affiliation		
Religious	315	51.5
Religious but non church goer	173	28.4
Secular	124	20.3
Total	612	100.0

Age was not a compulsory question to answer. Consequently, the variable "age" displayed 26 missing values, i.e. 26 subjects did not answer this question[51].

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[50] From the total numer of respondents 586 answer the question about age.
[51] Nevertheless, these missing values will be ignored for the forthcoming analysis as they are a small proportion of the total number of subjects.

2.2   Frequency analysis on donations practices

Three situations in the questionnaire described the "donations practices" (the dependent measure of the model proposed): The frequency of donations; the type of receiving organization; and the amount of donation.[52] As already said, in the survey, donations practices were measured as a composite of five items.

Table 4-2 shows the distribution of the results of donations to which type of organization considering first the total number of respondents, and then considering the total number of the respondents that give regularly. As it can be seen 29.1% of donors do not regularly makes a donation. On the contrary, from the total number of respondents that say they are regular donors, 51.2% makes donations to both types of organizations.

Table 4-2. Frequency of donations and type of organization

Type of charity	Donors (total=612)	% (100%)	Donors (total=434)	% (100%)
Not a regular donor	178	29.1	NA	N.A
Regular donor to a religious organization	97	15.8	97	22.4
Regular donor to a secular organization	115	18.8	115	26.5
Donor to both organizations	222	36.3	222	51.2

NA = not applicable

The results of the amount of donation is now displayed in two sets, the so-called level of donations, are shown in Table 4-3.

Table 4-3. Level of Donations

Level of donations	Donors (total=612)	% (100%)		Donors (total=612)	% (100%)
Low value donation	198	32.4	Just coins	64	10.5
			5 – 20 Euros	134	21.9
High value donation	414	67.6	21 – 50 Euros	149	24.3
			51-200 Euros	139	22.7
			Plus than 200	126	20.6

Considering the amount of donations per type of organization, it is possible to say that people tend to give high level donations when they give to both types of organizations (85%). Moreover, there is a small difference comparing people who give only to religious

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[52] Another question about the donations practices of the respondents enquired about answering to appeals: 373 (60.9%) respondents said they normally answered to appeals from Religious organizations; 376 (61.4%) reported normally answering to appeals from Secular organizations.

organizations high level donations compared to donors that give only to secular organizations, as can be seen in Table 4-4.

Table 4-4. Level of donations per type of organization

Type of Nonprofit organization	Low level	High level	Total
Religious	10 (19%)	78 (81%)	97 (100%)
Secular	26 (22%)	89 (78%)	115 (100%)
Both organizations	34 (15%)	188 (85%)	222 (100%)
Total	79 (18.2%)	355 (87.8%)	434 (100%)

Some previous research has shown that men and women differ in their donations practices. Assessment of the frequency of donations reported in Table 4-5 does not show statistically relevant differences between men and women: men tend to be slightly more regular donors (74.8%) than women (69%). Considering the type of organizations Table 4-5 suggests that in this present study men tend to give more to both type of organizations (59.7%) opposing to women (46.4%). The results Table 4-5 suggests there are no statistically relevant differences between men and women in the level of donations given. Although, men slightly tend to give higher amounts than women: 71.4% of men make a high donation and for women this percentage is 65.8%.

Table 4-5. Donations practices by gender

	Male	Female
Frequency of donations		
Not a regular donor	52 (25.2%)	126 (31.0%)
Regular donor	154 (74.8%)	280 (69.0%)
total	206 (100%)	406 (100%)
Type of organization		
Religious	31 (20.1%)	66 (23.6%)
Secular	31 (20.1%)	84 (30.0%)
Both organizations	92 (59.7%)	130 (46.4%)
total	154 (100%)	280 (100%)
Level of donations		
Low level	59 (28.6%)	139 (34.2%)
High level	147 (71.4%)	267 (65.8%)
total	206 (100%)	406 (100%)

Several analyses of donations practices behavior argue that age is an important predictor of donations. As reported in Table 4-6, age is an important variable for decisions relating to low level donations. As it can be seen, older people tend to give higher amounts of donations.

Moreover, people younger than 25 or even 35, tend to give the lowest level donations. Table 4-6 also reveals the tendency of older people giving to both organizations.

Table 4-6. Donations practices by age

	Age (binned)					
	15 - 24	25 - 34	35 - 44	45 - 54	55 - 64	65+
Level of donations						
Low level	39 (61.9%)	88 (41.3%)	39 (22.0%)	12 (13.2%)	4 (13.8%)	1 (7.7%)
High level	24 (38.1%)	125 (58.7%)	138 (78.0%)	79 (86.8%)	25 (86.2%)	12 (92.3%)
total	63 (100%)	213 (100%)	177 (100%)	91 (100%)	29 (100%)	13 (100%)
Frequency of donations						
Not a regular donor	25 (39.7%)	83 (39.0%)	44 (24.9%)	14 (15.4%)	2 (2.9%)	1 (7.7%)
Regular donor	38 (60.3%)	130 (61.0%)	133 (75.1%)	77 (84.6%)	27 (93.1%)	12 (92.3%)
total	63 (100%)	213 (100%)	177 (100%)	91 (100%)	29 (100%)	13 (100%)
Type of organization						
Religious	7 (18.4%)	37 (28.5%)	30 (22.6%)	15 (19.5%)	3 (11.1%)	2 (16.7%)
Secular	10 (26.3%)	46 (35.4%)	34 (26.6%)	14 (18.2%)	3 (11.1%)	2 (16.7%)
Both organizations	21 (55.3%)	47 (36.2%)	69 (51.9%)	48 (62.3%)	21 (77.8%)	8 (66.7%)
total	38 (100%)	130 (100%)	133 (100%)	77 (100%)	27 (100%)	12 (100%)

In sum, while analyzing donations practices and its relationship with age and gender, these results provided very few evidences for gender, but clear relevance for age as a determinant of donations practices.

3 Measurement validation

3.1 Introduction

This section aims to determine the factor structure and psychometric properties of the scales used in the questionnaire, applying the principal components analysis and scale reliability, thus presenting the second stage of the mass survey results. The descriptive statistics of the different items were examined by scale, i.e. for motivation, prosocial behavior, religiosity, and social desirability. So, this procedure should need no further explanation aside from the following exception: when the validation suggests the introduction of a scale with a different set of items.

3.2   Items, scale reliability and convergent validity

The reliability is based on the correlations between the individual items and the overall score from the scale. As stated in the methodology chapter, the decision was to retain only the items that are equal to or higher than 0.25 on cross loading on the rest (Nunnally, 1978). Thereafter, test-retest reliabilities were performed, i.e. the analysis of reliability was conducted more than once and the items with less than 0.25 on cross loading were deleted. Then, another reliability test was conducted and the Alpha of Cronbach examined. As a consequence, reliability was improved. Continuing the process, in some cases, this analysis of the values of cross loading revealed the need to continue dropping items. This process did not cease until a reliable solution was found and all the items loaded were equal to or above 0.25.

All scales were assessed by the Cronbach's Alpha for assessing scale reliability. The situations with Alpha of Cronbach values between 0.6 and 0.7, which is indicative of a poor internal consistency, were analyzed in the light of the literature. Additionally, the values of Alpha of Cronbach were checked to determining if the reliability could be improved after the deletion of an item, i.e. if the value of Alpha of Cronbach was greater than the overall Alpha because of the deletion of that item. None of the items substantially affected reliability if they were deleted.

The worst cases were found in the questions about motivation and prosocial behavior. For motivation, deleting the question: "I give because I see myself as a good person" would increase the Alpha of Cronbach from 0.837 to 0.855; "I give even if the costs are high", would increase the Alpha of Cronbach from 0.723 to 0.756. In the question about prosocial behavior, "I listened to people", would increase the Alpha from 0.837 to 0.855. But these increases were not considered dramatic and it was recognized that both values reflect a reasonable degree of reliability.

The measurement validation uses PCA to analyze the convergent validity, being computed with principal axis factoring (Conway and Huffcut, 2003) and, when needed the scale is interpreted with varimax rotation, thus ensuring that the scales are statically reliable. To measure sampling adequacy, the correlation matrix, the KMO, and the Bartlett's test of sphericity were used. The KMO statistic was considered adequate for all the scales, all the values falling within the acceptable level. The Bartlett's test of sphericity was significant for all the scales at $p < 0.001$ which shows a significant correlation among the scale items.

Considering the communality, some items did not reach the 0.5 cut-off value for the communality extraction, but were greater than 0.4. These occurrences were analyzed within the literature. In every case, an understanding of such items was considered important for a proper understanding of the data, so these items were retained for further analysis. These situations are further down illustrated. Furthermore, some scales did not produce factors with a clear interpretation, or they were not in accordance with the original scales from the literature. In some situations, the cumulative variance explained was at times less than 0.6, while reaching a proximate value, and also the eigenvalue was a little less than 1; although these situations were accepted as valid, allowing an interpretation of the factors and creation of scales.[53]

At the end of this section, a summary of variables that will be used in the subsequent data analysis is presented. These variables result either from the reliability stage or from the PCA. The different options and the reasons for the choices made will be explained for each scale that will be employed in the regression analysis and in CART.

3.2.1   Motivation

The motivation scale has 26 items with a five point Likert scale: 1 = "Never"; 2 = "Once"; 3= "More than once"; 4 = "Often"; 5 = "Very often". The analysis splits the construct motivation into its two scales: egoism and altruism.

3.2.1.1   Egoism

From the Table 4-7[54] is possible to realize that the items that involve gaining rewards are the ones that get the lower frequencies (items M1 and M14 with frequencies lower and equal to 1.21). Also esteem (M3 and M15) and norms do not seem to gain a lot of consideration (M5). On the contrary, the items that relate to distress reduction (M19 with a frequency of 3.74) and to relief of the others needs have a higher score. Punishment is an exception because people

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[53] The final values of the means, standard deviations, and Alphas of the constructs, after the principal component analysis, are displayed in Annex 13.

[54] These next tables indicate the item codes as used in the SPSS software. The following codes denominate each block of the questionnaire: M – Motivation; PS – Prosocial Behavior; R – Religiosity; SD – Social desirability; DP – Donations practices; DT – Demographic trait; RA - Religious affiliation.

disregard this problem giving low score to the two items where this concept is highlighted (M22 with a frequency of 1.09).

Table 4-7. Descriptive statistics for the items of egoism

Item code	Items	Mean	Standard Deviation
M1	Giving because reward for helping like being paid…	1.12	0.497
M2	Giving because social approval for helping…	1.28	0.635
M3	Giving because receiving esteem in exchange for help…	1.16	0.524
M4	Giving because comply with social norms…	1.52	0.937
M5	Giving because comply with my own personal norms…	1.39	0.821
M6	Giving because to see myself as a good person…	3.73	1.379
M7	Giving because I expect to avoid censure…	2.49	1.462
M8	Giving because I expect to avoid guilt…	1.43	0.833
M9	Giving because I do not want to feel upset…	2.21	1.352
M10	Giving because I do not want to feel anxious…	2.24	1.332
M11	Giving because I do not want to feel disturbed…	2.63	1.416
M14	Giving because motivated to gain rewards…	1.21	0.587
M15	Giving because I feel a need for enhanced self-esteem…	1.11	0.418
M16	Giving because to feel good…	1.56	0.970
M17	Giving because avoid some sort of punishment…	1.32	0.713
M18	Giving because relief from feeling bad…	2.45	1.385
M19	Giving because having the distress reduced…	3.74	1.186
M21	I give not insisting on knowing that the charities Euros are well spent…	2.75	1.326
M22	I give because I want to avoid possible punishments…	1.09	0.402
M23	I do not give someone else can do it before…	1.20	0.582
M24	I do not give if I can escape…	1.19	0.576

For the Egoism scale three items were deleted due to the lower cross loadings: M1 - Giving because reward for helping like being paid (cross loading = 0.216); M19 - Giving because having the distress reduced (cross loading = 0.204); M21 - I give not insisting on knowing that the charities Euros are well spent (cross loading = 0.106).

After deletion of these items, the value for the reliability became acceptable with 0.837 for the Alpha of Cronbach. As the level of internal reliability was good (Peterson, 1994), it was possible to calculate a final score for the egoism (Pestana and Gageiro, 2000). The summated scale egoism, with 18 items, displaces the Alpha of Cronbach value of 0.837, the mean value is 1,733 (SD = 0.505), being measured by a continuous scale ranging from 1 ("No egoistic motivated") till 5 ("Very egoistic motivated").

A PCA was performed with the 18 items for egoism, as it can be seen in Annex 11. PCA to egoism, buth this outcome is not used in further analysis, regarding the possible complixity of doing it.

3.2.1.2 Altruism

Attempting to all the items have a higher score, with means ranging from 3.43 (SD = 1.272) till 3.79 (SD = 1.249).

Table 4-8. Descriptive statistics for the items of altruism

Item code	Items	Mean	Standard Deviation
M12	Giving because I feel the person's in need perspective*…	3.63	1.269
M13	Giving because I feel some sort of empathy*…	3.62	1.227
M20	Giving because feel empathy and I want to have the need reduced.* …	3.71	1.195
M25	I give even if the costs*…	3.43	1.272
M26	I do not give just if someone else help*…	3.79	1.249

    *reversed items.

For the Altruism variable, one item was deleted: M26 (I do not give just if someone else help*) with a value of 0.162 on cross loading. After the deletion of this item, the value for the reliability became acceptable with an Alpha of Cronbach of 0.723. And so, the final decision for using this scale results both from the reliability analysis and the authors research (Batson, 1991). The summated scale altruism has the mean value of 3.372 (SD = 0.918)[55], being measured by 1 ("No altruistic motivated") till 5 ("Very altruistic motivated").

A PCA was performed with the the 5 items for altruism, as it can be seen in Annex 12. PCA to altruism, buth this outcome is not used in further analysis, due to the low number of items being too small, disregarding thus the authors research (Batson, 1991).

3.2.2 Prosocial behavior

The prosocial behavior scale has 27 items with a five point Likert scale: 1 = "Never"; 2 = "Rarely"; 3= "Occasionally"; 4 = "Often"; 5 = "Very often". Prosocial behavior is divided in its two dimensions: voluntarism (PS1, PS2, PS4, PS5, PS6, PS7, PS8, PS9, PS10, PS11, PS17, PS18, PS19, PS20, PS21, PS23, PS25, PS26, and PS27), and compassion (PS3, PS12, PS13, PS14, PS15, PS16, PS24, and PS22). As already being explained, the dimension fiscal responsibility was abandoned for this study.

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[55] As in the case of egoism scale, a PCA to the altruism was performed including the 4 resulting items; this procedure can be seen in Annex 12. PCA to altruism, and was not considered valid for further analysis, considering the authors (Batson, 1991) proposition.

Table 4-9 it is interesting to note that the majority of voluntary related items have an average score around 2 and, conversely, "doing small things" and toward people in some cases (e.g. including shy or isolated people) get the higher means scores above 4. It can be concluded that the average means scores of items that directly refer to a human interaction and relation have higher scores (PS4, PS5, PS6, PS12, PS14, and PS22), than the ones that refer to action in the framework of organized activities (PS1, PS19, and PS21); the central point of the Likert scale is 3. Analyzing means and standard deviations for the scale it appears that there is a general ambivalence towards prosocial behavior.

Table 4-9. Descriptive statistics for the items of Prosocial Behavior

Item code	Items	Mean	Standard Deviation
PS1	I volunteered at a hospital…	1.82	1.215
PS2	I volunteered to donate blood.	2.03	1.406
PS3	I stopped what I was doing when a friend asked for help…	4.00	0.930
PS4	I ministered at my church…	3.02	1.615
PS5	I helped people in my neighborhood…	2.71	1.264
PS6	Helping the needy by donating my time and/or money…	3.22	1.268
PS7	Assisting handicapped and disabled people…	2.86	1.267
PS8	Assisting a stranger…	2.83	1.089
PS9	Donating my time, energy, and/or talent to service clubs…	3.07	1.482
PS10	Driving when others had too much to drink…	2.80	1.450
PS11	Helping by being a peer counselor…	3.13	1.215
PS12	I bought food or drink for a person…	4.01	0.869
PS13	Doing small favors…	4.16	0.877
PS14	Giving moral support…	3.50	1.190
PS15	I included shy or isolated people…	4.12	0.902
PS16	I listened to people…	2.97	1.324
PS17	Raising money for poor…	2.28	1.405
PS18	Helping children and adults…	2.57	1.650
PS19	Working for a social service organization…	1.58	1.097
PS20	Serving the hungry food…	2.79	1.278
PS21	Helping moving into their resident halls…	1.49	1.013
PS22	Helping others even not recognized…	3.80	1.104
PS23	I volunteered for a political or social cause…	2.46	1.405
PS24	Helping others in an emergency…	3.72	0.997
PS25	I participated in political/social issues…	2.79	1.427
PS26	I volunteered to a community service centre…	2.05	1.345
PS27	Helping little children…	1.79	1.195

For the dimension voluntarism, the items removed were: The item PS2 - I volunteered to donate blood (cross loading = 0.156); The item PS10 - Driving when others had too much to drink (cross loading = 0.236); The item PS 20 - Serving the hungry food (cross loading = 0.236). After the deletion of these items, the value for the reliability became acceptable with 0,871 for the Alpha of Cronbach. And so the final 16 items used for voluntarism after

reliability per item are: PS1, PS4, PS5, PS6, PS7, PS8, PS9, PS11, PS17, PS18, PS19, PS21, PS23, PS25, PS26, and PS27.

For the compassion dimension, no item has to be removed, as all the items are loading more than 0.25 on the rest with an Alpha of 0.837. And so the final 8 items used for compassion after reliability per item are: PS3, PS1, PS13, PS14, PS15, PS16, PS22, and PS24.[56]

3.2.2.1 Voluntarism

A PCA was performed with the 16 items for the voluntarism dimension of prosocial behavior. The KMO value was 0.901 and the Bartlett's test was 3049.173. The analysis showed the need for 5 components, explaining thus 63% the total cumulative variance. Moreover, 3 items were candidates for being deleted: PS1 - I volunteered at a hospital or nursing home to visit the sick or elderly, with a communality of 0.366; PS4 - I ministered at my church or temple (e.g., teach, sing, or other service), with a communality of 0.343; PS23 - I volunteered my time working for a political or social cause such as the protection of the environment, with a communality of 0.360.

The PCA was computed again but without the three items mentioned, that displace a low communality and forcing 5 components. The solution obtained with all items with a communality greater than 0.5, but again, there was not a proper number of dimensions with items loading in just one component, and the obtained rotated matrix did not have a proper understanding. PCA was performed again, now without any constraint for the number of the components. And the results displaced three items with extraction values less than 0.5: PS 11 - Helping by being a peer counselor, with communality 0.450; PS 19 - Working for a social service organization, with communality 0.499; PS 25 - I participated in political/social issues, with communality 0.396.

The PCA was computed again deleting those items, resulting in communalities acceptable for all the items. As a result, three components were retained and the cumulative variance was

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[56] Computing now a scale for prosocial behavior adding these two dimensions, the result is thus Prosocial behavior = (Compassion + Voluntarism)/2. Attempting now to verify the consistency of the entire scale of prosocial behavior and using both dimensions for the final values, i.e. voluntarism and compassion, and deleting the items previously identified (having been deleted a total number of three items in the voluntarism dimension), the Alpha of Cronbach is 0.898, and all the items are loading more than 0.25. So, at this phase the scale of Prosocial behavior is reliable.

62.877%. But it was still difficult to find clear components of voluntarism taken into account the literature: the items do not reveal an underlying common pattern.

In conclusion, in spite of the PCA showing that this variable had three components, the final decision was to create the variable Voluntarism as a whole dimension with 10 items: PS5, PS6, PS7 PS8, PS9, PS17, PS18, PS21, PS26 and PS27. This decision is based on the authors De Concillis (1993) development of this scale, which points out just one dimension for voluntarism. The summated scale Voluntarism[57] displaces the Alpha of Cronbach value of 0.824, being measured by a continuous scale ranging from 1 ("No voluntarism") till 5 ("High voluntarism"). The mean of voluntarism has a value of 2.486 (SD = 0.815).

3.2.2.2 Compassion

The 8 items of the compassion dimension were factor analyzed with the PCA. The KMO value was 0.888 and the score for the Bartlett's test was 1896.023. Two items displaced low communality values: PS 16 - I listened to people, with an extraction value of 0.192, and PS 22 - Helping others even not recognized, with an extraction value of 0.338, and with one component. Computing again the PCA, without these two items, the PCA displaced a solution with one component, with all the items with acceptable extraction values as seen in Table 4-10. These 6 items explained 62% of the cumulative variance.

Table 4-10. Validation of Factor Analysis for the compassion variable

Item code	Items	Loadings	Communality
PS13	I have done small favors for others…	0.865	0.749
PS15	I included shy or isolated people in conversations and in gr(...) gatherings…	0.857	0.734
PS3	I stopped what I was doing when a friend asked for help. e.g.. a relation(...) problem…	0.748	0.560
PS12	I bought food or drink for a person who didn't have the money without expectation of being repaid…	0,725	0.525
PS14	I attempted to give moral support to people when they were in some kin(...) trouble…	0.725	0.525
PS24	I stopped what I was doing to help others in an emergency.	0.722	0.522
Initial Eigenvalue	3.615		
% Variance	60.248		
Alpha of Cronbach	0.860		

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[57] Voluntarism = (PS5+PS6+PS7+PS8+PS9+PS17+PS18+PS21+PS26+PS27) / 10

For the dimension compassion the final decision comes from both the PCA, that shows clear sub-dimensions, and the literature review of the author De Concillis (1993). The summated scale Compassion[58] displaces the Alpha of Cronbach value of 0.860, suggesting a good level of reliability, being measured by a continuous scale ranging from 1 ("No compassion") till 5 ("High compassion"). The mean value is 3.919 (SD = 0.742).

3.2.2.3   Further scale of Prosocial Behavior

The PCA, including all the prosocial behavior items, indicated a four-factor solution as appropriate: one was clearly the compassion dimension, but the other three components referred to different aspects of the voluntarism dimension. As already seen in the analysis of the voluntarism dimension, these components didn't reveal clear sub-dimensions. The decision was to follow author De Concillis (1993) to maintain voluntarism as one component. Thereafter, from PCA to the Prosocial behavior, Voluntarism dimension and Compassion dimension, the conclusion stands that it is more proper to use these two dimensions instead of Prosocial behavior as a whole construct.

3.2.3   Religiosity

The religiosity scale has 24 items with different scales of five-points: One item with the scale "Hardly ever/never", "Rarely", "Occasionally", "Often." to "Almost every day"; One item with the scale "Hardly ever/never", "Rarely", "Occasionally", "Often." to "Every day"; 10 items with a items ranging from "Not convinced at all" to "Entirely convinced"; Two items ranging from "Do not agree at all" to "Agree entirely"; 10 items ranging from "Do not agree at all" to "Agree entirely", being a set of five items to church members and other five to non-members.

Regarding the construct religiosity, it is important to note that the subjects had five different items for the consequences dimension, and likewise had to choose if they considered themselves to be Church members (n=399) or Non church members (n=213). Accordingly, to dig onto this difference in membership, in a first stance the items that measure Religiosity were separated by Church members and Non church members. These items are thus displayed

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[58] Compassion = (PS3+PS12+PS13+PS14+PS15+PS24) / 6

considering three possibilities in Table 4-11: religiosity for Church members, religiosity for Non church members, and religiosity for the total number of respondents.

Table 4-11. Descriptive statistics for the items of Religiosity

Item code	Items	Church members (n=399)		Non church members (n=213)		Total	
		Mean	Standard Deviation	Mean	Standard Deviation	Mean	Standard Deviation
R1	Attending services of a church	3.710	0.833	1.910	0.878	3.08	1.206
R2	Praying…	4.153	0.966	2.249	1.251	3.49	1.405
R3	God concerns Himself with every individual personally…	4.574	0.841	2.390	1.474	3.81	1.516
R4	God wants to be our God…	4.248	1.247	2.089	1.416	3.50	1.664
R5	Life has meaning because of the existence of a God…	4.145	1.175	2.042	1.432	3.41	1.617
R6	Life has meaning because there will be something after death…	3.947	1.305	2.249	1.495	3.36	1.594
R7	Death only has meaning if you believe in God…	3.922	1.329	1.770	1.273	3.17	1.663
R8	Death is the passage to another life…	3.930	1.354	2.427	1.524	3.41	1.585
R9	Belief in God can bear a lot of pain…	4.459	0.861	3.005	1.549	3.95	1.340
R10	Sorrow and suffering have meaning only if you believe in God…	3.747	1.335	1.822	1.269	3.08	1.601
R11	Everything good that exists in the world originates from God…	4.113	1.180	1.934	1.355	3.35	1.619
R12	God ensures that. in the end. good will conquer evil…	4.228	1.156	2.113	1.462	3.49	1.622
R13	I experience Gods hand in the beauty of nature.	4.489	0.927	2.470	1.571	3.79	1.530
R14	I experience God's goodness in the peace of nature	4.431	0.987	2.432	1.551	3.74	1.542
R15	My Christian faith has great influence on my daily life.	4.246	0.969	NA	NA	4.25	0.969
R16	When important decisions. my Christian faith plays a major part in it.	4.213	0.973	NA	NA	4.21	0.973
R17	My Christian faith has great influence on my political attitudes.	3.509	1.352	NA	NA	3.51	1.352
R18	My life would be quite different had I not my Christian faith.	4.063	1.183	NA	NA	4.06	1.183
R19	Christian faith is something that interests me a great deal…	4.211	1.080	NA	NA	4.21	1.080
R20	My world view has great influence on my daily life…	NA	NA	4.141	0.921	4.14	0.921
R21	When important decisions. my world view plays a major part in it.	NA	NA	4.099	0.949	4.10	0.949
R22	My world view has great influence on my political attitudes…	NA	NA	4.000	1.005	4.00	1.005
R23	My life would be quite different had I not my world view…	NA	NA	3.812	1.167	3.81	1.167
R24	World view is something that interests me a great deal…	NA	NA	4.028	0.976	4.03	0.976

NA = not applicable

It is significant to note that the majority of the statements for the Church members have mean values above four, indicating that the majority of respondents view these religiosity topics in a

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positive manner. Moreover, the items that the subjects emphasize are the ones that refer to the pain of life and to God's interest in every human being. In contrast the influence of Christian faith on politics and the services attainment, or "church attendance", has smaller significance. On the contrary, for the Non church members the mean values of these statements are only around two except for the last five questions; these questions are the group about consequences that were specifically altered for these subjects. This result was predictable for these questions relating to religiosity, both for church members or non church members. For the first group of donors, the results of religiosity are broadly positive and high. And it is clear from the results that the non church members hold relatively weak and disinterested views toward God. It is interesting to note that the five final statements for this group are highly positive and activist and so, people seem to have a very positive view of life.

In addition, the inspection over missing data revealed the dimension "consequences" of religiosity, it stands for the importance of religion in people's daily lives, being the fourth dimension of the construct religiosity by Glock and Stark (1965, 1966), displayed both missing values and errors. As already mentioned, this situation occurred as these items were not compulsory in the mass mailing survey. In fact, the dimension "consequences" is measured differently from the others: with five items addressed to the ones who considered themselves to be church members, and five other items from a similar scale about world view for non-members.

Just 473 of the total of 612 subjects answered the consequences dimension correctly.[59] Judging from the data it was possible to determine that two different situations occurred that needed further attention:

> (1) 123 subjects had answered the total amount of 10 items, instead of choosing the five they were supposed to;
>
> (2) Some subjects had skipped questions without the answer or answered items they were not supposed to.

Other confused situations occurred like choosing one item from the wrong set and the confusion between a subject that considers himself religious in the "religious affiliation" question and chooses "Non member" in the religiosity question.

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[59] These occurrences are explained in annex: Religiosity and missing data.

Subsequently, a decision was taken to drop out the consequences dimension due to the numerous procedures necessary to correct the data and the bias that this procedure could provoke. In other words, the choice was to treat religiosity without the dimension "consequences", i.e. not using items R15 till R24. The PCA for religiosity was performed with 14 items. The KMO value was 0.952 and Bartlett's test was 10477.891 ($p < 0.001$). The total variance explained by the two components retained (eigenvalue greater than one) is 72.986%, and none of the items exhibited low communalities values.

The first three dimensions of religiosity, i.e. practice, belief, and experience, all provided a value of Alpha of Cronbach above 0.80, and thus proving to be a reliable scale. The total correlations of these items, analyzed per dimension, were all above 0.25 not revealing any problems. Therefore, for further analysis religiosity will be examined in three dimensions: practice, belief, and experience. Thereafter the scale of religiosity[60] was computed; the summated scale religiosity displaces the Alpha of Cronbach value of 0.971, being measured by a continuous scale ranging from 1 ("No religiosity") till 5 ("High religiosity"). The mean of religiosity has a value of 3.474 (SD = 1.282).

3.2.4 Social desirability

The social desirability scale has seven questions with a five point Likert scale, ranging from 1 ("Strongly disagree"), 2 ("Disagree"), 3 ("Neither agree, nor disagree"), to 4 ("Agree") to 5 ("Strongly agree"). The social desirability is divided into two dimensions: attribution factors and denial factors.

Considering the two-factor model of social desirability, the attribution factors and denial factors show the same mean scores as displayed in Table 4-12.The only exception is the item "At times I have really insisted on having things my own way". The standard deviations also have similar scores.

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[60] Religiosity=(R1+R2+R3+R4+R5+R6+R7+R8+R9+R10+R11+R12+R13+R14)/14.

Table 4-12.Descriptive statistics for the items of Social Desirability

Item code	Items	Mean	Standard Deviation
SD1	I like to gossip at times*	2.92	1.056
SD2	There have been occasions when I took advantage of someone*	2.32	1.046
SD3	I am always willing to admit it when I make a mistake	3.79	0.891
SD4	I sometimes try to get even rather than forgive and forget*	2.33	1.038
SD5	At times I have really insisted on having things my own way*	3.95	0.764
SD6	I have never been irked when people expressed ideas very different	3.18	1.120
SD7	I have never deliberately said something that hurt	2.83	1.080

* Items that have to be reversed.

Both components of social desirability scale present a low value for the Alpha of Cronbach, showing them to be not reliable: denial factors have an Alpha value of 0.619 and the attribution factors an Alpha of 0.509. The Social Desirability scale, with all the items from the two dimensions, displays an Alpha of 0.603.

Computing the PCA for social desirability, the KMO value was 0.659 and the Bartlett's test was 472.854. Forcing two components, the resulting components corresponded to the two theoretical underlying dimensions: the denial factors and the attribution factors. Therefore, the complete scale of social desirability should not be used.

Evaluating social desirability as a two dimension scale, the PCA for the Denial Factors show a KMO value of 0.661 and a Bartlett's test of 287.831. The "communalities" analysis revealed two values lower than 0.5: D5 - At times I have really insisted on having things my own way (with the value being 0.286); D4 - I sometimes try to get even rather than forgive and forget (with a value of 0.414).

So, the Denial factors dimension was tested deleting these two items. The PCA for these two items, showed both extraction values of 0.740 and the total variance explained was 74%. The summated scale Denial Factors[61] displaced the Alpha of Cronbach value of 0.648. The mean value is 3.38 (SD = 0.9036), and it ranges from 1 ("Strongly disagree") to 5 ("Strongly agree").

For the Attribution factors dimension, adding the items SD3, SD6, and SD7, two items displayed communalities values lower than 0.5 when retaining one value. Deleting the item with a lower value (D3 – I am always willing to admit it when I make a mistake, with 0.406),

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[61] DenialFactors = (SD1+SD2)/2

and computing the PCA with two items, SD6 – I have never been irked when people expressed ideas very different from mine and SD7 - I have never deliberately said something that hurt someone, both displayed an extraction value of 0.665. The total variance explained for these two components was 67%, but the other measures displayed acceptable values. For the summated scale Attribution Factors[62], the Alpha of Cronbach value is 0.648. The mean is 3.383 (SD = 0.897), and it ranges from 1 ("Strongly disagree") to 5 ("Strongly agree").

3.2.5   Scale Validity

As pointed out in the chapter about methodology, a valid instrument in actuality, measures what it is supposed to measure. Moreover, validity can be ascertained in various forms, and this study addresses two ways for validity assessment: convergent validity and discriminant validity. The convergent validity of the constructs has already been fully analyzed. In fact, the aim of achieving a simple structure of the scales has been explored and the conclusions drawn. And so, the final measurement constructs that will be used in further data analysis are statically reliable.

Discriminant validity is established in line with the procedure of Fornell and Larcker (1981). And so, zero-order correlation analysis was used to examine the bivariate relationship between the constructs. The analysis of bivariate relationship between constructs reveals low correlations as it can be seen in Table 4-13; and the rule states that correlations less than 0.7 are frequently accepted as evidence of discriminant validity.

Table 4-13. Pearson correlations coefficients

Constructs		1	2	3	4	5	6	7
1	Egoism							
2	Altruism	0.195**						
3	Voluntarism	0.040	0.284**					
4	Compassion	0.084*	0.289**	0.461**				
5	Religiosity	-0.053	0.178**	0.241**	0.037			
6	DenialFactors	-0.209**	-0.011	0.042	0.005	-0.039		
7	AttributionFactors	-0.056	0.025	0.047	0.109**	-0.034	0.222**	

*** $p < 0.001$; ** $p < 0.01$; * $p < 0.05$; † $p < 0.1$

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[62] AttributionFactors = (SD6+SD7)/2

3.3   Summary of reliability and convergent validity

The results of the analysis of the psychometric properties of the scales are shown in Table 4-14. These scales result either after the reliability stage or from the PCA, depending on the decisions already explained. Moreover, the scales (Hair *et al.*, 2010) obtained reliable and valid results.

Table 4-14. Properties of the variables

Scales	Item codes	Measures	Mean	Min	Max	Standard Deviation	Alpha of Cronbach
Egoism	M2 - M11, M14 - M18, M22 - M24 (18 items)	1 ("No egoistic motivated") till 5 ("Very egoistic motivated")	1,733	1.092	3.732	0,505	0.837
Altruism	M12 + M13 + M20 + M25 (4 items)	1 ("No altruistic motivated") till 5 ("Very altruistic motivated")	3.372	2.539	3.711	0.918	0.723
Voluntarism	PS5 – PS9 + PS17 + P18+ PS21 + PS26 + PS27 (10 items)	1 ("No voluntarism") till 5 ("High voluntarism")	2.486	1.485	3.217	0. 815	0.824
Compassion	PS3 + PS12 - PS15 + PS24 (6 items)	1 ("No compassion") till "High compassion"	3.919	3.498	4.163	0.742	0.860
Religiosity	R1 till R14 (14 items)	1 ("No religiosity" till 5 ("High religiosity")	3.474	3,077	3.953	1.282	0.971
DenialFactors	SD1 + SD2	1 (Strongly disagree") to 5 ("Strongly) agree"	3.478	2.830	3.181	0.907	0.648
AttributionFactors	SD6 + SD7	1 (Strongly disagree") to 5 ("Strongly agree")	3.383	2.830	3.181	0.897	0.648

As shown in this table, the column measures was modified as the variables are no longer a five point scale from one to five but are measured on a continuous scale.

For the variable egoism and altruism, the 1- "Never", 2-"Once", 3- More than once", 4- "Often", or 5- "Very often" is changed to 1 ("Not egoistically motivated") till 5 ("Very egoistically motivated") and 1 ("Not altruistically motivated") till 5 ("Very altruistically motivated"), thus following Batson *et al.* (1988) expressions. For the variables compassion, voluntarism, and prosocial behavior the range 1- "Never", 2 - "Rarely", 3 - "Occasionally", 4 - "Often" to 5 - "Very often" (five point scale) was changed to 1 ("No voluntarism") till 5

("High voluntarism"), 1 ("No compassion") till 5 ("High compassion") and 1 ("No prosocial behavior") till 5 ("High prosocial behavior"), because this dimension is measuring an intentional behavior in the authors view (De Concillis, 1993). The religiosity variable has now the values 1 ("No religiosity") till 5 ("High religiosity"). The denial and attribution variables have the same limit values, i.e. 1 ("Strongly disagree") to 5 ("Strongly agree").

4 Analyzing the relationships between motivation, prosocial behavior, social desirability, religiousness and donations practices

The present analysis was intended to be another step in the direction of deeper knowledge about religious, religious but non church goers and secular donors, and their donations practices, given their motivation (egoism and altruism), prosocial behavior (voluntarism and compassion), and their religiosity. On this account, the relationships between the independent variables, altruism, egoism, voluntarism, compassion, denial factors, and attribution factors, and the three variables measuring donations practices (frequency of donations, type of organization, and level of donations), are shown. Moreover, the relationship between the moderator variable religiosity and donations practices is tested. Also, the relationship between donations practices and religious affiliation, i.e. religious, religious but non church goer and secular person, is analyzed. Finally, other analyses are shown, comments and final remarks are made.

4.1 Egoism and altruism and donations practices

The relation between egoism and donations practices is displayed in Table 4-15.

The relation between egoism and the frequency of donations (regular donor) is weak (Eta = 0.233) (Laureano, 2011) revealing the similarity of means for egoism between regular donors (1.71) and the non regular donors (1.78). The relation between egoism and type of organization is weak (Eta = 0.247), the mean of egoism for the ones that give to both organizations is slightly higher (1.74) than for the ones that give just to a secular organization (1.70) and from the ones that give to a religious organization (1.66). Also the relation between egoism and level of donations is weak (Eta = 0.284), the mean for egoism is greater for the ones that did not give a high donation (1.84) than for the ones that give a high donation motivated by egoism (1.68).

This tendency is also the pattern when considering altruism (Table 4-15). The regular donors show a higher mean in altruism (3.44) than the ones that are not regular donors (3.21), and in this case the association also weak (Eta = 0.202). The means for altruism for those that give to both organizations is slightly higher (3.50) than for the ones that give just to a religious organization (3.39) and for those ones that give to a secular organization (3.37), and the association is weak as well (Eta = 0.144). These results are displayed in Table 4-15.

Table 4-15. Egoism and altruism by donations practices

			Egoism		Altruism	
		Valid N	Mean	Standard Deviation	Mean	Standard Deviation
Frequency of donations (Regular Donor)	No	178	1.78	0.50	3.21	0.94
	Yes	434	1.71	0.51	3.44	0.90
Type of organization	Religious organization	97	1.66	0.50	3.39	0.92
	Secular organization	115	1.70	0.49	3.37	0.90
	Both organizations	222	1.74	0.51	3.50	0.90
Level of donations (High level donation)	No	198	1.84	0.54	3.13	0.97
	Yes	414	1.68	0.48	3.49	0.87

4.2   Voluntarism and compassion and donations practices

The relation between voluntarism and the regular donor is weak (Eta = 0.241), the value of the mean of voluntarism from regular donors (2.61) is higher than the value from the non regular donors (2.18). The relation between voluntarism and type of organization is moderate (Eta = 0.312), the mean of voluntarism for those that give to both organizations is slightly higher (2.69) than for the ones that give just to a religious organization (2.64) and from the ones that give to a secular organization (2.44). The relation between voluntarism and level of donations is weak (Eta = 0.263), the mean for voluntarism is smaller for those that do not give a high donation (2.31) than for the ones that give a high donation because of voluntarism (2.57).

This tendency is somehow different when considering compassion. The ones that are regular donors show an almost same mean in compassion (3.92) than those that are non regular donors (3.91), in this case the association is also weak (Eta = 0.181). The means for compassion for those that give to a secular organization (3.96) is almost equal to the mean for those that give to both organizations (3.92), and for the ones that give to a religious

organization (3.88), the association is weak as well (Eta = 0.256). The relation between compassion and level of donations is weak (Eta = 0.187), the mean for compassion is almost the same for those that do not give a high donation (3.91) than for the ones that give a high donation because of compassion (3.92).

Table 4-16. Voluntarism and compassion by donations practices

			Voluntarism		Compassion	
		Valid N	Mean	Standard Deviation	Mean	Standard Deviation
Frequency of donations (Regular Donor)	No	178	2.18	0.75	3.91	0.76
	Yes	434	2.61	0.81	3.92	0.74
Type of organization	Religious organization	97	2.64	0.85	3.88	0.73
	Secular organization	115	2.44	0.77	3.96	0.74
	Both organizations	222	2.69	0.80	3.92	0.74
Level of donations (High level donation)	No	198	2.31	0.78	3.91	0.74
	Yes	414	2.57	0.82	3.92	0.74

4.3 Denial factors and attribution factors and donations practices

The relation between denial factors and the regular donor is weak (Eta = 0.130), the values of the means of denial factors between regular donors (3.43) and the non regular donors (3.32) are almost the same. The same situation occurs with the rest of relationships as can be seen in Table 4-17. The relation between attribution factors and the regular donor is also weak (Eta = 0.113). To sum up, people that are regular donors, and give higher donations, display contradictory results within their social desirability. For instance, the mean of social desirability for the denial factors is greater when the donation is high (3.43) and, on the contrary, is smaller for the attribution factors (2.98), as it can be seen in Table 4-17.

Table 4-17. Denial factors and attribution factors by donations practices

		Denial Factors		Attribution Factors	
		Mean	Standard Deviation	Mean	Standard Deviation
Frequency of donations (Regular Donor)	No	3.28	0.91	3.03	0.94
	Yes	3.43	0.90	3.00	0.88
Type of organization	Religious organization	3.34	0.91	2.89	0.82
	Secular organization	3.52	0.86	3.04	0.92
	Both organizations	3.42	0.91	3.02	0.89
Level of donations (High level donation)	No	3.28	0.09	3.05	0.87
	Yes	3.43	0.90	2.98	0.91

4.4 Religiosity and donations practices

The results clearly show that religiosity has the potential to influence donations practices. The relation between religiosity and regular donor is moderated (Eta = 0.528), the values of the means of religiosity between regular donors (3.79) and the non regular donors (3.06) are close. The relation between religiosity and type of organization is moderated (Eta = 0.451), the mean of religiosity for the ones that give to a religious organization is slightly higher (4.23) than for those that give to both organizations just (4.11) but much higher than from the ones that give to a secular organization (2.67). The relation between religiosity and level of donations is moderated (Eta = 0.510), the mean for religiosity is greater for those that give a high donation (3.78) than for those that don't give a high donation (2.91).

4.5 Religious affiliation and donations practices

To examine the donations practices of the religious, religious but non church goers and secular donors, the following tables illustrate the relationships between religious affiliation and each of the three variables that measure donations practices: frequency of donations, type of organization, and level of donations. Examining the frequency of donations, the religious respondent is the highest being a regular donor (86.0%), followed by the secular (57.3%) and then the non church goer (53.2%), i.e. the religious affiliated are the ones that have the higher proportion of donors that are regular; although, the resulting association between regular donor and religious affiliation is weak (Cramer's V = 0.300), as presented in Table 4-18.

Table 4-18. Frequency of donations by religious affiliation

		Religious Affliation		
		Religious	Non church goer	Secular
Regular Donor	No	44 (14.0%)	81 (46.8%)	53 (42.7%)
	Yes	271 (86.0%)	92 (53.2%)	71 (57.3%)

n=612

Considering the type of organization (Table 4-19), the religious give much more to both types of organizations (60.5%) than the secular donors (16.9%). However, secular donors give in a larger proportion to secular organizations (78.9%) than religious donors (8.5%). In this case, the association is moderated (Cramer's V = 0.427).

Table 4-19. Type of organization by religious affiliation

	Religious Affliation		
	Religious	**Non church goer**	**Secular**
Religious organization	84 (31%)	10 (10.9%)	3 (4.2%)
Secular organization	23 (8.5%)	36 (39.1%)	56 (78.9%)
Both organizations	164 (60.5%)	46 (50%)	12 (16.9%)

n=434

To consider religious affiliation by the general giving, i.e. considering if the donor gives or not and to what kind of organization, we turn now to Table 4-20:

- Religious respondents are the biggest regularly donors both to the religious organizations and also while giving to both types of organizations.
- Religious but non church goers are the category of respondents that give less regularly.
- Secular respondents are the highest category for giving regularly to secular organizations.

Table 4-20. Giving by religious affiliation

	Religious Affliation			Total
	Religious	**Non church goer**	**Secular**	
Not a donor	44 (14.0%)	81(46.8%)	53 (42.7%)	178 (29.1%)
Donor Religious Organization	84 (26.7%)	10 (5.8%)	3 (2.4%)	97 (15.8%)
Donor Secular Organization	23 (7.3%)	36 (20.8%)	56 (45.20%	115 (18.8%)
Donor to both Organizations	164 (52.1%)	46 (26.6%)	12 (9.7%)	222 (36.3%)
n=612	315 (100%)	173 (100%)	124 (100%)	612(100%)

Examining the level of donations, the religious respondent is in the highest category for giving a high level donation (81.3%), followed by the non church goer (53.8%); and then by the secular (52.4%), with the resulting association between regular donor and religious affiliation being weak (Cramer's V = 0.300), as seen in
Table **4-21**.

Table 4-21. Level of donations by religious affiliation

		Religious Affliation			Total
		Religious	Non church goer	Secular	
Level of donations (High level donation)	No	59 (18.7%)	80 (46.2%)	59 (47.6%)	198 (32.4%)
	Yes	256 (81.3%)	93 (53.8%)	65 (52.4%)	414 (67.6%)

n=612

4.6   Final remarks on religiosity

Later, the analysis between religiosity and religious affiliation appeared to be equal. The scale of religiosity was revisited and compared to religious affiliation as religiousness is one of the main tenets of this study. Besides, religiosity and religious affiliation were the two constructs selected to measure religiousness. The items for religiosity were also analyzed, separating the church goers from the non church goers as this separation could provide an additional view and detail for the religiousness discussion around donations practices. As seen in Table 4-22, respondents that consider themselves religious have a higher level of religiosity (measured for the church members), followed by the religious but non church goer, and then the secular (means of 4.38, 3.20, and 1.85, respectively).

Testing for practice aspects of religiosity for church members like religious attendance and praying (measured by practice) religious affiliation, followed by individual aspects like belief (Tienen et al, 2011), produced quite interesting results. It should be noted that just 303 religious people (from a total of 315) consider themselves church members; 94 religious but non church goers (from a total of 173) consider themselves non church members; 117 secular (from a total of 124) consider themselves non church members. As seen in Table 4-22, religiosity is much higher for religious, rather than secular people (means of 4.41 and 1.64, respectively). Also, as expected, practice and belief are much higher for religious, as opposed to secular people.

Table 4-22. Means of religiosity measures by religious affiliation

	Religious Affliation		
	Religious	**Non church goer**	**Secular**
Religiosity	4.41	3.17	1.64
Religiosity church members	4.38	3.20	1.85
Religiosity non church members	3.12	3.25	2.27
Practice church members	4.22	2.97	2.00
Belief church members	4.37	3.37	2.09

The association between the type of organization and praying is moderate (Eta = 505). There is a clear tendency for people that give to religious and both organizations to be the ones that pray more. 81.4% of those that give only to a religious organization pray often or every day,

and 70.3% that give to both organizations pray often or every day. Whereas the people that give just to a secular organization pray hardly or never or rarely (62.6%).

Table 4-23. Frequency of praying by type of organization

Praying	Type of organization		
	Donor to a Religious organization	Donor to a Secular organization	Donor to both organizations
Hardly ever / never	5 (5.2%)	34 (29.6%)	10 (4.5%)
Rarely	4 (4.1%)	38 (33.0%)	14 (6.3%)
Occasionally	9 (9.3%)	19 (16.5%)	42 (18.9%)
Often	68 (70.1%)	21 (18.3%)	129 (58.1%)
Every day	11 (11.3%)	3 (2.6%)	27 (12.2%)

n=434 (regular donors)

5 Testing the moderating effect of religiosity

This section presents the analysis of the mass survey data related to the hypothesis stated. In other words, after the measurement validation, the third stage of this section explores the quantitative stage results. The multivariate analysis[63] continues in order to confirm or disconfirm the hypothesis that came out from the gaps identified by the literature review: the aim now is to test if the dependent variable donations practices can be explained by the independent variables, egoism, altruism, voluntarism, compassion, and religious affiliation; and above all, to confirm the moderating effects, i.e. to test the moderating effect of religiosity on the association between each independent variable and each dependent variable of donations practices.

This analysis uses multiple regression techniques which derive an equation that relates the dependent variable to one or more independent variables (Churchill, 1998). The objective of multiple regression techniques is to predict changes in the dependent variable in response to

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[63] Multivariate analysis is a term that refers to a technique for studying the relationship between two or more variables.

changes in independent variables (Hair *et al.*, 2010). When the dependent variable is binary or dichotomous, the more adequate model is logistic regression.

5.1   An introduction to Logistic regression

Moderation analysis has been used for social sciences and according to Whisman and McClelland (2005), the attention to the research of moderator or interaction research was underscored by Cohen, Cohen, West, and Aiken in 2003 (Cohen *et al.*, 2003). Moderator variables specify when certain effects will hold: they are introduced when there is an unexpectedly weak or inconsistent relation between the independent and the dependent variable (Baron and Kenny, 1986). Likewise, the moderating effect is more auxiliary to refine the hypothesized causal relationship, i.e. a moderator variable has a secondary role in defining the causal effect (Wu and Zumbo, 2008).

In effect, a moderator is a third variable, either a qualitative or a quantitative, that affects the direction and/or strength of the relation between an independent variable and the dependent variable (Baron and Kenny, 1986). Within a correlation analysis framework, a moderator is a third variable that affects the zero-order correlation between the two other variables. In this way, three causal paths can be observed: the impact of the independent or predictor variable, the impact of the moderator variable, and the interaction of these two variables (Maroco, 2007b). Furthermore, the moderator effect hypothesis is only supported if the interaction is significant: and so the statistical analysis measures the differential effect of the independent variable on the dependent variable as a function of the moderator. The only appropriate statistical test of interactions is a comparison of the additive model and the moderator model in which the product or products of the additive components have been added (Abdullah and Hussin, 2010; Whisman and McClelland, 2005). Consequently, the statistical significance of interactions is based on evaluating the significance of the partial correlation between the product term and the outcome when controlling for the effects of the variables included in the product term.

When the dependent variable is binary or dichotomous, logistic regression becomes the more adequate model for testing the moderation: logistic regression can make use of several independent variables that may be either quantitative or qualitative so it has become a standard method for analysis (Abdullah and Hussin, 2010; Bennett and Sargeant, 2003;

Hosmer, 1989; Kleinbaum, 1994). Indeed, the dominance of the logistic regression model is this practicality of usage (Maroco, 2007b). In statistics, logistic regression is a generalized linear model used for binomial regression, and the differences between these models has to be reproduced both in the choice of parametric model and in the assumptions (Hosmer, 1989).

When the study includes categorical variables with more than two levels in a multiple regression prediction model, there are other models that could be used. In point of fact, the model of logistic regression is a particular case of multinomial regression (Bennett and Sargeant, 2003; Maroco, 2007b; Norusis, 1999). For that reason categorical regression is the regression analysis to use when the dependent variable is qualitative, inclosing different models depending on the nature of the dependent variable. When this variable is binary, the model to use is logistic regression; but when the dependent model is polychotomous, i.e. where the outcome variable is nominal with more than two levels, then the model to use is multinomial regression (Hosmer, 1989).

The logistic model reveals if there is an impact of the independent or moderator variables on the binary dependent variable: the estimated coefficients β, the partial regression coefficient, reveals a positive, a negative effect, or no effect (Pestana and Gageiro, 2000). The β coefficient is actually a measure of the changes in the ratio of the probabilities (Prob. event occurrence / Prob. non event occurrence), i.e. the changes in the odds ratio. If β is positive the odds ratio will increase (is greater than one). It means, this increase occurs when the predicted probability of the event's occurring is increased and, the same time, the predicted probability of the event not occurring is reduced (Hair *et al.*, 2010). A positive β means that the explanatory variable increases the odds ratio, while a negative β means the odds ratio decreases. When β is equal to zero (odds ratio is equal to one), it means that there is no influence from the independent variables, or moderator variables, on the dependent variable.

In this instance, logistic regression is used in order to test if donations practices, the dependent variable can be explained by the independent variables, i.e. egoism, altruism, voluntarism, compassion, and religious affiliation. Also the moderator variable, religiosity, is tested in the same way. And, most of all, the interaction terms between the independent variables and the moderator are looked upon: and so the aim is to discuss the findings in terms of detecting whether or not an interaction exists and not in terms of the magnitude of such an interaction effect. Main and interaction effects are interpreted only if they are entered at a step

that yielded a significant increase in the variance explained, and all interactions are probed according to the procedures outlined by Aiken and West (1991).

Furthermore, whenever there are two prediction variables, they can be correlated (Pestana and Gageiro, 2000) and the existence of highly correlated variables originates numerical problems in fitting the model; in other words, while testing interaction effects, it is convenient that the moderator variable be uncorrelated both with the independent and the dependent variable. In fact, multicollinearity can appear in equations with the introduction of "higher order terms" this being the case while testing the moderating effect through the product term. One of the ways to overcome this problem is centering the variables: minimization of multicollinearity caused by higher order terms is achieved by centering variables on their means, i.e. subtracting the mean of the interaction X1*X2 and effects only the coefficients of X1 and X2 (Aiken and West, 1991). Following this evidence, variables in the function need to be centered by subtracting the mean from each variable, a process which led to a set of new variables, all with zero mean.

To analyze the magnitude of multicollinearity, the variance inflation measure (VIF) is used (Abdullah and Hussin, 2010) and the common rule of thumb considers VIF higher than five, to be high multicollinearity but allows a maximum VIF value of 10 (Hair *et al.*, 2010). Since the SPSS logistic regression routine does not automatically check for collinearity at the begin of a logistic regression report, it is necessary to run a linear regression analysis with the same dependent and independent variables as used in the logistic model. The results of the VIF values are presented in the next section for the linear regression.

Moreover, as O'Brien (2007) advocates, the benchmark of 10 associated with seriously high multi-collinearity, often gives rise to techniques for curing problems. But in fact, they can originate more problems more serious than those they solve. And this author states that the VIF value should be evaluated in the context of other factors that influence the variance of regression coefficients, and so, values of the VIF of 10, 20, 40, or even higher do not, by themselves, discount the results of regression analyses.

To measure the quality of the model the pseudo coefficient of Nagelkerte is used, varying between 0 (a bad measure) and 1 (a very good measure). Moreover, in multiple regression, R^2 (the proportion of the variance in the dependent variable explained by the independent

variables) provides a measure of how well the model predicts values of the dependent variable. In logistic regression, no completely satisfying analogue to R^2 exists. Two measures attempt to quantify the proportion of explained variation in the logistic regression model: Cox and Snell R^2 and Nagelkerke R^2. Also these figures that the model displays for logistic regression are typically smaller than what is typically reported in multiple regression and magnitudes for these values are not comparable to those obtained in non-logistic regression (Norusis, 1999). To test if the model provides a good fit the -2 log-likelihood is used (Maroco, 2007a).

The difference between the null model (giving the likelihood of obtaining the observations if the independent variables have no effect on the outcome) and the null model (giving the likelihood of obtaining the observations with all independent variables incorporated in the model) yields a Chi-Square statistic: which is a measure of how well the independent variables affect the outcome or dependent variable. Moreover, if p-value for the overall model fit statistic is less than 0.05, it means there is evidence that at least one of the independent variables contributes to the prediction of the outcome.

5.2   Multicolinearity analysis

As explained, logistic regression is subject to the effects of multicollinearity and the variance inflation factor (VIF) is used in order to measure this effect. So, it is necessary to run a linear regression analysis with the same dependent and independent variables that are used in the logistic model. Moreover, VIF values greater than 10 indicate a serious collinearity problem. Also when VIF is higher than five, then multicollinearity is high (Hair at al., 2010).

To obtain VIF values, 5 multiple linear regressions analyses were performed. VIF values ranged from 1.012 for the variable religiosity * compassion (interaction term) and 4.505 for the variable religious (dummy for the religious affiliation). The exception is on the category religious but non church goer and the religiosity because their VIF values are higher than five (6.752 and 6.278). However, as Hair *et al.* (2010) propose a VlF value of 10 is permissible, and also it is a good sized sample. So, none of the VIF for the variables indicate any potential multicollinearity.

5.3   Using logistic regression to test the moderating effect of religiosity

Logistic regression was performed to test the moderating effect of religiosity on the association between egoism, altruism, voluntarism, compassion, or religious affiliation and donations practices (Delen, 2009). Moreover, the moderator variable, religiosity, was also tested in the same way, and was multiplied by each independent variable (the product or interaction term) to test the significance of the moderating effect. The dependent dimension, donations practices, includes the next three variables presented in Table 4-24.

Table 4-24. Logistic regression by the type of dependent variables

Dependent variable	Categories	Type of variable	Logistic regression model
Frequency of donations	Regular donor / not a regular donor	Binary	Binary logistic regression
Type of organization	Religious organization / secular organization / both type of organizations	Nominal (unordered values)	Multinomial logistic regression
Level of donations	High value donation / low level donation	Binary	Binary logistic regression

A binary logistic regression was applied to investigate the main effects and moderating effect of religiosity on the relationship between each of the independent variables and two binary dependent variables, i.e. frequency of donation and level of donations (Lee and Chang, 2007). The method for entering the variables was the hierarquical method (Pestana and Gageiro, 2000). Likewise, direct effect and moderator effect were studied by applying hierarchically moderated regression analysis.

The analysis of binary logistic regression was performed in number of steps. Specifically, for constructing these regression models, the order for entering the different variables was as follows (Coelho *et al.*, 2011; Sharma *et al.*, 1981): first entering the control variables (Model 1), followed by the independent variable in the second step (Model 2). In the third step, the moderator variable was entered into the model (Model 3). In the fourth step, the interaction term was entered into the model to study the significance of the moderator effect (Model 4).

The results of the regression model are illustrated in line with Sousa and Coelho (2011), Bennett (2003) and Lee and Chang (2007), thus the estimates for β, Wald statistic and its significance (the p-value), and the odds ratio (the odds ratio is given in a column labeled "Exp β") are displayed. Also it is important to note that the Wald test, a test whether an effect exists

or not has a qui-square distribution with one degree of freedom. The logistic regression coefficient, that is the β coefficient[64], implies that a one unity change in a predictor results in a β unity change in the log of the odds (i.e. in the logit[65]). The Exp β is the exponentiation of the β coefficient, and is an odds ratio. This means that when a unit change in the predictor variable increases (or decreases) the odds of success of the event increases (or decreases) by a factor of Exp β, i.e. if the value of Exp β > 1, the odds of the event increases, if Exp β < 1 the odds of the event decreases. And thus, the logistic regression coefficients reported here indicate the coefficient's direction (positive or negative) and the significance level of the effects (Thrane, 2005).

The multinomial logistic regression (Dutta *et al.*, 2008; Maroco, 2007a; Thrane, 2005) was used to investigate the main effects and the moderating effect of religiosity on the relationship between each of the independent variables and the dependent variable type of organization. Likewise, a three-category logistic regression model was applied in line with the procedure used by Bennett (2003) for the multinomial logistic regression, in a similar study about the factors for donating to particular types of charities. Two separate two multinomial logistic regressions were used to investigate the moderating role of religiosity in the relation between the independent variable and the multinomial dependent variable.

Also the results presented are similar to the study of Bennett (2003). The dependent variable, "type of organization" had three categories: 1 = Donor to a religious organization; 2 = Donor to a secular organization; 3 = Donor to both organizations. Likewise, dummy coding was used in analysis, being Donor to both organizations considered the reference category in the first regression, and Donor to a religious organization considered as the reference category in the second regression.

The social desirability construct, having been reported as an important control (Brannan and Petrie, 2008), is measured by two variables: Denial Factors and Attribution Factors. Also the construct "demographic trait" has been used as important for controlling before the main effects become evident (Rantanen, 2011; Yoon, *et al.*, 2010); with age and gender being the measures for this construct (Niejssen and Douglas, 2011; Walker, 2011).

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[64] β is the coefficient for the constant in the null model.
[65] logit (p) = log (p / 1-p)

The independent variables are egoism, altruism, voluntarism, compassion and religious affiliation. Egoism and altruism are the variables that measured the motivation construct. Voluntarism and compassion are the variables that measured the prosocial behavior construct. These four variables, egoism, altruism, voluntarism and compassion, are continuous. Religious affiliation is a nominal variable with three categories; and it was transformed into three dummy variables[66]: religious (0 = "No" and 1 = "Yes"), non churchgoer (0 = "No" and 1 = "Yes"), and secular (0 = "No" and 1 = "Yes"). The moderator variable is religiosity, being also a continuous variable. The independent variables egoism, altruism, voluntarism, compassion, and the moderator variable religiosity, were mean centered, to avoid multicollinearity problems.

Moreover, for all the regressions, the pseudo R^2 coefficient of Nagelkerte and -2 log-likelihood report a sufficient explanation capacity, the fit to the data is satisfactory, and the percentage of cases correctly classified is also sufficient[67]. In the cases of multinomial regression, pseudo R-square measures indicate that the model performs fairly well, i.e. the Nagelkerke R-square values correlate with the Cox and Snell values.

5.3.1 Motivation: Egoism and Altruism

To test the moderating role of religiosity in the relation between egoism and frequency of donations, a hierarchical binary logistic regression analysis was performed. The control variables were entered first, then followed by the independent variable (IV), egoism, after the religiosity (the main effect), and finally the interaction term (religiosity*egoism).

The results of the regression model are illustrated in Table 4-25, in line with Sousa and Coelho (2011), Bennett (2003), and Lee and Chang (2007). Considering first the controls (Model 1), for the frequency of donations, age had a positive association with the likelihood of being a regular donor (β = 0.056, p = 0.000). Egoism was not found to be significant in explaining the frequency of donations (β = -0.352, p = 0.723) (Model 2); but religiosity was

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[66] If an independent variable is a categorical variable with more than two categories, then a separate dummy variable is generated to represent each of the categories except for the one which is excluded. The value of the dummy variable is 1 if the variable has that category, and the value is 0 if the variable has any other category; hence, no more than one dummy variable will be 1. If the variable has the value of the excluded category, then all of the dummy variables generated for the variable are 0.

[67] The goodness-of-fit statistics can be accomplished through one inferential statistic known as the Hosmer-Lemeshow test and by two descriptive measures: the Cox and Snell R2 and the Nagelkerke R2.

found to be associated with the likelihood of being a regular donor (β = 0.484, p = 0.000) (Model 3). The interaction term did not have a significant effect on frequency of donations (β = 0.050, p = 0.754) (Model 4). And so no moderating effect was significant.

Once more, in line with the procedure used by Bennett (2003) two separate two multinomial logistic regressions were used to investigate the moderating role of religiosity in the relation between egoism and type of organization. As a result of fitting a three-category logistic regression model, the following results were obtained and displayed in Table 4-26. As for the control variables, gender was found to be a significant and positive factor in the first regression (β = 0.899, p = 0.005). Age, a control variable, was found to be a significant and negative factor in the first and a positive factor in the second regression (β = -0.033; p = 0.006, and β = 0.033; p = 0,006). The moderator variable religiosity was found to be a significant negative factor in the first regression (β = -1,047, p = 0,000). A significant interaction was not found, i.e. the product term is not significant: religiosity was not found to moderate the relationship between egoism and type of organization.

To test the moderating role of religiosity in the relation between egoism and level of donations it was performed a hierarchical binary logistic regression analysis with level of donations as the dependent variable (DV) and religiosity as the moderating variable. As in the previous model, the control variables were entered first, then followed by the independent variable (IV), egoism, after the religiosity (the main effects), and finally then the interaction term. Attempting now at Table 4-27 and considering first the controls: AttributionFactors had a negative association with the likelihood of giving a high level donation (β = -0.236, p = 0.031); age had a positive relation with the level of donations (β = 0.079, p = 0.000) (Model 1). Egoism was found to have a negative association with the level of donations (β = -0.613, p = 0.007) (Model 2). And religiosity had a positive association with the level of donations (β = 0.478, p = 0.000) (Model 3).

Table 4-25. Regression results (IV: egoism; DV: frequency of donations, 1 = regular donor, 0 = not a regular donor)

	Model 1			Model 2			Model 3			Model 4		
	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β
Constant	-1.048	4.060*	.351	-842	2.487	.431	-.550	.982	.577	-.507	967	.579
Controls												
DenialFactors	.111	1.001	1.117	.076	.453	1.079	.131	1.218	1.140	.128	1.152	1.136
AttributionFactors	-.153	1.983	.858	-.158	2.210	.854	-.132	1.350	.977	-.130	1.313	.878
Gender (male)	.181	.760	1.199	.201	.926	1.222	.272	1.562	1.313	.271	1.553	1.311
Age	.056	30.593***	1.058	.054	28.012***	1.055	.040	14.158***	1.041	.040	14.165***	1.041
Main effects – independent variable												
Egoism				-.352	2.689	.723	-.346	2.810[†]	.707	-.333	2.478	.717
Main effects - moderator												
Religiosity							.484	39.656***	1.623	.486	39.651***	1.626
Interaction effect												
Religiosity x Egoism										.050	.098	1.052
Nagelkerke R^2	0.097			0.103			0.193			0.193		
-2 Log likelihood (-2 LL)	661.001			660.327			619.294			619.195		
Percentage of cases correctly classified	70.8%			70.8%			72.5%			72.7%		

*** p <0.001; ** p <0.01; * p<0.05; [†] p <0.1

Table 4-26. Regression results (IV: egoism; DV: type of organization)

	Donor to a religious organization[a]			Donor to a secular organization[a]			Donor to both organizations[b]		
	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β
DenialFactors	-.016	.011	.984	.076	.189	1.079	.016	.011	1.016
AttributionFactors	-.144	.941	.866	.013	.006	1.013	.144	.941	1.155
Gender (male)	.234	.755	1.264	.899	8.054**	2.457	-.234	.755	.791
Age	-.033	7.270**	.968	-.013	1.021	.897	.033	7.270**	1.034
Egoism	-.559	2.318	.572	-.407	1.623	.666	.559	2.318[†]	1.749
Religiosity	.161	1.005	1.175	-1.047	66.148***	.351	-.161	1.005	.851
Religiosity x Egoism	.286	.722	1.331	.220	.679	1.246	-.286	.722	.751
Nagelkerke R^2	.337						.337		
-2 Log likelihood (-2 LL)	713.188						713.188		
Percentage of cases correctly classified	60.9%						60.9%		

*** $p <0.001$; ** $p <0.01$; * $p<0.05$; [†] $p <0.1$

[a] The reference category is: Donor to both organizations.

[b] The reference category is: Donor to a religious organization.

Parameter estimates

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Table 4-27. Regression results (IV: egoism; DV: level of donations, 1 = high level donation, 0 = low level donation)

	Model 1			Model 2			Model 3			Model 4		
	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β
Constant	-1.776	11.101**	.169	-1.409	6.606**	.244	-1.125	3.927*	.325	-1.124	3.906*	.325
Controls												
DenialFactors	.139	1.548	1.149	.075	.430	1.077	.126	1.102	1.134	.123	1.044	1.131
AttributionFactors	-.236	4.634*	.790	-.248	5.053*	.781	-.229	4.000*	.795	-.228	3.937*	.796
Gender (male)	.116	.312	1.123	.153	.526	1.165	.211	.929	1.125	.211	.926	1.235
Age	.079	52.826***	1.082	.076	47.816***	1.079	.063	31.105***	1.065	.063	31.108***	1.065
Main effects – independent variable												
Egoism				-.613	9.360**	.542	-.656	9.834**	.519	-.647	9.292**	.524
Main effects - moderator												
Religiosity							.478	37.392***	1.613	.479	37.380 ***	1.615
Interaction effect												
Religiosity x Egoism										.047	.082	1.049
Nagelkerke R^2	0.166			0.186			0.264			0.264		
-2 Log likelihood (-2 LL)	654.197			644.774			606.035			605.953		
Percentage of cases correctly classified	71.0%			73.4%			74.4%			73.7%		

*** $p <0.001$; ** $p <0.01$; * $p<0.05$; [†] $p <0.1$

To test the moderating role of religiosity in the relation between altruism and frequency of donations, it was performed a hierarchical binary logistic regression analysis with frequency of donations as the dependent variable and religiosity as the moderating variable. The control variables were entered first, then followed by the independent variable, altruism, after the religiosity (the main effects), and then finally the interaction term. Table 4-28 displays the following: The control variable age had a positive association with the likelihood of being a regular donor (β = .056, p = 0.000) (Model 1). Altruism had a positive association with the likelihood of being a regular donor (β = 0.225, p = 0.000) (Model 2); Religiosity also had a positive association with the likelihood of being a regular donor (β = 0.468, p = 0.000) (Model 3). For altruism, the interaction term does not have a significant effect on frequency of donations (β = -.066, p = .401) (Model 4).

As for the previous variable egoism, two separate two multinomial logistic regressions were used to investigate the moderating role of religiosity in the relation between altruism and type of organization. Again, the dependent variable, type of organization, had three categories: 1 = Donor to a religious organization; 2 = Donor to a secular organization; 3 = Donor to both organizations. As a result of fitting a three-category logistic regression model, the following results were obtained (see Table 4-29). As for the control variables, gender was negative and significant at the first regression (β = -0.878; p = 0.005), Moreover, age was found to be a negative and significant factor in the first and positive in the second regression (β = -0.030, p = 0.012, and β = 0.030, p = 0.012). The moderator variable religiosity was found to be negatively significantly for the category "donor to a secular organization" in the first regression (β = -1.049, p = 0.000). The interaction term was not found to be significant.

To test the moderating role of religiosity in the relation between altruism and level of donations, it was performed a hierarchical binary logistic regression analysis with level of donations as the dependent variable (DV) and religiosity as the moderating variable, being the model and the procedures the same as before. As Table 4-30 indicates, and considering first the controls, Attribution Factors had a negative association with the likelihood of giving a high level donation (β = -0.236, p = 0.031); and also age had a positive association with the likelihood of giving a high level donation (β = 0.079, p = 0.000) (Model 1). For the level of donations, altruism had a positive association with the likelihood of giving a high level donation (β = 0.411, p = 0.000) (Model 2). And religiosity had a positive association with the likelihood of giving a high level donation (β = 0.441, p = 0.000) (Model 3). For altruism, the interaction term did not have a significant effect on the level of donations (β = 0.086, p = .276) (Model 4).

Table 4-28. Regression results (IV: altruism; DV: frequency of donations, 1 = regular donor, 0 = not a regular donor)

	Model 1			Model 2			Model 3			Model 4		
	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β
Constant	-1.048	4.060*	.351	-.990	3.590†	.372	-.749	1.932	.473	-.771	2.038	.463
Controls												
DenialFactors	.111	1.001	1.117	.112	1.018	1.119	.179	2.154	1.186	.177	2.318	1.194
AttributionFactors	-.153	1.983	.858	-.160	2.157	.852	-.133	1.378	.875	-.137	1.458	.872
Gender (male)	.181	.760	1.199	.226	1.158	1.253	.279	1.637	1.322	.289	1.735	1.335
Age	.056	30.593***	1.058	.055	28.921***	1.056	.042	15.596***	1.042	.042	15.879***	1.043
Main effects – independent variable												
Altruism				.225	4.707***	1.252	-.141	1.716**	1.152	.115	1.030	1.122
Main effects - moderator												
Religiosity							.468	36.806***	1.597	.465	36.147***	1.593
Interaction effect												
Religiosity x Altruism										-.066	.707	.936
Nagelkerke R^2	0.097			0.107			0.190			0.192		
-2 Log likelihood (-2 LL)	663.001			658.288			620.380			619.667		
Percentage of cases correctly classified	70.8%			70.5%			73.0%			73.0%		

*** p <0.001; ** p <0.01; * p<0.05; † p <0.1

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Table 4-29. Regression results (IV: altruism; DV: type of organization)

	Donor to a religious organization[a]			Donor to a secular organization[a]			Donor to both organizations[b]		
	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β
DenialFactors	.054	.126	1.055	.160	.879	1.173	-.054	.126	.948
AttributionFactors	-.167	1.250	.846	-.006	.001	.994	.167	1.250	1.182
Gender (male)	-.229	.718	.970	-.878	7.765 **	.990	.229	.718	.795
Age	-.030	6.239*	.970	-.010	.595	.350	.030	6.239*	1.031
Altruism	-.050	.075	.951	-.017	.012	.983	.050	.075	1.051
Religiosity	.190	1.393	1.210	-1.049	68.576***	.863	-.190	1.393	.827
Religiosity x Altruism	-.203	1.389	.817	-.148	1.316	.863	.203	1.389	1.225
Nagelkerke R^2	.336						.336		
-2 Log likelihood (-2 LL)	713.245						713.245		
Percentage of cases correctly classified	62.6%						62.6%		

*** $p <0.001$; ** $p <0.01$; * $p<0.05$; † $p <0.1$

[a] The reference category is: Donor to both organizations.

[b] The reference category is: Donor to a religious organization.

Table 4-30. Regression results (IV: altruism; DV: level of donations. 1 = high level donation, 0 = low level donation)

	Model 1			Model 2			Model 3			Model 4		
	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β
Constant	-1.776	11.101*	.169	-1.698	9.866**	.183	-1.492	7.249**	.225	-1.165	6.957**	.231
Controls												
DenialFactors	.139	1.548	1.149	.142	1.582	1.153	.196	2.775	1.217	.168	2.532	1.207
AttributionFactors	-.236	4.634*	.790	-.252	5.150*	.777	-.232	4.074*	.793	-.227	3.889*	.797
Gender (male)	.116	.312	1.123	197	.859	1.128	.239	1.179	1.271	.228	1.068	1.256
Age	.079	52.826***	1.082	.078	49.929***	1.081	.067	34.542***	1.069	.066	34.027***	1.068
Main effects – independent variable												
Altruism				.411	15.028***	1.508	.345	9.878**	1.412	.375	10.989**	1.454
Main effects - moderator												
Religiosity							.441	32.029***	1.555	.499	32.878***	1.567
Interaction effect												
Religiosity x Altruism										.086	1.185	1.090
Nagelkerke R^2	0.166			0.198			0.264			0.266		
-2 Log likelihood (-2 LL)	654.197			638.819			605.967			604.788		
Percentage of cases correctly classified	71%			73%			73%			72.7%		

*** p <0.001; ** p <0.01; * p<0.05; [†] p <0.1

5.3.2   Prosocial behavior: Voluntarism and Compassion

To test the moderating role of religiosity in the relation between voluntarism and frequency of donations, a hierarchical binary logistic regression analysis with level of donations as the dependent variable (DV) and religiosity as the moderating variable was performed. As in the previous models, the control variables were entered first, then followed by the independent variable, voluntarism, after the religiosity (the main effects), and then finally the interaction term.

As Table 4-31 indicates, and considering first the controls, age had a positive association with the likelihood of being a regular donor (β = 0.047, p = 0.000) (Model 1). Voluntarism had a positive association with the likelihood of being a regular donor (β = 0.828, p = 0.000) (Model 2); and religiosity had a positive association with the likelihood of being a regular donor (β = 0.331, p = 0.000) (Model 3). The interaction term does not have a significant effect on frequency of donations (β = -0.075 p = 0.439) (Model 4).

Furthermore, two separate multinomial logistic regressions were used to investigate the moderating role of religiosity in the relation between voluntarism and type of organization. The results obtained were the following (see Table 4-32). Again, the control variable gender is a positive and significant factor at the first regression (β = 0.931; p = 0.003); and age was found to be a negative and significant factor both in the first and in the second regression (β = -0.031, p = 0.01, and β = -0.031, p = 0.01). Voluntarism was found to be a negative and significant factor in the first regression (β = -0.329, p = 086), in the category donor to a secular organization. The moderator variable religiosity was found to be a negative and significant for the category "donor to a secular organization" in the first regression (β = -1.034, p = 0.000). The interaction term was not found to be significant.

To test the moderating role of religiosity in the relation between voluntarism and level of donations, a hierarchical binary logistic regression analysis with level of donations as the dependent variable (DV) and religiosity as the moderating variable was performed, the model and procedures being the same as before.

Attempting now at Table 4-33, and considering first the controls, Attribution Factors had a negative association with the likelihood of giving a high level donation (β= -0.236, p = 0.031); and by age had a positive association with the likelihood of giving a high level donation (β = 0.079, p = 0.000) (Model 1). Voluntarism (β = 0.504, p = 0.000) had a positive association with the likelihood of giving a high level donation (Model 2). And also religiosity had a positive association with the likelihood of giving a high level donation (β = 0.423, p = 0.000) (Model 3). For voluntarism, the interaction term did not have a significant effect on the level of donations (β = 0.015, p = .881) (Model 4).

Table 4-31. Regression results (IV: voluntarism; DV: frequency of donations, 1 = regular donor, 0 = not a regular donor)

	Model 1			Model 2			Model 3			Model 4		
	B	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β
Constant	-1.048	4.060*	.351	-.936	2.936	.392	-.739	1.767	.478	-.776	1.935	,460
Controls												
DenialFactors	.111	1.001	1.117	.087	.573	1.091	.150	1.159	1.162	.154	1.168	1.166
AttributionFactors	-.153	1.983	.858	-.193	2.873†	.825	-.171	2.135	.843	-.174	2.216	.840
Gender (male)	.181	.760	1.199	.317	2.142	1.373	.349	2.461	1.417	.355	2.539	1.427
Age	.056	20.593***	1.058	.060	30.641***	1.062	.048	18.385***	1.049	.049	18.868 ***	1.050
Main effects – independent variable												
Voluntarism				.806	33.183***	2.238	.678	22.316***	1.971	.670	21.731 ***	1.954
Main effects - moderator												
Religiosity							.409	26.737***	1.506	.410	26.731 ***	1.507
Interaction effect												
Religiosity x Voluntarism										-.075	.599	.927
Nagelkerke R²	0.097			0.181			0.228			0.239		
-2 Log likelihood (-2 LL)	663.001			624.551			597.409			596.808		
Percentage of cases correctly classified	70.8%			74.2%			76.5%			76.3%		

*** p <0.001; ** p <0.01; * p<0.05; † p <0.1

Table 4-32. Regression results (IV: voluntarism; DV: type of organization)

	Donor to a religious organization[a]			Donor to a secular organization[a]			Donor to both organizations[b]		
	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β
DenialFactors	.043	.080	1.044	.155	.829	1.168	-.043	.080	.958
AttributionFactors	-.134	.814	.875	.040	.056	1.040	.134	.814	1.143
Gender (male)	.271	.991	1.311	.931	8.751**	2.538	-.271	.991	.763
Age	-.031	6.708**	.969	-.012	.848	.988	.031	6.708**	1.032
Voluntarism	-.056	.112	.945	-.329	2.942†	.719	.056	.112	1.058
Religiosity	.188	1.369	1.207	-1.034	66.764***	.355	-.188	1.369	.828
Religiosity x Voluntarism	-.142	.698	.868	-.133	.766	.875	.142	.698	1.152
Nagelkerke R^2	.338						.338		
-2 Log likelihood (-2 LL)	712.404						712.404		
Percentage of cases correctly classified	61.2%						61.2%		

*** $p <0.001$; ** $p <0.01$; * $p<0.05$; † $p <0.1$

[a] The reference category is: Donor to both organizations.

[b] The reference category is: Donor to a religious organization.

Table 4-33. Regression results (IV: voluntarism; DV: level of donations, 1 = high level donation, 0 = low level donation)

	Model 1			Model 2			Model 3			Model 4		
	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β
Constant	-1.776	11.101**	.169	-1.735	10.101**	.176	-1.542	7.665**	.214	-1.557	7.567**	.215
Controls												
DenialFactors	.139	1.548	1.149	.123	1.167	1.130	.183	2.407	1.201	.182	2.388	1.200
AttributionFactors	-.236	4.634**	.790	-.261	5.416**	.771	-.238	4.269**	.788	-.238	4.251**	.788
Gender (male)	.116	.312	1.123	.198	.863	1.219	.221	1.019	1.248	.221	1.012	1.247
Age	.079	52.826***	1.082	.082	52.629***	1.086	.070	36.843***	1.072	.070	36.404***	1.072
Main effects – independent variable												
Voluntarism				.504	15.384***	1.655	.364	7.421***	1.439	.365	7.432***	1.441
Main effects - moderator												
Religiosity							.423	28.789***	1.526	.422	28.674	1.526
Interaction effect												
Religiosity x Voluntarism										.015	.022	1.015
Nagelkerke R^2	0.166			0.200			0.259			0.259		
-2 Log likelihood (-2 LL)	654.197			637.729			608.302			608.280		
Percentage of cases correctly classified	71%			72.9%			74.2%			74.4%		

*** p <0.001; ** p <0.01; * p<0.05; [†] p <0.1

To test the moderating role of religiosity in the relation between compassion and frequency of donations, a hierarchical binary logistic regression analysis with level of donations as the dependent variable (DV) and religiosity as the moderating variable was performed. As in the previous model, the control variables were entered first, then followed by the independent variables The control variables were entered first, then followed by the independent variable, compassion, after the religiosity (the main effects), and finally the interaction term. As Table 4-34 indicates, and considering first the controls, age has a positive association with the likelihood of being a regular donor ($\beta = 0.056$, $p = 0.000$) (Model 1). Frequency of donations is not associated with compassion ($\beta = 0.155$, $p = 0.257$) (Model 2); but religiosity has a positive association with the likelihood of being a regular donor ($\beta = 0.478$, $p = 0.000$) (Model 3). The interaction term does not have a significant effect on frequency of donations ($\beta = -0.091$, $p = 0.840$) (Model 4).

Again, two separate multinomial logistic regressions were used to investigate the moderating role of religiosity in the relation between compassion and type of organization. Once again, the control variable age was found to be a negative and significant factor in the first and a positive and significant factor in the second regression ($\beta = -0.033$, $p = 0.008$, and $\beta = 0.033$, $p = 012$). And gender is positively significant in the first regression ($\beta = 0.864$, $p = 007$). The moderator variable religiosity was found to be negative and significant for the category "donor to a secular organization" in the first regression ($\beta = -1.049$, $p = 0.000$). The interaction term was not found to be significant as it can be seen in Table 4-35.

To test the moderating role of religiosity in the relation between compassion and level of donations a hierarchical binary logistic regression analysis with level of donations as the dependent variable (DV) and religiosity as the moderating variable was performed, using the same model and the procedures as before. As Table 4-36 indicates, and considering first the controls, Attribution Factors has a negative association with the likelihood of giving a high level donation ($\beta = -.236$, $p = 0.031$) and also age has a positive association with the likelihood of giving a high level donation ($\beta = 0.079$, $p = 0.000$) (Model 1). Level of donations is not associated with compassion ($\beta = 0.209$, $p = 0.130$) (Model 2); and religiosity has a positive association with the likelihood of giving a high level donation ($\beta = 0.464$, $p = 0.000$) (Model 3). The interaction term does not have a significant effect on frequency of donations ($\beta = 0.028$, $p = 0.777$) (Model 4).

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Table 4-34. Regression results (IV: compassion; DV: frequency of donations, 1 = regular donor, 0 = not a regular donor)

	Model 1			Model 2			Model 3			Model 4		
	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β
Constant	-1.048	4.060 *	.351	-.1.065	4.166 *	.345	-.798	2.182	.450	-.833	2.369	.435
Controls												
DenialFactors	.111	1.001	1.117	.108	.950	1.114	.169	2.121	1.184	.174	2.236	1.190
AttributionFactors	-.153	1.983	.858	-.171	2.415	.843	-.141	1.511	.868	-.141	1.521	.868
Gender (male)	.181	.760	1.199	.231	1.180	1.260	.288	1.688	1.334	.286	1.650	1.330
Age	.056	30.583 ***	1.058	.058	31.335 ***	1.060	.044	16.417 ***	1.045	.044	16.893 ***	1.045
Main effects – independent variable												
Compassion				.155	1.283	1.168	.116	.666	1.123	.083	.315	1.086
Main effects - moderator												
Religiosity							.478	38.988 ***	1.613	.482	39.426 ***	1.619
Interaction effects												
Religiosity x Compassion										-0.091	.865	.913
Nagelkerke R²	0.097			0.100			0.188			0.190		
-2 Log likelihood (-2 LL)	663.001			661.719			621.427			620.559		
Percentage of cases correctly classified	70.8%			71.0%			72.9%			73.4%		

*** p <0.001; ** p <0.01; * p<0.05; † p <0.1

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Table 4-35. Regression results (IV: compassion; DV: type of organization)

	Donor to a religious organization[a]			Donor to a secular organization[a]			Donor to both organizations[b]		
	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β
DenialFactors	.042	,077	1.043	.148	.760	1.159	-.042	.077	.959
AttributionFactors	-.126	.708	.882	-.002	.000	.998	.126	.708	1.134
Gender (male)	.309	1.238	1.362	.864	7.180**	2.372	-.309	1.238	.734
Age	-.033	7.073**	.968	-.009	.494	.991	.033	7.072**	1.033
Compassion	-.170	.561	.844	.056	.071	1.058	.170	.560	1.185
Religiosity	.190	1.381	1.209	-1.049	69.194***	.350	-.190	1.381	.827
Religiosity x Compassion	-.061	.094	.941	-.107	.487	.898	.061	.094	1.063
Nagelkerke R^2	.334						.334		
-2 Log likelihood (-2 LL)	714.649						714.649		
Percentage of cases correctly classified	60.4%						60.4%		

*** $p <0.001$; ** $p <0.01$; * $p<0.05$; [†] $p <0.1$

[a] The reference category is: Donor to both organizations.

[b] The reference category is: Donor to a religious organization.

Table 4-36. Regression results (IV: compassion; DV: level of donations, 1 = high level donation, 0 = low level donation)

	Model 1			Model 2			Model 3			Model 4		
	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β
Constant	-1.776	11.101**	.169	-1.808	11.377**	.164	-1.581	8.177**	.206	-1.571	8.044**	.208
Controls												
DenialFactors	.139	1.548	1.149	.136	1.470	1.145	.196	2.787*	1.216	.195	2.753[†]	1.215
AttributionFactors	-.236	4.634*	.790	-.262	5.514**	.770	-.239	4.274**	.787	-.239	4.280*	.787
Gender (male)	.116	.312	1.123	.183	.734	1.201	.228	1.056	1.256	.230	1.071	1.258
Age	.079	52.826***	1.082	.082	53.874***	1.086	.069	36.219***	1.072	.069	35.905***	1.072
Main effects – independent variable												
Compassion				.209	2.291	1.233	.180	1.569	1.198	.189	1.650	1.208
Main effects - moderator												
Religiosity							.464	36.290***	1.590	.463	36.087***	1.589
Interaction effects												
Religiosity x Compassion										.028	.080	1.028
Nagelkerke R^2	0.166			0.171			0.247			0.257		
-2 Log likelihood (-2 LL)	654.197			651.902			614.414			614.333		
Percentage of cases correctly classified	71%			70.1%			73.2%			73.5%		

*** p <0.001; ** p <0.01; * p<0.05; [†] p <0.1

5.3.3   Religious affiliation

To test the moderating role of religiosity in the relation between religious affiliation and frequency of donations, a hierarchical binary logistic regression analysis with frequency of donations as the dependent variable and religiosity as a moderating variable was performed. The control variables were entered first, then followed by the independent variable, egoism, after the religiosity (the main effects), and finally the interaction term.

As Table 4-37 indicates, age has a positive association with the likelihood of being a regular donor ($\beta = 0.056$, $p = 0.000$) (Model 1). The religious category of religious affiliation age has a negative association with the likelihood of being a regular donor ($\beta = -1.502$ $p = 0.000$) and also the same applies to the category religious but non church goer ($\beta = -1.681$, $p = 0.000$)[68] (Model 2). Religiosity has a positive association with the likelihood of being a regular donor ($\beta = 0.271$, $p = 0.05$) (Model 3). For religious affiliation, the interaction terms did not have a significant effect on the frequency of donations ($\beta = -.0331$, $p = 0.380$, and $\beta = -0.281$, $p = 0.400$) (Model 4). The test for multicollinearity revealed high multicollinearity for religious but non church goer and the moderator variable religiosity with a VlF value below seven, however these values can be accepted for further analysis (Hair *et al.*, 2010). The test for multicollinearity among other predictors showed no serious violation of the assumption of collinearity as also shown.

Two separate multinomial logistic regressions were used to investigate the moderating role of religiosity in the relation between religious affiliation and type of organization (Table 4-38).

The following results were obtained. The control variable age was found to be a negative and significant factor in the first ($\beta = -0.030$, $p = 0.014$), and a positive and significant factor in the second regression ($\beta = 0.030$, $p = 014$). Gender was positive and significant in the first regression ($\beta = .689$, $p = 0.041$). The independent variables religious and religious but non church goer were both positively significant in the first regression ($\beta = 2.122$, $p = 0.018$; $\beta = 1.887$, $p = 0.002$). The interaction term was found to be significant for Religiosity x Religious in the first regression ($\beta = -1.405$, $p = 0.032$), meaning there is a moderating effect.

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[68] The reference category is secular.

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To test the moderating role of religiosity in the relation between religious affiliation and level of donations a hierarchical binary logistic regression analysis with level of donations as the dependent variable (DV) and religiosity as the moderating variable was performed, using the procedures as before.

As Table 4-39 indicates, and considering first the controls, Attribution Factors has a negative association with the likelihood of giving a high donation (β = -0.236, p = 0.031); age has a positive association with the likelihood of giving a high donation (β = 0.079, p = 0.000) (Model 1). Moreover, the religious category of religious affiliation has a negative association with the likelihood of giving a high donation (β = -1.274, p = 0.000), and the same applies to the category religious but non church goer (β =-1.241, p = 0.000) (Model 2); religiosity has a positive association with the likelihood of giving a high donation (β = 0.404, p = 0.01) (Model 3). For religious affiliation, the religious but non church goer has a negative association with the likelihood of giving a high donation in the interaction term (β = -.607, p = 0.07) (Model 4).

Table 4-37. Regression results (IV: religious affiliation; DV: frequency of donations, 1 = regular donor, 0 = not a regular donor)

	Model 1			Model 2			Model 3			Model 4		
	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β
Constant	-.866	2.375	.420	-.294	.242	.745	-.803	.295	.722	-.459	.557	.632
Controls												
DenialFactors	.111	1.001	1.117	.146	1.551	1.157	.156	1.753	1.196	.152	1.655	1.165
AttributionFactors	-.153	1.983	.858	-027	.054	.974	-.039	.112	.962	-.036	.094	.965
Gender (male)	-181	.760	.834	-.038	.030	.962	-.099	.195	.906	-.108	.231	.897
Age	.056	30.593***	1.0588	.049	21.395***	1.050	.045	17.036***	1.046	.043	15.955***	1.044
Main effects – independent variable												
Religious				-1.502	33.496***	.223	-.771	2.882†	.463	-.774	1.722	.461
ReligiousNCGoer				-1.681	46.449***	.186	-1.355	21.734***	.258	-1.186	12.603***	.305
Main effects - moderator												
Religiosity							.271	3.837*	1.312	.504	3.227†	1.655
Interaction effects												
Religiosity x Religious										-.331	.771	.718
Religiosity x ReligiousNCGoer										-.281	.708	.755
Nagelkerke R^2	0.097			0.233			0.241			0.243		
-2 Log likelihood (-2 LL)	663.001			599.622			595.745			594.832		
Percentage of cases correctly classified	70.8%			74.7%			74.4%			73.9%		

*** p <0.001; ** p <0.01; * p<0.05; † p <0.1

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Table 4-38. Regression results (IV: religious affilliation; DV: type of organization)

	Parameter estimates								
	Donor to a religious organization[a]			Donor to a secular organization[a]			Donor to both organizations[b]		
	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β
DenialFactors	.019	,017	1.020	.126	.521	1.134	-.019	.017	.981
AttributionFactors	-.095	.395	.910	-.101	.317	.904	.095	.395	1.099
Gender (male)	.318	1.326	1.374	.698	4.169*	1.991	-.318	1.326	.728
Age	-.030	6.054*	.970	-.020	2.094	.980	.030	6.054*	1.031
Religious	-8.332	1.551	.000	2.122	5.625*	8.346	8.322	1.551	4113.544
ReligiousNCGoer	-.730	2.366	.482	1.887	9.493**	6.602	.730	2.366	2.076
Religiosity	.053	.035	1.054	.249	.249	1.282	-.053	.035	.949
Religiosity x Religious	-3.918	1.893	.020	-1.405	4.622*	.245	3.918	1.893	50.296
Religiosity x ReligiousNCGoer	.127	.056	1.135	-.448	.610	.639	-.127	.056	.881
Nagelkerke R^2	.402						.402		
-2 Log likelihood (-2 LL)	676.809						676.809		
Percentage of cases correctly classified	62.4%						62.4%		

*** $p < 0.001$; ** $p < 0.01$; * $p < 0.05$; [†] $p < 0.1$

[a] The reference category is: Donor to both organizations.

[b] The reference category is: Donor to a religious organization.

Table 4-39. Regression results (IV: religious affiliation; DV: level of donations, 1 = high level donation, 0 = low level donation)

	Model 1			Model 2			Model 3			Model 4		
	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β
	-1.776	11.101**	.169	-.666	4.874*	.291	-1.369	5.915*	.254	-1.643	7.857**	.193
Controls												
DenialFactors	.139	1.548	1.149	.170	2.160	1.186	.184	2.458	1.202	.180	2.328	1.197
AttributionFactors	-.236	4.634*	.790	-1.146	1.633	.864	-.005	2.044	.848	.157	1.837	.855
Gender (male)	.116	.312	1.123	.000	.000	.000	.090	.166	1.094	.136	.369	1.146
Age	.079	52.826***	1.082	.074	43.178***	1.076	.067	35.000***	1.069	.067	34.088***	1.069
Main effects – independent												
Religious				-1.274***	25.431***	.280	-.186	.166	.830	.508	.585	1.662
ReligiousNCGoer				-1.241***	28.558***	.289	-.753	6.840**	.471	-.586	3.145†	.557
Main effects - moderator												
Religiosity							.404	8.237**	1.497	.734	6.983**	2.083
Interaction effects												
Religiosity x Religious										-.103	.065	.902
Religiosity x ReligiousNCGoer										-.607	3.287†	.545
Nagelkerke R²	0.166			0.248			0.264			0.272		
-2 Log likelihood (-2 LL)	654.197			614.247			605.785			601.645		
Percentage of cases correctly	71%			74.1%			73%			73.9%		

*** p <0.001; ** p <0.01; * p<0.05; † p <0.1

Furthermore, and following the parsimony principle[69] (Pestana and Gageiro, 2000), the model of logistic regression for testing the role of religiosity in the relation between religious affiliation and frequency of donations, was applied without the control variables.

Thus, the variables religious affiliation, and religiosity were entered, and finally the interaction terms. As Table 4-40 indicates, religious affiliation in its religious category has a negative association with the likelihood of being a regular donor (β = -1.079, p = 0.000) and religious affiliation in its category religious but non church goer also has a negative association with the likelihood of giving a high donation (β= -1.498, p = 0.000) (Model 1); religiosity has a positive association with the likelihood of being a regular donor (β = 0.475, p = 0.000) (Model 2). For religious affiliation, the interaction terms did not have a significant effect neither on the frequency of donations by the category religious (β = -.764 and p = 0.466), nor by the category religious but non church goer (β = -.673, p = 0.510) (Model 3). While comparing these values with the model that includes the control variables, the differences are in terms of augmenting the β level and also augmenting the level of significance (p value).

The model of multinomial logistic regression was also used to investigate the moderating role of religiosity in the relation between religious affiliation and type of organization without the control variables. However, the results did not reveal any further explanatory potential.

Moreover, the model of logistic regression for testing the role of religiosity in the relation between religious affiliation and level of donations was applied without the control variables. As Table 4-41 indicates, level of donations is negatively influenced by religious affiliation in its religious category (β = -1.371, p = 0.000); moreover, level of donations is negatively and significantly influenced by the category religious but non church goer (β = -1.317, p = 0.000) (Model 1). The association is also significant with religiosity (β = 0.550, p = 0.000) (Model 2). For religious affiliation, the interaction terms was significant, and so the category religious but non church goer has negative association with (β = -.620, p = 0.044) (Model 3). In this situation, comparing these values with the model that includes the control variables, the differences are in terms of augmenting the β level and also augmenting the level of significance (p value).

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[69] The parsimony principle states that higher order terms should only be included if they can improve the explanation provided by the corresponding lower order terms.

Table 4-40. Regression results (IV: religious affiliation; DV: frequency of donations)

	Model 1			Model 2			Model 3		
	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β
Constant	1.111	72.483***	3.0389	0.694	16.721***	2.002	0.275	1.328***	1.316
Main effects – independent variable									
Religious	-1.079	23.616***	.340	.228	.304	1.256	.159	.091	1.172
ReligiousNCGoer	-1.498	54.656***	.244	-.943	14.435***	.390	-.568	3.847**	.567
Main effects - moderator									
Religiosity				.475	14.155***	1.608	.979	16.559**	2.662
Interaction effects									
Religiosity x Religious							-.764	5.226	.466
Religiosity x ReligiousNCGoer							-.673	4.916	.510
Nagelkerke R^2	0.133			0.162			0.175		
-2 Log likelihood (-2 LL)	757.977			743.240			736.598		
Percentage of cases correctly classified	65.8%			65.8%			66.7%		

*** p <0.001; ** p <0.01; * p<0.05; [†] p <0.1

Table 4-41. Regression results (IV: religious affiliation; DV: level of donations)

	Model 1			Model 2			Model 3		
	β	Wald's test	Exp β	β	Wald's test	Exp β	β	Wald's test	Exp β
Constant	1.468	103.281***	4.339	.993	30.583***	2.701	.660	7.386**	1.934
Main effects – independent variable									
Religious	-.1.371	35.328***	.254	.139	.108	1.149	.324	.329	1.383
ReligiousNCGoer	-1.317	39.328***	.268	-.658	6.380*	6.518	-.392	1.776	.676
Main effects - moderator									
Religiosity				.550	18.283***	1.733	.971	15.194***	2.642
Interaction effects									
Religiosity x Religious							-.499	2.000	.607
Religiosity x ReligiousNCGoer							-.620	4.051*	.538
Nagelkerke R^2	0.123			0.162			0.170		
-2 Log likelihood (-2 LL)	714.302			694.146			690.924		
Percentage of cases correctly classified	67.6%			69.4%			69.9%		

*** p <0.001; ** p <0.01; * p<0.05; [†] p <0.1

6   Hypotheses testing

The test of the hypotheses results from the analysis of the moderating effect of religiosity on the association between egoism, altruism, voluntarism, compassion, or religious affiliation and donations practices with logistic regression provides the following results.

Hypothesis 1: The motivation of a donor is related to donation practices.

In this situation, it is fair to say that the evidence does not warrant sufficient justification to reject H1. Rather, the association was significant in some situations.

For the level of donations, the dimension of motivation egoism has a negative association with the likelihood of giving a high donation (β = -0.613, p = 0.002). When looking at the other dimension of motivation, i.e. altruism, the frequency of donations is a positively and significant influence by altruism (β= 0.225, p =0.000) (Model 2), and altruism has a positive association with the likelihood of giving a high donation (β= 0.411, p =0.000) (Model 2). Notwithstanding, the bivariate relationship between egoism and altruism and the three variables measuring donation practices depicts weak measures of association.

In conclusion, as egoism and altruism dimensions were chosen for measuring motivation, H1 is not rejected, and the reason is because:

- Egoism has a negative association with the likelihood of giving a high donation.
- The greater the level of altruism of the donor the more likely the donor is regular and also gives a high donation.

Hypothesis 2: The prosocial behavior of a donor is related to donation practices.

Prosocial behavior is measured by the dimensions voluntarism and compassion, so the evidence lends support to H2.

Voluntarism is related to all the three donation practices variables, as seen in Table 4-31:

- Voluntarism has a positive association with the likelihood of being a regular donor (β = 0.808, p = 0.000).

- For the type of organization, voluntarism is negatively a significant factor (β = -.329, p = 086), increasing voluntarism appear only to have a negative effect on donating to a secular organization as opposed to donating to both secular and religious organizations.

- Voluntarism is found significant in explaining the level of donations (β = 0.504, p = 0.000).

In short, although donation practices did not emerge as a significant determinant of donation practices while testing for compassion, there is partial support for H2 as the results indicate voluntarism is related to donations practices for all the three variables of donations practices.

Moreover, this partial support is sustained by the analysis of the bivariate relationship between voluntarism and compassion and the three variables measuring donations practices. These association measures depict different outcomes:

- Weak values between voluntarism and level of donations (Eta = 0.263); between compassion and frequency of donations (Eta = 0.195); between compassion and type of organization (Eta = 0.256); and between compassion and level of donations (Eta = 0.187).

- Moderated values between voluntarism and frequency of donations (Eta = 0.346); between voluntarism and type of organization (Eta = 0.312).

Hypothesis 3: The religious affiliation of a donor is related to donation practices.
The results lend full support to H3.

The categories considered for religious affiliation, i.e. religious, religious but non church goer, and secular, are related to the three variables of donations practices:

- The frequency of donations is negatively influenced by religious affiliation in its religious category (β = -1.036, p = 0.000) and also by the category religious but non church goer (β = -1.487, p = 0.000), as opposed to the category secular.

- The type of organization is positively influenced by religious and religious but non church goer ($\beta = 2.122$, $p = 0.018$; $\beta = 1.887$, $p = 0.002$), besides being religious or religious but non church goer appears to only have a positive effect on donating to a secular organization as opposed to donating to both organizations.

- The level of donations is negatively influenced by religious affiliation both in its religious category ($\beta = -1.274$, $p = 0.000$), and by the category religious but non church goer ($\beta = -1.241$, $p = 0.000$), as opposed to the category secular.

The analysis of bivariate relationships supports this conclusion. The association between frequency of donations and religious affiliation is weak (Cramer's $V = 0.320$); and also the association between level of donations and religious affiliation is weak (Cramer's $V = 0.300$); whereas between the type of organization and religious affiliation, the association is moderated (Cramer's $V = 0.427$).

Hypothesis 4: The religiosity of a donor is related with donation practices.

H4 is accepted being the evidence provided by the direct effect of religiosity over the three variables of donation practices, i.e. frequency of donations, type of organization and level of donations. The relationships between religiosity and the three variables of donations practices are assessed on the regression models while testing religiosity as a moderator of the independent variables of egoism, altruism, voluntarism, compassion, religious affiliation.

While addressing egoism, all three variables of donations practices are significantly influenced by religiosity:

- For the frequency of donations ($\beta = 0.484$, $p = 0.000$);
- For the level of donations ($\beta = 0.478$, $p = 0.000$);
- For the type of organization, religiosity is significant negatively factor in the first regression ($\beta = -1,047$, $p = 0,000$), meaning that increasing religiosity appear only to have a negative effect on donating to a secular organization as opposed to donate to both organizations i.e. increasing religiosity decreases the odds for giving to a secular organization as opposed to donate to both (religious and secular).

For altruism, also the three variables are positively influenced by religiosity:

- The frequency of donations is positively influenced by religiosity ($\beta = 0.468$, p = 0.000);
- The level of donations is significantly influenced by religiosity ($\beta = 0.414$, p =0.000);
- Concerning the variable type of organization, religiosity was found to be negatively significantly for the category "donor to a secular organization" in the first regression ($\beta = -1.049$, p = 0.000).

When testing the moderating role of religiosity in the relation between voluntarism and donation practices, the evidence supports that religiosity is related to its three variables:

- Frequency of donations is significantly influenced by religiosity ($\beta = 0.331$, p = 0.000);
- The category donor to a secular organization is influenced by religiosity ($\beta = -1.034$, p = 0.000), meaning that increasing religiosity appear only to have a negative effect on donating to a secular organization as opposed to donating to both organizations.
- The level of donations is significantly influenced by religiosity ($\beta = 0.423$, p = 0.000).

Looking now at the data for compassion, donations practices is a variable significantly influenced by religiosity:

- The frequency of donations is significantly influenced by religiosity ($\beta = 0.478$, p = 0.000).
- For the category donor to a secular organization ($\beta = -1.049$, p = 0.000); meaning that increasing religiosity appear only to have a negative effect on donating to a secular organization as opposed to donate to both organizations.
- And the level of donations ($\beta = 0.464$, p = 0.000).

The situation of partial evidence occurs when the independent variable tackled is the religious affiliation. The association is significant and positive for the variable frequency of donations ($\beta = 0.362$, p = 0.007) and for the category level of donations ($\beta = 0.404$, p = 0.01).

In brief, it can be said that there is enough evidence to support H4.

The bivariate analysis also supports this conclusion. All three relations under scrutiny are moderated: between religiosity and frequency of donations (Eta = 0.528), between religiosity

and type of organization (Eta = 0.451), and between religiosity and level of donations is moderated (Eta = 0.510).

Hypothesis 5: Religiosity of a donor moderates the relationship between motivation and donation practices.

H5 is rejected, because the frequency of donations was influenced neither by egoism nor altruism, when testing for the interaction effect of religiosity on frequency of donations, on type of organization, and on level of donation.

Hypothesis 6: Religiosity of a donor moderates the relationship between prosocial behavior and donation practices.

H6 is rejected since religiosity has no moderating effect on the relationship between voluntarism and compassion on donation practices.

Hypothesis 7: Religiosity of a donor moderates the relationship between religious affiliation and donation practices.

The moderating effect of religiosity was found to be supported; likewise, the interaction terms did have a significant effect on some of the regressions.

In fact, religiosity moderates the relationships between religious affiliation and two of the three variables measuring donation practices, as it can be seen in Table 4-42. The relationships that were not statistically significant are left in blank in this table (two relationships were found significant and seven were not significant). Religiosity moderates the following relationships:

- between the variable religious affiliation and the variable type of organization in the category donor of a secular organization (β = -1.405, p = 0.032), meaning that increasing religiosity appear only to have a negative effect on donating to a secular organization as opposed to donate to both organizations;
- between the variable religious affiliation in the category religious but non church goer and the variable level of donations and (β = -.607, p = 0.070), meaning that increasing religiosity has a negative effect on making a high donation.

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And so, H7 is supported with the main results indicated in Table 4-42.

Table 4-42. Significative interaction terms supporting H7

Donation practices	Religious affiliation		
	Religious	Religious but non church goer	Secular
Frequency of donations			
Type of organization			$\beta = -1.405, p = 0.032$
Level of donations		$\beta = -.607, p = 0.070$	

7   Using a decision tree to predict donations practices

After the analysis of the moderation effects with the logistic regression, this fourth stage of quantitative stage develops a classification tree as a way to confirm the previous results and also to provide other sort of outcomes easier to be read by fundraising practitioners (Weerts and Ronca, 2009): the classification trees provides accurate information about the donations practices of the donors and, thus, for deciding about who will make a donation. This so valuable information is both through the definition of the most salient questions to address and also the manner questions are related to each other.

7.1   An introduction to regression and decision trees

Data mining techniques like decision trees are becoming more prevalent according to the recent literature (Chang and Chen, 2005; Delen, 2009). Decision trees are commonly used for solving classification problems; besides some algorithms like CART (classification and regression tree) can also be used for solving regression problems (Delen, 2009).

The objective of using CART, originally developed by Bremen *et al.* (1984), is to obtain an accurate set of data classifiers while uncovering the predictive structure of the problems under consideration. CART can manage several attributes simultaneously and detect their interaction in absence of independent main effects (Hsieh *et al.*, 2011). Besides, CART allows testing for all the possible interactions, is a robust method and relatively insensible both to outliers and to the distribution of data. CART is also a non-parametric procedure that can predict continuous dependent variable (regression tree), or can be used to predict the probability of class membership when the dependent variable is categorical (classification tree) (Chang and Chen, 2005), i.e. displaying a map predicting classes (Fawcett, 2004); in both cases the predictor variables can be both categorical or continuous (Bagozzi, 1975; Chang and Chen, 2005; Razi and Athappilly, 2005).

There are three steps for classification analysis with a CART model.

The first step develops the growing of the tree. It begins with the identification of a classifier, i.e. a categorical variable similar to the dependent variable in regression analysis. The

classification tree departs from a so-called "root node" that contains the entire data. Then, the tree grows due to partitioning done by searching for all possible threshold values for all predictor variables (splitters) to find the threshold that leads to the greatest improvement of the resultant nodes, leading to a branching variable. The greatest improvement in essence minimizes the ''impurity'' of a node, which can be measured by the Gini criterion (Delen, 2009; Weerts and Ronca, 2009), the CART's default. The branch is divided into two offspring nodes on the basis of a binary answer to a question involving the predictor variable. This process goes on recursively, i. e. parent nodes are split into two child nodes until no split is needed according to a specified criterion, the end product being a saturated tree with each terminal node with one or more cases and a single category. And so, the benefit of a split is defined as the impurity decrease between the parent node and its children and the best splitter is the one that maximizes the impurity decrease.

The second step consists in pruning: when CART has generated a saturated tree, it creates simpler trees obtained by selectively pruning away branches of the saturated tree. The pruning relies on a complexity parameter which can be calculated through a cost function of the misclassification of data and the size of the tree (i.e. between parsimony and predictive accuracy). This process starts defining misclassification cost (or rate) for a node and a tree. The process of pruning balances between additional accuracy and minimizing cost-complexity.

The last step deals with selecting the right tree from the pruned ones. In an attempt to reach the most useful classification the tree can provide, or to know when to stop and hence to find the good final tree size, the present decision is to add branches to the tree until the highest performance is attained (Mitchell, 1997). In other words, the aim is to select the right sized tree with respect to a measure of misclassification cost on an independent dataset. It is important that the information in the original learning dataset not be overfitted because large trees can result in higher misclassification when applied to analyze new data sets. This is accomplished by dividing the data into two subsets, one for learning and the other for testing. The enlargement of the tree originates the decreasing of the misclassification cost for the learning data, whereas for the testing data it reaches a minimum and then increases (Chang and Chen, 2005). This can result in a saturated tree with the best fit to the learning data, but on the contrary, in an under fit when applied to new data (high misclassification rate). And so

the right sized tree is attained when misclassification costs reach a minimum for both learning and testing data (Chang and Chen, 2005).

In the present study, also using SPSS software, the first procedure is to identify the classifier: the three donations practices variables. And so, the development of these three classifications trees permits: (1) to separate donors that give regularly (regular donor) from the ones that do not (dependent variable: frequency of donation); (2) to distinguish donors that give solely to a religious organization, or just to a secular one, or also from the ones that give to both types of organizations (dependent variable: type of organization); and (3) to distinguish donors that give a high level donation from a low level donation (dependent variable: level of donations).

Furthermore, CART allows for the identification of the most important predictor variables for identifying a donor and also to identify the predictor variables relevant to identity groups of donors. Donor's distinction is made using all the variables (egoism, altruism, voluntarism, compassion, religiosity, denial factors, attribution factors, religious affiliation, gender, and age).

7.2   The decision tree for the frequency of donations (regular donor)

Developing the CART to produce the desirable sets of donors, for a binary target variable (frequency of donations), such as a Regular donor (yes or no), tree growing aims to group all donors into two groups: a group of regular donors and the other group with non regular donors (see Figure 4-1). SPSS is used to perform CART algorithms with quick mode by using some of the default values for the stopping and the validation criteria parameters. This study uses the Gini index and a minimum change in impurity at 0.0001 as criteria for splitting the nodes. Eight trials are made to obtain the most accurate tree. The different growth limits used and % of misclassified cases are delineated in Table 4-43.

Table 4-43. Results of the several trials for the most accurate tree for frequency of donations (regular donor)

Parameter	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6	Model 7	Model 8
Maximum number of levels	6	6	5	5	4	4	3	3
Minimum cases in parents nodes	4	2	4	2	4	2	4	2
Minimum cases in child nodes	2	1	2	1	2	1	2	1
% of misclassified for all the sample	18.5	17.6	20.1	19.6	22.2	22.1	23.7	23.7
% of misclassified Cross validation	33.2	31.9	28.6	31.2	26.3	26.6	29.6	28.4

% of misclassified (for the entire sample) – the rate of sample cases that were misclassified.

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Model 5 is the chosen one because the % of misclassified cases for the whole sample and for cross validation are close to each other (22.2% and 26.3%, respectively) and moreover this model displays a low number of levels (4) and, in consequence, fewer terminal nodes (14), which makes the results easier to understand and more straightforward. The total number of nodes is 27.

Table 4-44 - Tree parameterization for the chosen tree for frequency of donations (regular donor)

	Parameter	criteria
Growth limits	Maximum number of levels	4
	Minimum cases in parents nodes	4
	Minimum cases in child nodes	2
Splitting criteria	Impurity measure	Gini
	Minimum change in impurity	0.0001
Others	Validation criteria	Cross-validation Vfold=10
	Surrogates	Maximum of 2

The model results in a confusion matrix, for all the sample, as shown in Table 4-45.

Table 4-45 - Confusion matrix for frequency of donations (regular donor)

		Predicted		
		Unsuccessful	Success	Correctly Classified
Observed	Unsuccessful	67	111	37.6%
	Success	25	409	94.2%
	Overall Percentage	15.1%	85%	77.8%

The overall prediction accuracy is 77.8% for the entire sample. The two most important attributes for distinguishing between regular donors and non regular donors, are voluntarism (100%), religious affiliation (94.2%), followed by religiosity (88.1%). This indicates that the best variable to classify a regular donor (the frequency of donations) is voluntarism; in other words, the most important factor for distinguishing between regular donors and non regular donors is their voluntarism. The second best variable to classify a regular donor is religious affiliation, and then religiosity.

This shows that donors follow two tracks. The first splitter is religious affiliation that splits the donors in two groups: religious but non church goers plus secular (the left side of the tree), and religious (the right side); the second branch is based on voluntarism (on the left branch) and on age (in the right branch).

One of most accurate terminal nodes is node 26 (with a total of 43 donors). This node predicts with 100% accuracy that regular donors are religious, are older than 29 years of age, and have a high level of voluntarism (more than 3.350). Node 25 displays the same results although somewhat less accurately, at 89.1% (with 201 donors) and the level of voluntarism has to be equal or below 3.350 but greater than 1.050. Two other nodes that predict regular donors are the following: node 20, where the donors (34) are secular or religious but non church goers, and their level of voluntarism is greater than 2.950, and the importance of the attribution factors is higher than 1.250, and their age is greater than 31. In node 23, with 95.7% accuracy (with 3 donors), the donors are religious, and their age is equal or below 29, and the level of religiosity is higher than 4.250, and egoism is equal to or below 2.000.

In the opposite situation, three nodes predict for the non regular donors with an accuracy of 100%: node 18 (with 4 cases) of secular or religious but non church goers, display low voluntarism (less or equal to 2.950), and their age is over 39; and the attribution factors have an importance greater than 4.750. Node 21 (with 4 cases) of religious donors, and age equal to or less than 29 years old, and religiosity level equal to or lower than 4.250 and the level of altruism equal to or lower than 2.125. Node number 9 (with 2 cases) of secular or religious but non church goers, display voluntarism greater than 2.950, and the attribution factors have an importance equal to or less than 1.250.

Figure 4-1. The output of CART tree for frequency of donations (regular donor)
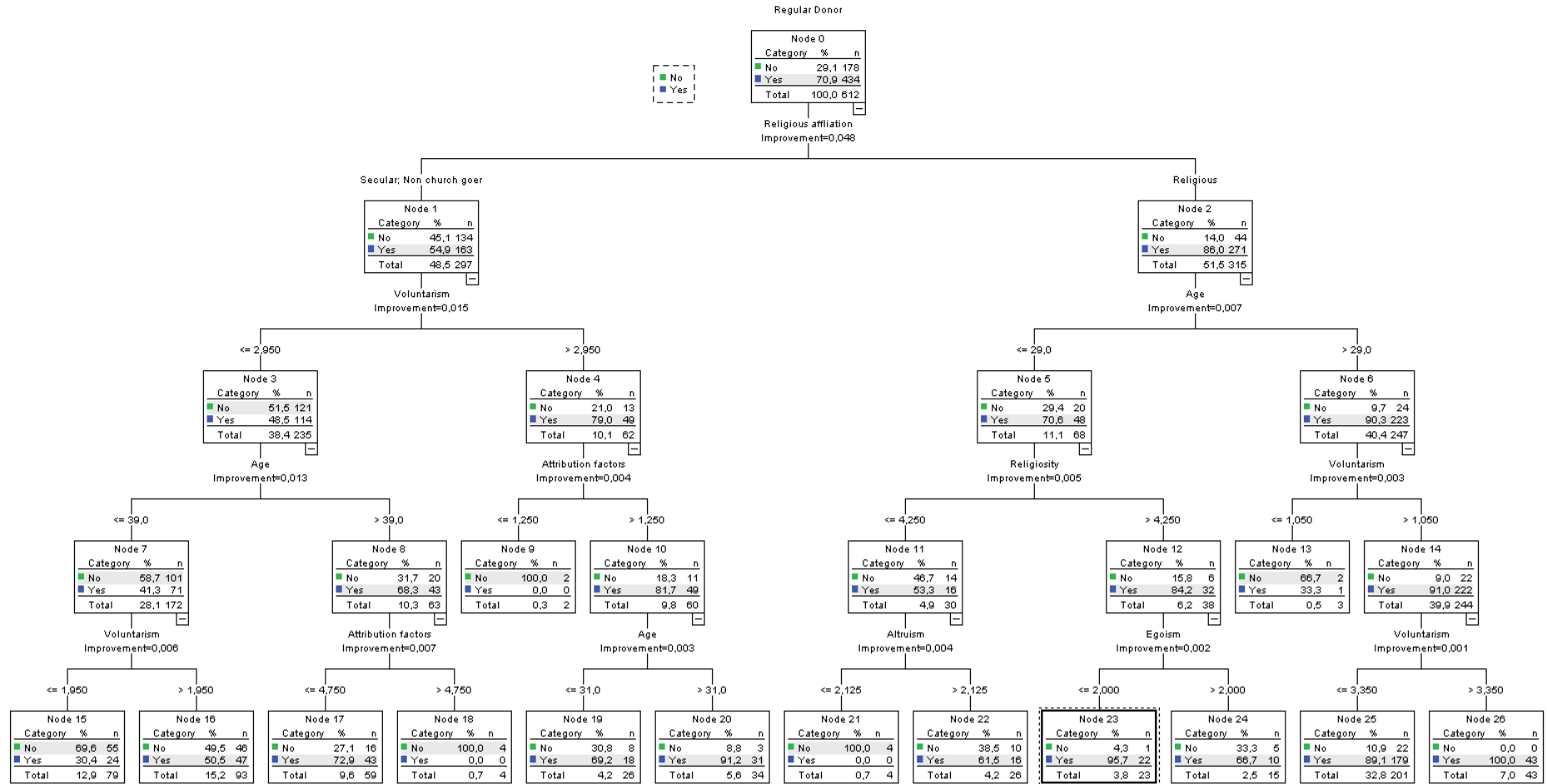
7.3   The decision tree for the type of organization

For the target variable type of organization, tree growing aims to assemble all donors into three groups: a group of donors to a religious organization, a group of donors to a secular organization, and a group of donors to both types of organizations (see Figure 4-2). As in the previous analysis, SPSS is used to perform CART algorithms and another eight trials are made to obtain the most accurate tree. The different measures used are delineated in Table 4-46.

Table 4-46. Results of the several trials for the most accurate CART tree for the type of organization

Parameter	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6	Model 7	Model 8
Maximum number of levels	6	6	5	5	4	4	3	3
Minimum cases in parents nodes	2	4	4	2	4	2	4	2
Minimum cases in child nodes	1	2	2	1	2	1	2	1
% of misclassified (for all the sample)	27.6	28.8	31.6	30.9	33.6	33.4	37.8	37.8
% of misclassified (Cross validation)	47.7	45.2	43.8	43.8	45.6	44.7	41.9	43.5

% of misclassified (for the entire sample) – the rate of sample cases that were misclassified.
% of misclassified (Cross validation) - the rate of new cases that will be misclassified in reality. So, for instance, if cross validation = 31, it means that the model will give the right answer of 79% for the new cases.

The chosen model is the number 7, with growth limits parameters 3, 4, 2, (Table 4-47) because the numbers for the errors and for cross validation are close to each other (37.8 and 41.9, respectively) and also this model displays the lowest number of levels and consequently, the lowest number of leaf nodes.

Table 4-47. Tree parameterization for the chosen tree for the type of organization

	Parameter	CART
Growth limits	Maximum number of levels	3
	Minimum cases in parents nodes	4
	Minimum cases in child nodes	2
Splitting criteria	Impurity measure	Gini
	Minimum change in impurity	0.0001
Others	Validation criteria	Cross-validation Vfold=10
	Surrogates	Maximum of 2

The model results in a confusion matrix, as shown in Table 4-48. The overall prediction accuracy is 62.2% for the entire sample.

Table 4-48. Confusion matrix for the type of organization

		Predicted			
		Donor to a Religious organization	Donor to a Secular organization	Donor to both organizations	Correctly Classified
Observed	Donor to a Religious organization	0	3	94	.0%
	Donor to a Secular organization	0	52	63	45.2%
	Donor to both organizations	0	4	218	98.2%
	Overall Percentage	.0%	13.6%	86.4%	62.2%

The tree obtained has 3 leaves, the number of nodes is 15 and the number of terminal nodes is 8.

Donors follow two tracks. The first splitter variable is religious affiliation: the first group is secular, and the other group includes religious and religious but non church goers. For the secular group, the second split is based on religiosity and splits at 3.100; and the final split (level 3) is based on altruism, and age. For the other group, of religious and religious but non church goers, the second split is based again on religious affiliation, separating thus religious from religious but non church goers. The religious group is then split by age (39 years), and the religious but non church goers group is split by altruism (4.875).

The two most important attributes are religious affiliation (100%) and religiosity (83.1%), for distinguishing between donors giving to a different of type of organization, such as a religious organization, a secular organization, and both types of organizations.

The three most accurate groups predict with 100% accuracy, but have few cases. One group giving to both organizations has a total of 4 cases (node 9). Donors are secular, and they have a level of religiosity greater than 3.1, and their age is equal to or below 39. The other group of donors also gives to both organizations and has 7 cases (node 14). Donors are religious but non church goer, and have a high level of altruism (greater than 4.875). In the third group (node 10 with 2 cases), donors are secular with religiosity above 3.1 and their age is greater than 39. Those donors give just to secular organizations.

Figure 4-2. Classification tree for type of organization

DRIVERS OF DONATIONS PRACTICES: ALTRUISM AND RELIGIOSITY REVISITED
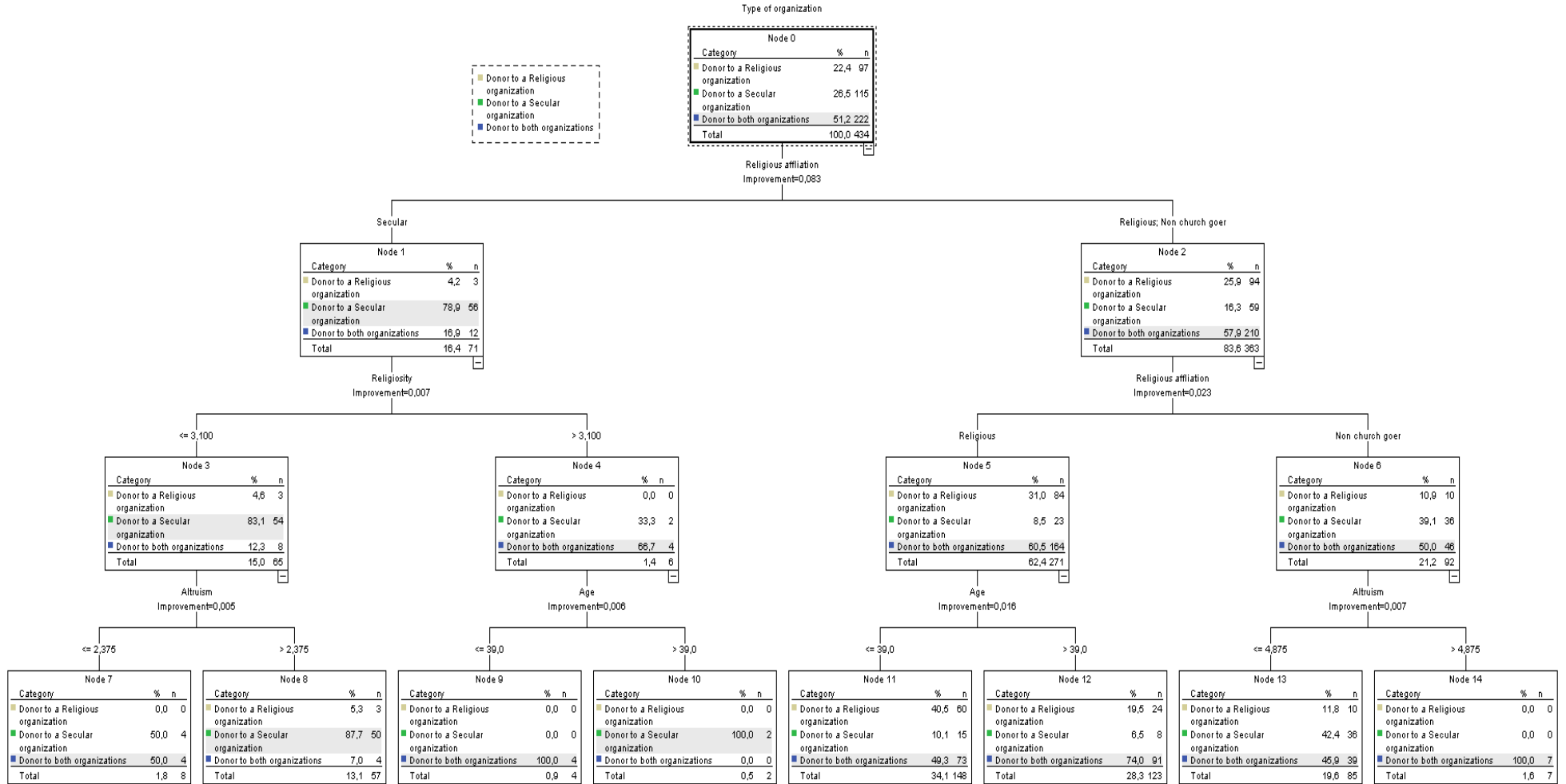
7.4   The decision tree for the level of donations

Developing the CART to produce the desirable sets of donors, the dependent variable being the level of donations the following tree classifies high level donations (yes) versus low level donations (no) (see Figure 4-3).

As in the previous two cases, SPSS is used to perform CART algorithms and eight trials are made to obtain the most accurate tree. The different measures used are delineated in Table 4-49.

Table 4-49. Results of the several trials for the most accurate CART tree for the level of donations

Parameter	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6	Model 7	Model 8
Maximum number of levels	6	6	5	5	4	4	3	3
Minimum cases in parents nodes	4	2	4	2	4	2	4	2
Minimum cases in child nodes	2	1	2	1	2	1	2	1
% of misclassified (for all the sample)	17.3	16.2	21.2	20.8	24.3	24.3	25.3	25.3
% of misclassified (Cross validation)	33.2	32.8	32.7	32.5	29.9	32.7	31.9	30.2

% of misclassified (for the entire sample) – the rate of sample cases that were misclassified.
% of misclassified (Cross validation) - the rate of new cases that will be misclassified in reality. So, for instance, if cross validation = 31, it means that the model will give the right answer of 79% for the new cases.

The chosen model is the 8 with growth limits parameters 3, 2, 1 (Table 4-50) because the misclassification rates are close (25.3% and 30.2%).

Table 4-50. Tree parameterization for the chosen tree for the level of donations

	Parameter	CART
Growth limits	Maximum number of levels	3
	Minimum cases in parents nodes	4
	Minimum cases in child nodes	2
Splitting criteria	Impurity measure	Gini
	Minimum change in impurity	0.0001
Others	Validation criteria	Cross-validation Vfold=10
	Surrogates	Maximum of 2

The model results in a confusion matrix, as shown in Table 4-51. The tree obtained has 3 levels, the number of nodes obtained is 15 and the number of terminal nodes is 8. The overall prediction accuracy is 74.7%.

Table 4-51. Confusion matrix for the level of donations

		Predicted		
		Unsuccessful	Success	Correctly Classified
Observed	Unsuccessful	112	86	56.6%
	Success	69	345	83.3%
	Overall Percentage	29.6%	70.4%	74.7%

The two most important attributes for distinguishing high level donations from low level donations are age (100%) and religiosity (71.8%), followed by religious affiliation (69.2%).

The most accurate node (node 14) of donors that give a high donation (89.9% of the 217 cases), has a high level of religiosity (more than 3.783), is more than 31 years of age, and is religious or secular.

Node 7 represents a group giving a low level donation and predicted with 86.7% accuracy (30 cases). Donors have a religiosity level lower or equal to 3.783, are less than or equal to 29 years old, and the level of compassion is lower than or equal to 3.750.

Figure 4-3. Classification tree for level of donations
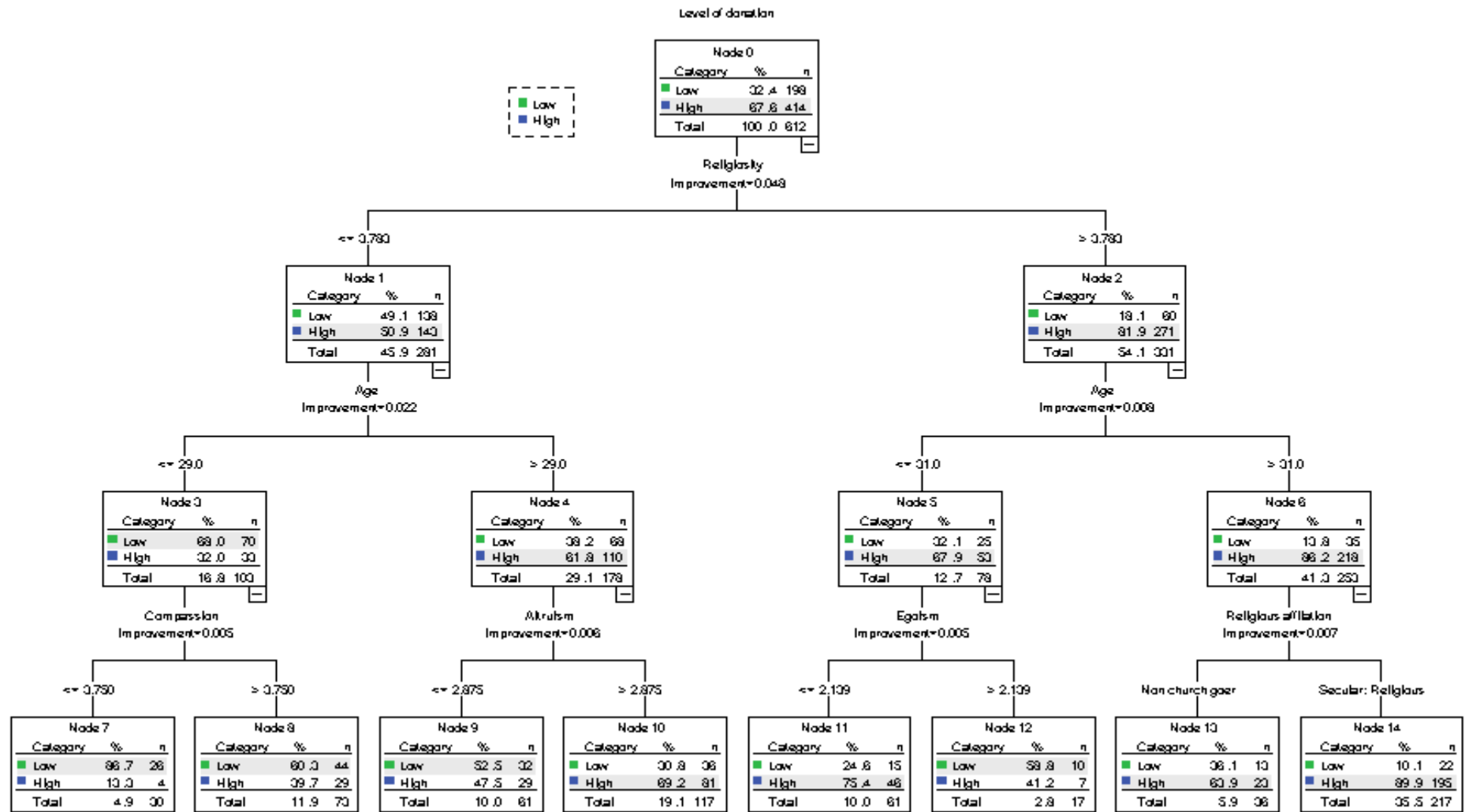
7.5   Summary of decision tree to predict donations practices

At the end of this section it is relevant to note that it is also acknowledge the comparison of the relative importance of the attributes of the three models.

And so:

- For frequency of donations the most important attributes for distinguishing between regular donors and non regular donors, are voluntarism (100%), religious affiliation (94.2%), followed by religiosity (88.1%).

- For the type of organization, the most important attributes are religious affiliation (100%) and religiosity (83.1%), for distinguishing between donors giving to a different of type of organization, such as a religious organization, a secular organization, and both types of organizations.

- For the level of donations, the most important attributes for distinguishing high level donations from low level donations are age (100%) and religiosity (71.8%), followed by religious affiliation (69.2%).

Overall, CART methodology suggests that donations practices relate to religious affiliation and religiosity of the donors: religious affiliation and religiosity are the two most important attributes and religiosity moderates the relationship between religious affiliation and donations practices. These findings suggest that religious constructs, denoting affiliation, practice, belief and experience, play an important role in creating one's tendency for donations. Two other findings worth nothing are that: when considering the frequency of donations, voluntarism is the most important attribute; and when considering the level of donations, age is the most important attribute.

This section also demonstrates that CART is a good alternative method for analyzing the interaction between attributes for donations practices. There is accordance with the conclusions from the logistic regression analysis: Hypothesis 7 is supported because religiosity moderates the relationships between religious affiliation and two of the three variables measuring donations practices (type of organization and level of donation). With the CART model it is possible to verify these results as can be seen in Table 4-52.

Table 4-52. Relationship between results from the logistic regression and the CART

Logistic regression moderation results	CART results
(religiosity moderation between religious affiliation and frequency of fonations)	(example of the interaction between religiosity and religious affiliation)
Between the variable <u>frequency of donations</u> and the variable religious affiliation, in the category <u>religious</u> (β = -0.634, p = 0.073) and in the category <u>religious but non church goer</u> (β = -0.598, p = 0.059), meaning that increasing religiosity has a negative effect on being a regular donor	For the frequency of donations the CART model splits at the first level by religious affiliation dividing secular and non church goers from religious. While predicting the non regular donors with an accuracy of 100%, the model predicts that religious donors with a religiosity level equal to or lower than 4.250 are not regular donors.
(religiosity moderation between religious affiliation and type of organization) Between the variable type of organization and religious affiliation in <u>the category donor of a secular organization</u> (β = -1.405, p = 0.032), meaning that <u>increasing religiosity appear only to have a negative effect on donating to a secular organization</u> as opposed to donate to both organizations.	For the type of organization the CART model splits at the first level by religious affiliation dividing secular from nonchurch goers and religious. At the second level the secular branch of the tree is split by religiosity at 3.1: <u>the secular group has a level of religiosity equal or lower than 3.1, the model predicts that donors just give to a secular organization (accuracy level of 83.9%).</u> On the other hand, when this secular group has a level of religiosity higher than 3.1, the model predicts that these secular donors give to both types of organizations (accuracy level of 66.7%), that means that giving just to secular organizations is not important anymore.
(religiosity moderation between religious affiliation and level of donation) Between the variable <u>level of donations</u> and the variable religious affiliation in the category <u>religious but non church goer</u> (β= -.607, p >0.1), meaning that increasing religiosity has a negative effect on making a high donation.	For the level of donations, the first split of this tree is based on religiosity (3.783). At the second level the tree is split by age. The group with age higher than 31 years splits at the third level by religious affiliation dividing non church goers from secular and religious. An accuracy level of 89.9% predicts that secular and religious give a high donation. The other group of religious but non church goers gives a high donation with a prediction of 60.9%.

In sum, it can be said that both classification trees and logistic regressions produce similar results and conclusions: both posit that religiosity moderates the relationship between religious affiliation and donations practices. They are alternative methods.

7.6   Lift and ROC measures for performance

7.6.1   Introduction

Lift and Receiver Operating Characteristics (ROC) are two metrics to measures the performance of targeting models, like classification trees (Coppock, 2002; Fawcett, 2004).

Lift is being used extensively to measure the quality of targeting models in marketing (Coppock, 2002). Lift is usually quantified by dividing the population into deciles into which population members are placed, based on their probability of response. The highest responders are put in decile 1 and so on, i.e. the deciles are disposed in decreasing order. A model is doing a good job if the response within the target is much better than average for the population as a whole. Lift is simply the ratio of the values: target response divided by average response. Moreover, the cumulative percent of responses captured chart compares the cumulative percent responses to a random baseline where, for instance, three deciles (30% percent of the population) would capture 30% of the responders as each decile is added to the target. And so, the model has better performance with the increasing of the area between the baseline and the Lift curve: the model concentrates the responders in the first or top deciles.

The Receiver Operating Characteristics (ROC) curve is a graph that gives the measure of the predictive accuracy of the model (Fawcett, 2004; Sarantopoulos, 2003).

The ROC curve displays the specificity (the non events or the rate of false positives) in the X-axis and the sensitivity rate (the true positive rate) in the Y-axis (Delacour *et al.*, 2005). This graphic displays the sensitivity and specificity of a classifier for different cutoffs, representing thus the trade-off between sensitivity and specificity. Sensitivity measures the proportion of actual positives which are correctly identified as such and specificity measures the proportion of negatives which are correctly identified. The sensitivity rate is better with a higher level, because this rate predicts the correct cases that are classified as positive, and conversely, if this rate is low it means that the model predicts negative cases when in actual fact they are positive. These values are between 1 and 0 as they represent rates. Also the ROC graph depicts the balance between the benefits (true positives) and the costs (false positives) (Fawcett, 2004). The perfect prevision is thus the point (0. 1) of the graph, i.e. the point where all the true positive

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classes are correctly classified and no negative cases are classified as positive. The diagonal line represents the situation where a random classifier predicts 50% of true cases.

And so, the performance of the model is given by the Area Under the Curve (AUC) (Fawcett, 2004). The AUC gives a value for the entire ROC curve and the larger the area under the curve, the higher the classification accuracy of the model; and also the best point in ROC space is the point that is the most possible to northwest of the chart. The traditional academic values of nonchance classification rates are the following (Sideridis *et al.*, 2006): 90%–99% = excellent; 80%–89% = good; 70%–79% = fair; 60%–69% = poor. Less than 60% AUC represents chance classification accuracy. Furthermore, ROC curves are a good tool to compare the performance of different models (Moro, 2011).

Looking at the outcomes given by the confusion matrix it is possible to determine some measures of the performance of the model (Fawcett, 2004). Positive cases are those classified as belonging to the true class, whereas negative cases have been classified as belonging to the hypothesized class.

Different measures are taken from this matrix, such as the following ones:

Accuracy = (true positive + true negatives) / (total cases positive + total cases negatives).

Precision = (true positive) / (total cases positive + total cases negatives)

Sensitivity (true positive rate or recall) = (true positive) / (total cases positive)

Specificity = (true negatives) / (false positives + true negatives)

False positive rate (1 – specificity) = (false positives) / (total cases negatives)

7.6.2   Lift measures for performance for donations practices model

For using the Lift metric to measure the performance of the CART for the frequency of donation, i.e. being a regular donor, the first step is dividing the population into deciles or ten groups, based on their predicted probability of response, in descending order as shown in Table 4-53.

Table 4-53. Response rate and lift calculation for the frequency of donations

Decile	By Decile			Cumulative by Decile		
	# Responders by decile	Response Rate	Lift	# Responders by decile	Response Rate	Cumulative Lift
1	61	100.0%	1.41	61	100.0%	1.41
2	56	91.8%	1.29	117	95.9%	1.35
3	54	88.5%	1.24	171	93.4%	1.31
4	53	86.9%	1.22	224	91.8%	1.29
5	56	91.8%	1.29	280	91.8%	1.29
6	47	77.0%	1.08	327	89.3%	1.26
7	40	65.6%	0.92	367	85.9%	1.21
8	30	49.2%	0.69	397	81.4%	1.14
9	28	45.9%	0.65	425	77.4%	1.09
10	9	14.8%	0.21	434	71.1%	1.00
Total	434	71.1%				

Each decile contains 61 members and in the first decile the lift (lift is the target response divided by average response) is 1.41, meaning that it is worthwhile to target this decile as its members are those likely to respond positively to a possible donation fundraising campaign. Moreover, just the first six deciles are worth targeting, since the lift is bigger than 1. Each successive decile has a lower response rate, and the deciles start performing worse than average after decile 6.

This data can also be represented graphically as in Figure 4-4.

Figure 4-4. Lift chart for the frequency of donations
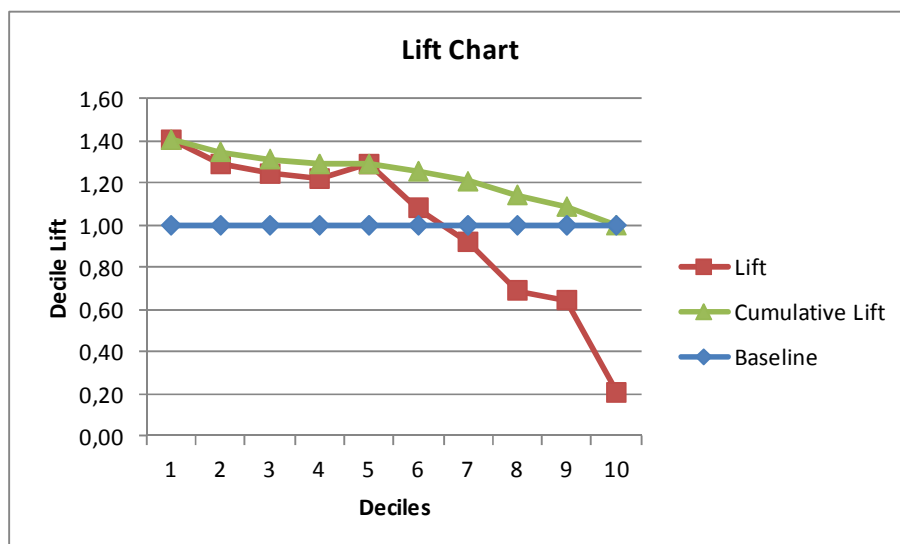
Figure 4-5 displays the area between the cumulative percent of responses for each decile and the baseline curve. The baseline means that half of the deciles capture half of the respondents.

And, as the model has better performance with the increasing of the area between the baseline and the lift curve, in this lift example the area between the two lines is small, meaning that the model is unable to concentrate responders in the top deciles. Giving the example of targeting 30% with the biggest probability of being regular donors, this model retrieves 39.4% of positives actual responses. With half of the population (50.0%), the number of positive responses is 51.6%.

Figure 4-5. Cumulative percent of responses captured for the frequency of donations
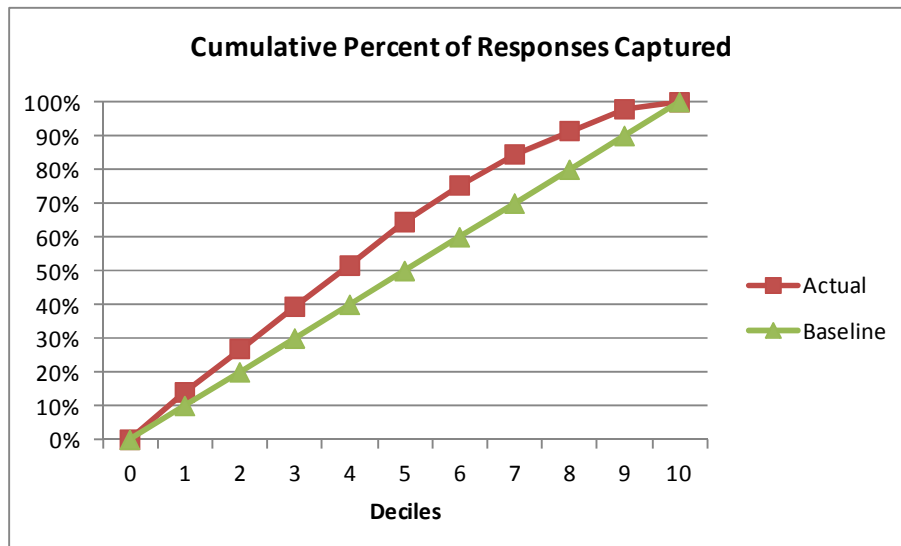
The Lift for performance for the CART for the level of donations is shown in Table 4-54. Again, this model does not represent good performance.

Table 4-54. Response rate and lift calculation for the level of donations

	By Decile			Cumulative by Decile		
Decil	# Responders by decile	Response Rate	Lift	# Responders by decile	Response Rate	Cumulative Lift
1	52	85.2%	1.26	52	85.2%	1.26
2	56	91.8%	1.35	108	88.5%	1.30
3	55	90.2%	1.33	163	89.1%	1.31
4	53	86.9%	1.28	216	88.5%	1.30
5	45	73.8%	1.09	261	85.6%	1.26
6	39	63.9%	0.94	300	82.0%	1.21
7	43	70.5%	1.04	343	80.3%	1.18
8	30	49.2%	0.72	373	76.4%	1.13
9	28	45.9%	0.68	401	73.0%	1.08
10	13	21.3%	0.31	414	67.9%	1.00
Totais	414	67.9%				

This data is presented graphically in Figure 4-6 and Figure 4-7, which presents the cumulative data.

Figure 4-6. Lift chart for the level of donations
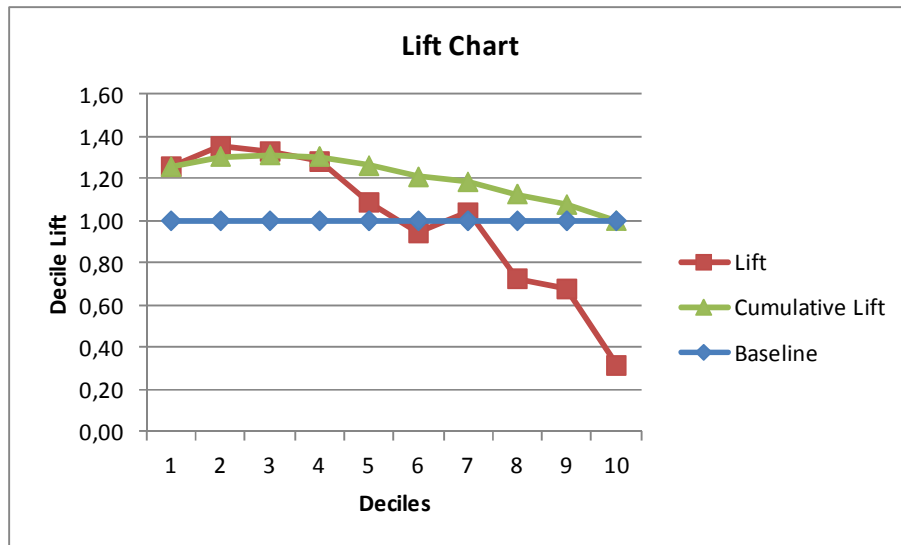
Figure 4-7. Cumulative percent of responses captured for the level of donations
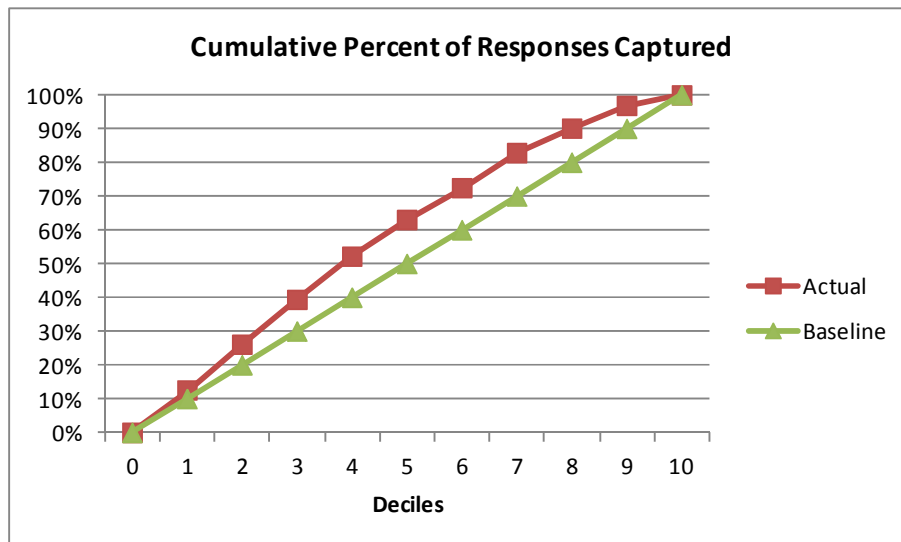
7.6.3 ROC measures for performance for donations practices model

Looking at the confusion matrix for the frequency of donation, i.e. being a regular donor (Table 4-55), it is possible to predict correctly 409 cases as being a regular donor, and 67 as being non regular donors.

Table 4-55. Confusion matrix for frequency of donations for ROC curve

		Predicted / Hypothesized class		
		Unsuccessful / Negative	Success / Positive	Correctly Classified
Observed / True class	Unsuccessful / Negative	67	111	37.6%
	Success / Positive	25	409	94.2%
	Total	92	520	

Sensitivity = 409 / 434 = 0.94

Specificity = 67 / (111 + 67) = 0.38

The next ROC curve (see Figure 4-8) displays an AUC of 0.724, i.e. the performance of the model for the frequency of donations is fair. As the sensitivity rate is better with a higher level, because this rate predicts the correct cases that are classified as positive, and if this rate is low it means that the model predicts negative cases when in actual fact they are positive. It means that any increase in sensitivity will be accompanied by a decrease in specificity.

Moreover, as it can be seen in the confusion matrix for the level of donations (Table 4-56), it is possible to predict correctly 345 cases of a high level donation, and 112 as low level donation.

Table 4-56. Confusion matrix for the level of donations for ROC curve

		Predicted / Hypothesized class		
		Unsuccessful / Negative	Success / Positive	Correctly Classified
Observed / True class	Unsuccessful / Negative	112	86	56,6%
	Success / Positive	69	345	83,3%
	Total	181	431	

Sensitivity = 345 / 431 = 0.80

Specificity = 112 / (69 + 112) = 0.62

The AUC for the model classifying the level of donations is 0.771, as seen in Figure **4-9**.

Figure 4-8. ROC curve for frequency of donations (regular donor)
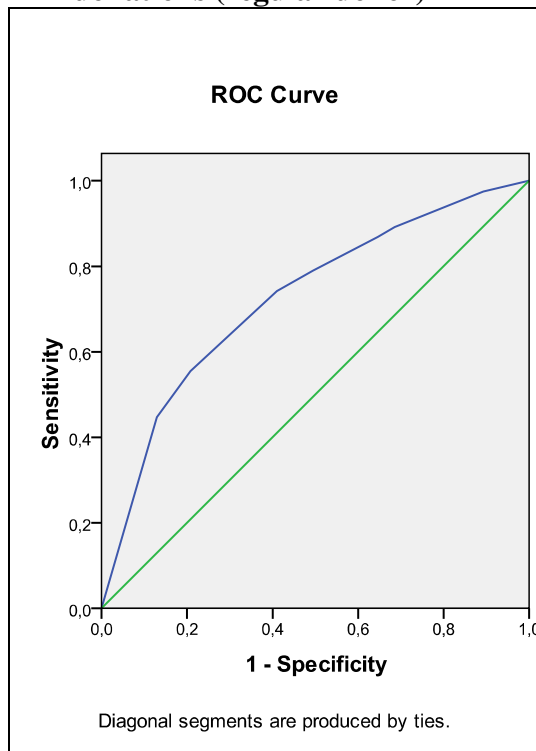
Figure 4-9. ROC curve for level of donations
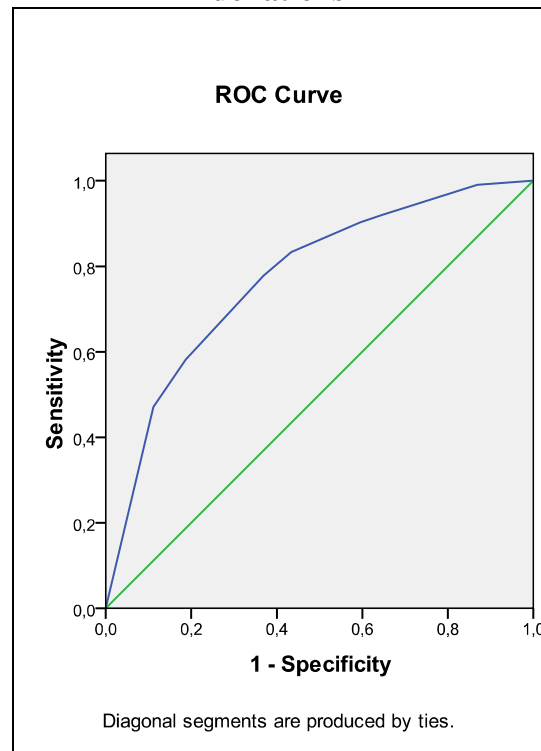
In summation, ROC curves illustrate that decision trees models are fair[70].

8   Chapter summary

This chapter presented the results of the quantitative stage. It described the results, validated the measurement, analyzed the bivariate relationships of the variables, developed the regression analysis for moderating effects, testing the hypothesis, and also developed an analysis via a regression and classification tree.

The results showed a total number of 612 answered questionnaires: 34% of the participants were male, the age ranged from 15 to 77 years old and the mean age was 36.7 years. Moreover there was an evidence of age as determinant of donations practices: older people tend to give higher amounts of donations and also tend to give to both organizations.

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[70] The ROC curve for the model classifying donations for religious organizations is not done: this variable is nominal (unordered values), and not binomial as the others, and so it is not possible to represent in a two-dimensional space. Likewise, the ROC curve presents measures of the performance of a binary classification test. Moreover, trials with just a type of organization were tried but the results were not satisfactory. Moreover, the same situation occurred with the Lift.

The results of measurement validation originated a set of variables, an outcome either resulting from the reliability analysis, e.g. egoism, altruism, religiosity, either resulting from the PCA, e.g. voluntarism, compassion, denial factors and attribution factors. These scales obtained reliable and valid results.

The results from the relationships between voluntarism and donations practices revealed higher voluntarism in regular donors and in the donors that give a high donation. The results clearly show that religiosity had the potential to influence donations practices. Moreover, while attempting on religious affiliation, religious respondents were the biggest regularly donors both to the religious organizations and also while giving to both types of organizations, and were also the highest category for giving a high level donation. Religious but non church goers were the ones giving less regularly, and secular respondents were the highest for giving regularly to secular organizations. Also, two dimensions of religiosity, practice and belief were much higher for religious, as opposed to secular people.

The results from the regression analysis revealed that both the motivation and prosocial behavior of a donor are related to donations practices. Moreover, from the data analyzed, there was full support for the claim that both religious affiliation and religiosity of a donor are related to donations practices. The moderating effect of religiosity was found to be supported. So, a case can be made that religiosity had a direct influence on the relationship between religious affiliation and donations practices, thus supporting Hypothesis 7. For the other independent variables, the moderating effect of religiosity on donations practices was not significant. To sum up, the hypotheses 1, 2, 3, 4, and 7 were supported, and hypotheses 5 and 6 were rejected.

In the final part of the chapter a CART was presented, a tool that is both useful for fundraisers and also insightful for the final conclusions at an academic level. It is suggested that the classification trees provide a description, which is both informative and readily interpretable, of donors and non-donors willingness to choose from different organizations which to give to, e.g., to a religious organization, to a secular one, or to both types of organizations, and the willingness to give either a high or low level gift. The most important attributes for donations practices are religiosity and religious affiliation, and also the moderation effect of religiosity

was confirmed. Moreover, also voluntarism and age are important as attributes for the frequency of donations and for the level of donations, respectively.

These findings will now be further analyzed also in the light of academic literature on donation, altruism and religiousness.

5. Discussion and conclusions

1 Introduction

This chapter presents a brief overview of the research conducted in this study: it presents the conclusions from the literature review, describes the conclusions from the exploratory research and discusses the hypothesis developed from the survey research.

Furthermore, it reveals the conclusions of this thesis discussing its contribution to knowledge associated with the topic of donations practices. Moreover, the implications of this research are outlined, both for practitioners and academic researchers. Also, opportunities for further research are highlighted and the limitations of the research carried out thus far are identified.

2 Overview of the literature review

The overall objective of this research was to delve into the relationship between motivation, prosocial behavior, and religious constructs that might influence donations practices. Therefore, the literature review explored the themes of donations, prosocial behavior, motivation, religiousness, and in addition, the third or not-for-profit sector. As a result, gaps in existing knowledge were discovered.

The literature review presented in chapter two found limitations in the knowledge this thesis aimed to address. Moreover, some controversial results from the research that has been carried out so far were found.

There is an ongoing debate among academics around the distinctions there might be between religious donors, religious but non church goer donors, and secular donors, concerning their altruistic or egoistic motivation for donations practices, which might vary in unexpected ways, and thus be far from the conventional wisdom and opinions on this subject. The debate around the possibility around the existence of altruism as a motivation for donations behavior is huge; and the relationship between altruism and egoism and religiousness is also puzzling. The literature pertaining to the possible differences regarding the prosocial behavior and individuals according to their adherence to a particular religious group, i.e., religious, religious but non church goers, and secular donors, was very limited. Also the literature was found to be weak and contradictory concerning the possible differences when the donations of religious, religious but non church goers, and secular people, are made either to secular or to religious organizations. Overall, it was concluded that it was important to develop an exploratory research to deepen existing insights. The main question was around a comparison between religious and secular people in the specific context of making donations, focusing on their levels of altruism and egoism, prosocial behavior and religiosity, when performing those actions.

From the literature review the need to study the relationship of drivers of donations practices and also the possibility of the moderating effect of religiosity on this behavior, i.e. donations practices, was investigated. Also, this thesis has argued that the relationship between religiousness, altruism and donations, was not straightforward. This research makes a contribution to current knowledge and attempts to deepen understanding between religious giving and secular giving in general, addressing some weaknesses that become apparent from the literature review.

3   Overview of the research methods

This research considered two empirical stages, and thus, employed a mixed approach.

In the initial stage, the qualitative research was developed with semi-structured interviews using a grounded theory approach. Furthermore, the first stage was used to identify the main concepts around the initial question of differences of donors regarding their donations

practices, and the complexity regarding the relations between donation, motivation and religion. The exploratory interviews also indicated that religious and secular donors show similar motivations for their donations practices.

The quantitative step used a large scale survey, with 612 answered questionnaires. The statistical analysis developed with the questionnaire confirmed the first assumption that the motivation behind donations are far from being a simple direct realization/action. As an example, the means of egoism from regular donors are similar to the ones from the non regular donors. Other variables that make part of the donor's universe shed light upon the complexity of the subject while exploring donations, altruism, prosocial behavior, and religious constructs. Also the research hypotheses were tested providing additional information on the subject.

To assess the dimensionality of all the constructs, a principal components factor analysis with varimax rotation was performed. A reliability coefficient (Cronbach's Alpha) was computed for each construct to estimate the reliability of each scale.

Logistic regression, specifically using binary logistic regression and multinomial, was used to evaluate the significance of the relationships between the drivers, egoism, altruism, voluntarism, compassion, and religious affiliation, and donations practices; and was also used to investigate the moderating role of religiosity in the relation between these drivers and donations practices. Two binary variables, frequency of donations and level of donations, and one multinomial variable, type of organization were chosen as the dependent variables for each of the regression models. Four continuous variables and one discrete variable were selected as independent variables in order to examine attitudinal and psychographic information. Moreover, three control variables, age, gender, and social desirability, were introduced in the model.

Also classification tree models were introduced with the objective of predicting the donations practices of the donors and to confirm the results of logistic regression addressing the moderation effect of religiosity.

3.1   Overview of the exploratory research

The primary aim of the exploratory research was to address previous insights about relations between donations, motivation and religion. This exploratory research was thus designed and developed in conjunction with the literature review. Likewise, the aim was to explore the relationship between the religion of the donor and their motivation for donations, as this theme was found to be confusing, presenting apparently contradictory results.

This stage of the research consisted of semi-structured exploratory interviews to reconsider previous research in order to develop sharper and more insightful questions about the topic, and also to provide clues to the hypothesis formulation. As such, this exploratory review oriented the study concerning candidates for motivation for donations, and insights about donations practices and general drivers for this behavior.

A total of 34 interviews were held in three phases both in Portugal and in UK. These interviews were analyzed within a grounded theory approach. From this analysis, some potential drivers of donations practices were identified such as: efficacy of the organizations, sense of well being, religious background, proximity, social/distributive justice, and empathy/sympathy/pity. Moreover, prosocial behavior and religion are key drivers for donations practices.

The results of this study also indicated that there is considerable overlap between motives for donations practices between religious and secular donors, and a readiness to give to either religious or secular charities. The secular donors remain skeptical while giving to religious charities and this highlights awareness of the similarities of motivations in religious and secular donors in their donation behavior. In addition, the interviews and subsequent codifications confirmed motivation, prosocial behavior and the role of religion are intricately tied together. Furthermore, the levels of the importance of religiousness for an individual's donations practices are multiple and complex: this variable is believed to exert influence through a person's background, education, or on a more personal and intimate level in some situations. Even so, this study is an addition to the limited literature on religious and secular giving, and provided the researcher with additional insights on the subjects being held.

3.2   Overview of the quantitative stage

The exploratory research allowed the researcher the definition of the constructs to be analyzed and to also to choose for the scales to use in the questionnaires.

3.2.1   The research hypothesis revisited

Hypotheses 1, 2, 3, and 4[71], assessed the impact of the independent and moderator variables on the dependent variable. Hypotheses 1, 2, and 3 were confirmed meaning that motivation (measured by egoism and altruism), prosocial behavior (measured by voluntarism and compassion), and religious affiliation, of a donor were related to donations practices.

Egoism was a negative determinant for the level of donations and altruism was a positive one, both for the frequency and level of donations. Voluntarism was a positive determinant for the three variables of donations practices: for the frequency of donations, for the level of donations, also a positive determinant for donor giving to both types of organizations (i.e. increasing voluntarism appears only to have a negative effect on donating to a secular organization.

The pattern of relationship with religious affiliation was also diverse: religious and religious but non church goer negatively influence the frequency of donations and the level of donations, whereas being a secular donor appears to have a positive effect. Moreover, being religious or religious but non church goer appears only to have a positive effect on donating to a secular organization as opposed to donating to both organizations.

Hypothesis 4 was supported as religiosity of a donor was related to donations practices. And so, frequency of donations and the level of donations were positively influenced by religiosity; in turn religiosity was a negative determinant of donations practices for a secular organization: increasing religiosity appear only to have a negative effect on donating to a secular organization as opposed to donating to both organizations.

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[71] Hypothesis 1: The motivation of a donor is related to donations practices. Hypothesis 2: The prosocial behavior of a donor is related to donations practices. Hypothesis 3: The religious affiliation of a donor is related to donations practices. Hypothesis 4: The religiosity of a donor is related to donations practices.

Hypotheses 5 and 6[72] assessed the differential effect of the independent variables on the dependent variables as a function of the moderator. Both hypotheses 5 and 6 were rejected: thus, the religiosity of a donor does not moderate the relationship, neither between motivation nor prosocial behavior and donations practices.

Hypothesis 7[73] assessed the moderating effect of the moderator variable religiosity on the relationship between religious affiliation and donations practices. This hypothesis was found to be confirmed, as religiosity moderated the following relationships: between the variable religious affiliation in the categories religious and religious but non church goer and the variable frequency of donations, i.e. increasing religiosity decreases the odds on being a regular donor; between the variable religious affiliation and the variable type of organization in the category donor to a secular organization i.e. increasing religiosity decreases the odds for giving to a secular organization as opposed to donate to both (religious and secular); and between the variable religious affiliation in the category religious but non church goer and the variable level of donations, i.e. increasing religiosity decreases the odds on making a high donation.

The analysis of bivariate relationships basically tells the same story since the conclusions are analogous, and so it is not included here. Also CART methodology further confirmed religiosity and religious affiliation as the most important attributes in donations practices, also revealing voluntarism and age as important attributes. CART also confirmed the moderating effect of religiosity on the relationship between religious affiliation and donations practices.

3.2.2   The overall research aims revisited

To address these issues, around donations practices and religiousness, we must return to the main concerns originating this research: this study sought to explore how four main drivers, motivation, prosocial behavior, religious affiliation, and religiosity impact on donations practices. Furthermore, it investigated the moderating effects of religiosity on the relationship between motivation, prosocial behavior, religious affiliation, and donations practices. Also it predicted the donations practices of the donors, allowing the identification of the most important predictor variables for identifying a donor. Moreover, analysis follows upon how the three types of donors -

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[72] Hypothesis 5: Religiosity of a donor moderates the relationship between motivation and donations practices. Hypothesis 6: Religiosity of a donor moderates the relationship between prosocial behavior and donations practices.

[73] Hypothesis 7: Religiosity of a donor moderates the relationship between religious affiliation and donations practices.

religious, religious but non church goer, and secular - are different or similar with respect to their donations practices, motivation, prosocial behavior, and also their level of religiosity.

Addressing this last point of enquiry it is acknowledged that, overall, donations practices were found to differ between religious, religious but non church goer and secular donors. Considering the findings for religious donors in their donations practices, the main findings point to their readiness to give to either religious or secular charities. The religiously affiliated is the group with the highest proportion of regular donors, addressing both giving to the religious organizations and also to both types of organizations. Also the more religious the person is, the more the person is a regular donor to a religious organization. Religious respondents are the ones that distribute the highest proportion of their total donations to both types of organizations. And religious respondents are the group that most often gives a high level donation.

Religious but non church goers are the group of respondents that give less regularly. Another finding worth pointing out is that around half of the donors that considered themselves non church goers, say they are members of a church. This result illustrates the complexity of finding a way to measure religiousness, and surely reveals the ambiguity present in the relationship a person has with formalized religion.

Results showed that secular donors are the ones who give regularly to secular organizations and also give the largest proportion of their total donations to secular organizations. Moreover, they rarely choose a religious organization for their donations.

Concerning the aim to explore the differences that might occur in donations practices between religious, religious but non church goer and secular people, given their motivation (egoism and altruism) and prosocial behavior (voluntarism and compassion), the results provided shadow clues for eliciting the objectives of the research. Religious, religious but non church goers and secular donors displayed very similar values both for altruism and egoism, and both for voluntarism and for compassion. Moreover, this study found there is an overlap of motives for donations practices between the three categories of religious affiliation.

Religiosity however, displays very different values concerning the religious affiliation of the donor. Obviously there is a big difference in patterns of the three measures of religiosity

(practice, belief, and experience): religiosity is much higher for religious donors, followed by religious but non church goers and then secular ones. Moreover, if one looks at the values of religiosity driving church members and non church members, the results provide even more clear tendencies: the results for donors that respond as being church members are higher in all the dimensions of religiosity under consideration. It should be noted that there exist significant differences among the three different religious affiliations concerning the type of organization they choose to donate to.

Now considering how the four main drivers, motivation, prosocial behavior, religious affiliation, and religiosity, impact on donations practices: the outcomes did not reveal outstanding differences for motivation and prosocial behavior. However, there were significant differences for religious affiliation and religiosity.

The results showed vague differences between egoism and altruism and their relationship to donations practices. Notwithstanding, the results for the values of altruism were far greater than that of egoism as a motivation to give. In truth, egoism was a weak determinant of donations practices: the only significant finding revealed that donors that act through egoistic motivation tended to give low level donations. On the other hand, the results showed that altruism can both influence the regularity of donations and also increase the level of the donations. As a final point on motivation, these findings suggest that people do behave in a prosocial way because of both egoism and altruism.

The findings also illustrated how the practice of prosocial behavior influences donations practices. As with the case of the motivation driver, the two dimensions measuring prosocial behavior, voluntarism and compassion, revealed different results: compassion displayed greater values for all the types of donors, greater than voluntarism. Moreover, the level of compassion positively determines the tendency to be a regular donor. In turn, voluntarism influenced all three variables of donations practices: donors that acted in a voluntaristic way had the tendency to be regular donors, to donate higher amounts, and to donate to both types of organizations. This stronger influence of voluntarism has also been revealed by the CART model: apart from religious constructs, voluntarism and also age are among the most important attributes for predicting differences between donations practices.

Quite differently from the cases of motivation and prosocial behavior, the results showed clearly that religiosity has the potential to influence donations practices. In fact, the religiosity of the donor increases the tendency to be a regular donor and the preference for donating at higher amounts. Moreover, with increasing religiosity the tendency for choosing both types of organizations to give to becomes stronger. It is worth noting however, that the relationship between religious and religious but non church goers and being a regular donor were weaker with religiosity. Also religiosity had a weaker effect for a religious donor choosing to donate to both types of organizations. It also had a weaker effect for a religious but non church goer donor choosing a high level donation. In summary it's possible to say, and as clearly disclosed by the CART analysis, the two most important attributes for distinguishing between donations practices are religious affiliation and religiosity.

Additional insights were added to these conclusions, regarding the control variables introduced in the analysis: social desirability, age and gender.

Attribution and denial factors had a negligible influence on the decision of the donors when choosing to be a regular donor or not, for choosing the type of the organization to give to, and deciding the level of the donation. Considering as well the influence that social desirability might have over donations practices regarding the outcomes from the CART analysis, respondents who were less socially influenced on account of attribution factors tended to give higher level of donations. In contrast and conclusion, people that were regular donors and gave higher donations were found to display contradictory results within their social desirability.

In a different way, age did influence donations: older donors were found to prefer to give to both types of organizations; on the contrary, younger donors were likely to give either to a religious or a secular organization. Moreover, regular donors tended to be older and also older people tended to donate higher levels. Likewise, the importance of age as one of the most important attributes for donations practices was also captured by CART.

Also gender was found to be a significant determinant for the types of organizations females tended to choose, either a religious or a secular organization, as opposed to males. Furthermore, the amount donated ranging from 51 to 200 Euros, was the maximum amount given by a donor that just gives to a religious organization. The amount donated ranging from 21 to 50 euros, was the highest that is given when the donor just gives to a secular

organization. The amount donated over 200 euros, is the highest that is given when the donor gives to both types of organizations. Finally, the religiosity of a donor neither moderates the relationship between motivation and donations practices nor the relationship between prosocial behavior and donations practices.

Furthermore, religiosity was found to moderate the relationship between religious affiliation and donations practices; and this effect occurred in the three variables measuring donations practices: frequency of donations, type of organization and level of organization. Between the variable frequency of donations in the categories religious and religious but non church goer, increasing religiosity has a negative effect on being a regular donor. Between the variable type of organization and the variable religious affiliation in the category donor to a secular organization, increasing religiosity appears to only have a negative effect on donating to a secular organization as opposed to donating to both organizations. Also, for the variables level of donations and religious affiliation in the religious but non church goer category, increasing religiosity has a negative effect on making a high donation.

4   Implications arising from the research

4.1   This research in light of the scholarly debate

The study of donations practices and their relationships with the drivers: motivation, prosocial behavior, and religious constructs, continues to intrigue scholars both in marketing and socio-psychology research, and this research took into account conjectures and insights from these various disciplines.

Apart from the results of this study to the proposed aims that have just been explained, how far can the present outcomes clarify previous studies in these topics that still remain puzzling? As a matter of fact, when looking at the present research results vis-à-vis with the general scientific knowledge, the results confirm most of the more consensual hypotheses.

Much previous research tried to disentangle the altruistic and egoistic motivation for giving. The empirical results attained by this research revealed a tendency for behaviors motivated by altruism

to instigate regular donors, donating to more types of organizations, and to give higher levels, as opposed to behaviors motivated by egoism, confirmed by the hypothesis 1. And this result is in accordance with previous research like that developed by Bekkers and Schuyt (2008). Besides, one can say that these findings support Batson's theory (1991) that empathy tends to induce genuinely altruistic motives.

Overall, this study confirms the existence of altruism as a strong determinant of prosocial behavior, and so adding valuable insight to the fierce discussion (Cialdini *et al.*, 1997; Dovidio *et al.*, 1990; Piliavin and Charng, 1990) around the very existence of an altruistic motivation. Going further into the complexity of altruism, Bendapudi *et al.* (1996) defend the idea that people motivated by altruistic concerns are more likely to provide serious, rather than token help. There is evidence that people motivated by egoistic concerns, are more driven to render token help. One may also ask if this work also provides some evidence for this postulate: people who expressed more altruistic motivation are the ones that regularly donate to a charity. The implications from this study converge somewhat with Bendapudi *et al.* (1996) as the values of altruism are slightly different: the ones that are regular donors (3.5) differ from the ones that are not regular (3.17).

One of the main conclusions of this study is that the religiousness of the donors does strongly influence the donations behavior, being this fully confirmed by hypothesis 3 and 4, and also by hypothesis 7. Previous research (Weerts and Ronca, 2009) has documented that people nurtured by religious values are the most forthcoming concerning donations practices, this "tenet" has been heavily asserted by academia also on account of other world religions. All the results of this study agree with this statement, and do confirm that religion whether measured by affiliation, practice, beliefs or by how it is experienced, has a major impact on the willingness toward donations practices. And so giving full credit to Chaves' (Chaves, 2002a, 2002b) standpoint there is an unambiguously positive relationship between giving and religious involvement. Moreover, different studies, like the one by Hoge and Yang (1994), assert that religious attendance is a determinant of donations and this has been largely confirmed in this study.

A growing body of literature on this topic states that those who give their time and money to congregations are more likely to give to secular charities as well (Wagner, 2008). And further studies state that donation is a well-know practice in the arena of religious organizations, and

this "obligation" is then extended to secular organizations as well (Weerts and Ronca, 2009). Also Bekkers and Wiepking (2007) found over 40 empirical studies linking both religious and secular giving to positive relations of church membership and/or frequency of church attendance. These findings have also been confirmed by the present research.

While attaining the results around religious and secular, and positioning the religious but non church goer as a group "in between" within the range of religious affiliation, the first studies around religiousness should be considered: in fact, the study using constructs based upon the way people live their religiousness, and more "precise" concepts like religious affiliation or religiosity, originated confusing outcomes. The most obvious confusion is given by the outcomes of the categories "religious but non church goers" and "non church members", already mentioned (Caputo, 2009). The most important conclusion is that religiosity does have an impact on donations practices both as a direct effect and as a moderator, as asserted by other authors (Barro and McCleary, 2003; Bekkers and Wiepking, 2007; McCleary and Barro, 2006; Reistma, 2007; Watson *et al.*, 1985). Another interesting fact emerging from this study is the relationship between religiousness and voluntarism, as acknowledge by the regression tree. In effect, Clain and Zech (1999) advance the idea that time and money are complementary in the production of religiosity, and this study also demonstrates this hypothesis.

Concerning the debate as to whether religious people donate solely to religious organizations, an enormous body of evidence from this research affirms that religious donors are the most generous, and for both types of organizations. Also this study bears out this argument showing that religious respondents are the biggest regularly donors also while giving to both types of organizations. Quite to the contrary, the study of Spilka *et al.* (2003) argues there is little evidence that religious people give more than less religious people and also Eckel and Grossman (2004b) state that the generosity of the religious is the same as that of nonreligious givers in relation to secular charities.

This study also uncovered evidence that older people tend to give more, be more regular in their donations, and choose more types of organizations. Also, other studies have provided similar results like Chaves and Miller (1999) and Lee and Chang (2007).

4.2 Contributions to knowledge on the subject

4.2.1 Contributions to the academia

The contribution to knowledge should be considered primarily within the Portuguese context and restricted to this context, without forgetting the golden rule: "as far as this study goes". In other words, it is important to note that the extent of generalizability of these conclusions to other religious fields and countries should undoubtedly be applied with full precaution. In any case, this study surely adds new contributions to scholarly knowledge.

The first contribution to knowledge lays in the confirmation that altruism does have a role as a motivator for donations. Altruism is an important driver of donations; both for the frequency of donations, for the level, or for the different types of organizations one chooses while donating. Moreover, altruism does have a totally opposite effect than egoism as motivation for donation: altruism positively influences donations practices, whereas egoism negatively influences the donations practices.

The second contribution to knowledge lies in the importance of voluntarism as a dimension of prosocial behavior related to donations practices. That is, voluntarism positively influences the frequency of donations and the level of donations. On the other hand voluntarism does have a negative effect on donating to a secular organization, as opposed to donating to both secular and religious organizations.

This study contributes by discovering evidence that religious people and religiousness in general lead people to donate both to religious organizations and secular organizations. And moreover these variables influence the frequency and the level of donations. Also, it can be stated that a causal relationship exists between religious attendance and donations.

Another important issue comes to light in the further recognition of the inherent complexity involved when measuring an individual's religiousness, as previously stated. These contributions are relevant for further studies analyzing religiousness, positioning it as a relevant question to be analyzed when one is choosing scales and even the best design method for this type of enquiry. This study does clearly show that religious donors are different from

nonreligious donors, and this is also the case when measuring for the donations to secular contexts, as opposed to the debate raised by Spilka *et al.* (2003).

4.2.2   Contributions to practioner's

The results of this study are important as they offer several implications for managers. These contributions address the management of fundraising activities, especially of the religious organizations, which was the first concern of this research. Particularly in charities, the importance of the religiousness factor can provide added value, because this is a question under heavy scrutiny by academia and with a crucial value for the organizations. These findings are important to fundraising managers as this study demonstrates that religiously affiliated donors, and also the ones where religiosity plays a larger role, are the ones that tend to be regular donors and give the highest level donation. Moreover, these sets of donors can be approached both by religious and secular organizations.

In relation to the fact that religious donors are willing to help different types of organizations, we advise these organizations to strengthen their ties and efforts and work more in synergy: the network of religious organizations can be an important issue to be managed as it appears that religious people are prompted to help different organizations. Also Clain and Zech (1999) recommend, religious organizations can work with other organizations and develop joint campaigns, even outside of the religious arena.

Moreover, the value of the conclusion that there is a causal relationship between religious attendance and donations may be affirmed. The study also demonstrated the strength of the relationship between the different dimensions of a person while living and experiencing their religion and their willingness for donations. This fact can be an operational guideline for organization while organizing their fundraising campaigns. Different authors have suggested that the experience of giving may also nurture the spiritual experience (Callahan, 1992; Ronsvalle and Ronsvalle, 2000; Sargeant, 2005; Schervish and O'Herliby, 2002). In fact, an idea gaining more currency states that while growing peoples' capacity for giving, faith enlargement may also occur.

Another interesting outcome is the relationship between religiousness and voluntarism for the organizations. As suggested by several authors (Chaves and Miller, 1999; Jeavons and Basinger, 2002; Wilhelm *et al.*, 2007) people who are involved in church activities tend to give more. And this is an important fact for consideration in the fundraising strategy of an organization: they can develop more ways for their affiliates to be involved and, like this, enlarge their incomes from donations, and also count these members as more likely possible donors for future campaigns.

The application of this study makes a valuable contribution to those practitioners involved in fundraising campaigns. Indeed, it was said that there is a large tendency, when an organization is looking for regular donors, to address a group of donors with the following characteristics: being religious, those older than 29 years old, and having a high level of voluntarism. When looking for people to donate specifically to secular organizations, practitioners can look for people that are secular, with a medium level of religiosity and over 39 years of age. When looking for people to donate to both types of organizations, practitioners can address the religious but non church goer, and individuals with a high level of altruism. When looking for high level donations, donors tend to have a high level of religiosity, and are secular or religious.

A sizeable contribution of this study lies in its originality: it appears to be the first (hopefully the first in a series of subsequent studies) academic study of donations in Portugal. And, furthermore, it is also the first dealing altogether with donations, and with the issues of altruism and religiousness. So, perhaps one of the most important contributions of this study lies in its value for academia and fundraising practitioners in Portugal, because to the best of the author's knowledge, this is the first study of its kind.

5   Opportunities for further research

All research should point in directions for future research and this is the case here. Indeed, throughout the entire process, several doubts, surprises and limitations, repeatedly emerged in varying degrees, indicating future paths of study.

Bekkers and Schuyt's (2008) study attempted to explore the question of why religion and religious attendance encourage giving, and so they used other possible explanations. As a matter of fact, the conviction and community model of Wuthon (1993) is also appealing to use in the present context. The present study does not center its attention on this line of research. Nevertheless, the general reasons for donating in a special context such as the religious one have always been in the author's mind during this study. The author also had the constant feeling that the "rule" imposed by religious community leads people to give because of the higher opportunism from being frequently asked and because of peer pressure or sense of duty, and hence these factors may well be dimensions that should be investigated.

Another similar trend of research nowadays, being applied in similar cultures, deals with the role of religiosity in prosocial behavior. Tienen *et al.* (2010) focused the reasons for volunteering in another country The Netherlands, also characterized like Portugal, by a strong decline in religious participation. These authors emphasize the direct or indirect influence that religion has in people's volunteering; another form of prosocial behavior, and also these authors agree that current research ought to delve into these aspects.

As a consequence of this exploratory study more promising paths of research have been identified. In fact, this investigation of donors through a grounded theory approach could be emphasized and used to explore other issues like the importance of situational influences, the way religiosity and the religious affiliation have been acquired (family, peers influence, or by other factors) and prosocial behavior. If future research continues to detect moderator effects, attention should be given to explore how these moderators, like religiosity, can be explained. In order to grasp this it is necessary to dig deeper into different dimensions of religiosity, and seek to discover and identify the driving mechanisms of religiosity in terms of donations practices.

Within the large scale survey, the more urgent need concerned the development of a prosocial scale. Moreover, a similar questionnaire could be used in related situations to deal with questions leading to more insights into donation behavior like type and mode of request, the importance of TV images and appeals form priests or other religious leaders, and also more closely examine other motivations apart from the egoism and altruism dichotomy.

It would be very interesting, and maybe one of the next logical steps, could be implementing a quasi-experiment for this research. Maybe a better option would be an experiment as the research design, but this kind of experiment may be difficult to operationalize as Batson and Lynn (Batson and Raynor-Prince, 1993) assert, and even considering true experiments as a standard tool, the ethical and practical constraints for studying certain themes within the area of psychology of religion can be substituted by quasi-experimental designs. Moreover, these authors claim that the quasi-experimental design is a good solution: it comes closer to the experimental ideal than do the associational correlation designs.

Finally, it would be interesting to develop this research in other countries. The first could be The United Kingdom since this country was also a local were part of the qualitative research took place. Also, and this could have many wide-reaching implications, knowledge could be greatly enlarged by performing this kind of research in countries with other religions: Portugal is an overwhelmingly catholic country (91% of the population), and this issue of motivations, prosocial behavior, and its relationships with donations practices, within a framework of religiousness, deserves to be investigated in countries with different religions such as Buddhism, Islam, or Judaism.

6   Limitations of the research

Although the results of this study are valuable, there are limitations, which can restrict the interpretation or usefulness of the findings, inherent in this research as in all programs of study. The limitations of this study include mainly its sampling and its design method, addressing problems of internal and external validity. A third identified limitation can be attributed to its scope but, nevertheless, this constitutes lines for future research.

First of all, the sampling in this study is considered a possible source of bias due to various factors. A first important limitation arises because donors were reached through charities. The targets of the survey were the donors but to reach them it was necessary to rely on charities with an email. Actually, the charities were the target for sending the questionnaires. And so the charities functioned as an intermediary between the author of this research and the donors. This situation, per se, can originate some bias because donors are reached by the charities and their responses may be different when asked by independent researchers. This can be traced to a problem of social desirability, already focused upon in this study. Notwithstanding, social desirability did not appear as a significant determinant of the answers. But this does not mean that this sort of situation never occurred.

Likewise, since this study dealt with character based behaviors the donors could have been tempted to amplify their altruistic motivations, their prosocial behaviors, their level of religiosity, and even their behavior of donations practices. That is, there is usually a gap between the "ideal" and actual behavior of individuals and we all run the risk of viewing our actual behavior as closer to our ideal than it really is. This aspect undoubtedly requires further examination and constitutes a bias problem of this research. Nevertheless, one should not forget that the respondents to the questionnaire remained completely anonymous, as well as the questionnaire senders via the survey software that was used.

Overall, the sample was not random but rather purposive. However, it can be considered a large sample. The non existence of national data bases with donors, and the difficulty and or outright impossibility of using the organizational data bases, makes the use of random samples quite a difficult task. Also, the inclusion of voluntary participants in the survey makes this purposive sample weaker, moving the sample even farther from the desired randomness.

Addressing the bias linked to the design method, it is vital to keep in mind that papers and research used for this study were mainly drawn from western nations such as the United States and the United Kingdom. As previously mentioned during the literature review, Spilka *et al.*(2003) believe that their work about religion and its definition may be biased by the American perspective. And also Hill and Hood (1999) allege that the psychology of religion research may be overrepresented by an American Protestant orientation. Despite the validity of this literature one has to ask the extent to which these results can be generalized to other cultures, as the present case, i.e. Portugal. Along the same lines, Bennet and Sargeant (2003)

suggest an intriguing question: why can't successful and proven fundraising techniques be used in different countries? Indeed, the experience of failures and successes remain to be fully understood and then contextualized.

Weerts and Ronca (Weerts and Ronca, 2009) also suggest, in their study about alumni donations, that one should be attentive to this issue and they conclude that their study should be considered as a single case of one large, extensive, university research, within an institution with its own culture, traditions and values. They caution that their findings could not be easily generalized to a large cadre of institutions with significantly differing sizes and missions.

The design method for data research, the large scale survey, also has some severe limitations especially around its construct of motivation. The questions for researching the egoistic and altruistic motivation relied on Batson's empathy-altruism hypothesis (Batson, 1991), tested via experiments and a quite different inquiry from the survey scale used in the present research. As a matter of fact, Batson states (1983) that it is very difficult to locate the motivations, i.e. to distinguish between altruistic or egoistic motivation in an empirical way. And this difficulty is believed to have been magnified due to the sort of design this research has employed.

Batson also reminds us that all the sort of research enquiries have their drawbacks and experiments have their own weaknesses too, and one must use different procedures to try to avoid the pitfalls of the experiments. One of the procedures Batson has used in his research (Thomas and Batson, 1981; Thomas *et al.*, 1981) is varying the ease of escape of a subject while participating in an experiment. Unfortunately, it was not possible to use this procedure in this research adding another possible limitation on conclusions taken from the results of this study.

Along the same lines, Bekkers and Wiepking (2010b) state that both experimental and survey studies have advantages and disadvantages. In their opinion results from experiments cannot be generalized to the population at large. In turn, survey studies investigating donations to real organizations over a longer period using random population samples, cannot be used to infer causation. Since this is their conclusion they urge combined use of the two methods.

The limitations found because of the survey method are not exclusive to motivation. The relevant literature suggests drawbacks in the other main constructs of this study.

Saroglou *et al.* (2004) have reported that if there is a bias regarding prosocial behavior performed by religious people when doing a study using a self-reporting method, as is the case here, the impact is limited. For this reason, Saroglou *et al.* (Saroglou *et al.*, 2005) used projective measures, peer ratings, and a quasi-experimental design, in their studies.

More complicated issues of concern lie in the complex academic debate surrounding the following questions: how can one design an inquiry for obtaining accurate answers about behavior? How might this be done, an attitudinal study? Can attitudes predict behavior? Can a study be reliable while using attitudes in estimating the probability of future behavior? Is it possible to predict behavior by a set of specific attitudes toward particular acts on the basis of past experience concerning such acts or similar ones? This last intriguing question always arises even when respondents were confronted with behavioral choices. Indeed, the religiosity scale used in this study dealt rather directly with attitudes, values and beliefs. Nevertheless, the questions surrounding motivation and prosocial behavior are also situated in an attitudinal sphere.

7   Final conclusion

This research project explored how four main drivers of donations: motivation, prosocial behavior, religious affiliation, and religiosity impact on donations practices. Specifically, the research proposed a framework introducing donations practices as a function of the donor's motivation, prosocial behavior, religious affiliation, and religiosity. The moderating effects of religiosity on the relationship between motivation, prosocial behavior, and religious affiliation, in terms of donations practices were under investigation here. Examination was focused on how three types of donors - religious, religious but non church goer, and secular – may be different or similar with respect to their donations practices, in consideration of motivation, prosocial behavior, and also the level of religiosity.

Most of all, this study provides empirical support for the often repeated contention that altruism originates donations practices.

It may be affirmed that altruism in donations practices varies according to whether a person is religious or not. Religious people tend to donate because of altruistic motivation, in contrast to secular and religious but non church goer donors. Concerning a most basic question motivating this study, one may safely conclude that religious, non church goer and secular people all experience egoistic and altruistic motivation in their donations practices. However, and quite importantly, this study suggests that altruism is not a special characteristic that divides religious, non church goer and secular people. Rather, altruism appears to be more engrained within religious people in donations practices. Nevertheless, the evidence for the importance of altruism in the general religious context in which this study was carried out cannot be simply generalized to other religious contexts: a deeper analysis is probably required to restate these affirmations with greater authority.

Besides, the current findings also support the theoretical view of religiousness as an underlying variable that partly determinates donations practices. Religious people tend to donate more regularly, give to both religious and secular organizations, and give higher donations, in contrast to secular and religious but non church goer donors.

A primary aim of this research was to deepen understanding of the relation between the various drivers in donations practices and thus better inform the marketing and fundraising practices of religious organizations. In this regard, it is clear that being part of a religious denomination is a crucial factor for individual donations practices. Moreover, the voluntarism of a person remains a key characteristic for determining who is a donor, being the same situation with older donors.

Having concluded the analysis of this study's findings, and viewing them through the lens of the relevant literature, there are still essential questions that remain for further clarification; namely, the differences resulting from altruism and egoism and prosocial behavior among religious, religious but non church goer, and secular donors.

Overall, this study confirms the existence of altruism as a strong determinant of prosocial behavior and that the religiousness of donors does determine the donations behavior. In the author's opinion, experience and knowledge of the non-profit sector in Portugal, the past few years have awakened increasing concern regarding what fundraising essentially is, or how it should elicit a response from a donor's point of view. Careful thought must be given to the

different characteristics of charities and how they may profit from potential donors and best maintain a continuous donor base. With these issues in mind this study sought to shed some new light on the issue of motivation in the context of monetary donations and has attempted to provide further insights into the fundraising debate. Once again this research has demonstrated that the relationship between altruism and religion continues to remain complex, but the results of this study have provided some further information on this matter.

Returning to the first question: How different are donors with respect to their donations practices in the context of religious and secular organizations, and regarding their motivation, prosocial behavior, and religious affiliation, as well as their religiosity? It can be claimed with a high level of certainty that in Portugal, religious people engaging in donations practices are driven to act more because of altruistic motivation. It also appears that secular people tend to be more altruistic than religious but non church goers. And finally, religious people tend to give more and more regularly, both to religious and secular organizations. In conclusion, this study provides evidence overall that the religiousness of the donor remains the main driver of donations.

I cannot end this study without talking about how this work has stimulated the author's interest both professionally and personally. This falls into two distinct areas of donation practice: the academic and the practitioner's art. The author intends to pursue activity within these two contexts.

Initially, it was necessary to grasp the full range of knowledge surrounding the topic. To this end, the author sought out the key academics in the fundraising realm, as well as the academic bodies, conferences and the main literature. Existing knowledge and inquiry into the donation process and charities in general is quite substantial and ongoing. Obviously, an interdisciplinary approach has been helpful with the field of marketing, especially consumer behavior, research methods, and communication, being quite fruitful. This expansion of inquiry occurred not only because of reflection upon the relevant literature, but through actual work in the field like the interviews conducted individually and with charities. Likewise, the use of statistical regression models like CART can be easily applied to the activities of charities with obvious impact, saving money and time for everyone participating in this complex exchange and relationship process. Academically, I would be remiss not to refer to

some of the conferences[74] I have attended where I benefitted greatly from various comments and words of encouragement from colleagues concerning this present work.

Investigation into the intricacies of fundraising has become even more crucial on account of the present economic crisis. The urgency to find new ways to address donors for different causes is now growing dramatically and the author's involvement in this area continues to grow. Different organizations in Portugal are calling for professional guidance on these matters. In reality, the knowledge gained during these last seven years has already been of much help. This current study reinforces perspectives on my own work in supporting charities through their fundraising activities. But this is a beginning, not an end. I feel certain that I must continue in this line of research in expectation of a marvelous chance to develop a worthy project and foster pioneering academic work in Portugal; thus I am more engaged and committed to the needs of society at large.

And so, this is just the beginning of another long and fruitful journey.

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[74] Some of these conferences are: 2008 MMA Spring Conference', Chicago, United States; 2008 AMS Cultural Perspectives in Marketing Conference, 16th till 19th of January, New Orleans, United Sates; 8th International Congress of the International Association on Public and Nonprofit Marketing (IAPNM 2009), Valencia, Spain, 18th and 19th of June of 2009; 4th IIMA CONFERENCE ON Marketing in Emerging Economies, January 5-7, 2011, Ahmedabad, Gujarat, India; 10th International Congress of the International Association on Public and Nonprofit Marketing (IAPNM 2011), Oporto, Portugal, 16th and 17th of June; Academy of Marketing Conference, 5th till 7th of July 2011, Liverpool, United Kingdom; EMAC 2012, Lisbon, Portugal from 22th till 25th of May, 2012.

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7. Annexes

Annex 1. The exploratory interviews

Interview – fist sample 2007 (donors group)

interviews (Faith in Giving: An Analysis of the Motivation of Donors to Religious and Secular Organizations)
Semi-structured interview (guidelines)

1. Identification

date

a) Considers himself as

Church goers

non church goers but religious

Non religious

b) Gender

c) Age

2. "Dispositions"

	Religious organization	Secular organizations
a) Belongs to		
b) Is volunteer in		
c) Gives (at least one an year)		

3. About giving

cause   a. why do you give (what does it mean to you)

b. what kind of causes do you usually support

c. do you ever give to a secular charity?

d. do you prefer religious or secular causes

e. What are the motives for giving

f. How much do other people's giving influence you?

g. are there social norms because of the way and how much do you give

h. do you e expect anything from giving?

i. do you feel better by giving?

j. the motives to give to a secular organization

k. the motives while giving to a religious organizations are different

l. the norms while giving to a religious organizations are different

Interview – second and third samples 2008 (donors group)

interviews (Faith in Giving: An Analysis of the Motivation of Donors to Religious and Secular Organizations)
Semi-structured interview (guidelines)

1. Identification   date

a) Considers himself as

     Church goers   b) Gender

     Non church goers but religious   c) Age

     Non religious

2. "Dispositions"
    Religious organization   Secular organizations

  a) Belongs to

  b) Is volunteer in

  c) Gives (at least one an year)

3. About giving

  a) why do you give (what does it mean to you)

  b) What do you expect from giving?

  c) Do you feel better by giving?

  d) Do you give because others do?

  e) Does what other expect influence how much you give?

SELF

WHY / cause

What are the motives for giving?

(same question, useful as a supplementary)

… can you give me another example?….

Values

Beliefs

SELF + OTHERS

Dispositions (Habitual Behaviour) and Norms

f) What kind of causes do you usually support?

g) Do you prefer religious or secular causes?

h) What are your reasons for giving to a secular / religious organisation?

i) Are your motives in giving to a religious organizations different?

j) Are your norms in giving to a religious organizations different?

k) How do you divide its total giving across religious and secular organizations?

WHAT

Efficacy

yes (though they may claim not, but this will be evident from the outcome of how much they give to either therefore you Where norms imply the self or the other

4. "Religiosity"

a) What does he consider about God.

b) What does he believe about Jesus

c) What is the conception of praying

d) What is the view about the bible

5. Religious practice

a) How often does he go to attend services?

b) How many religious affiliated organizations, groups, activities, does he participate

Interview (charity staff members)

Questions to charities (Faith in Giving: An Analysis of the Motivation of Donors to Religious and Secular Organizations)

a)   why do most people give to you

---

b)   what do you think most of them expect from giving to you

---

c)   is feel good a key factor for them

---

 if so do you respond to this

d)   does what you expect influence how much people give

---

e)   does what you expect influence how people give (e.g. standing order, special appeal, whatever)

---

f)   what kind of causes do most of your donors support

---

g)   do most of your donors also support other charities

---

j) do you find that they show a clear preference for secular rather than religious charities (or vice versa)

---

d.2 … e.g. are joint appeals with secular or religious charities
less effective
as effective
more effective
than single charity appeals

---

d.2 if less, as, more effective … do you know why (**efficacy question**)

---

l). do donors indicate why they have such preferences now probably redundant

---

k and l are implied by j
m. is not an appropriate question for the charities

Annex 2. Four exploratory interviews with transcription

Questions to charities (Faith in Giving: An Analysis of the Motivation of Donors to Religious and Secular Organizations)
Fátima; Portugal 17th March 2008

1. (Current situation: national director of Cáritas, the main Portuguese catholic charity)
Local: one of lobbies at a Hotel in Fátima, main Portuguese shrine)

a)   why do most people give to you
        Why do they give? First of all, people tend to respond to very specific appeals. They answer to concrete situations. They are reactive. How can I explain this?
        The second reason... Because of tradition (people use too say "for the soul of..."), to share with the poor, and like this these people tend to believe that bad things cannot occur, and this has more to do with esoteric reasons.
        Then, also because of the need to obey and to respond to their convictions (especially the Christians)... people have ideals of Christian obligations, it's about salvation.

b)   what do you think most of them expect from giving to you
        That the organization sends the money to it destiny that was the reason of the gift; that the organizations is clear about the purposes and express it. And express the results obtained.

c)   is feel good a key factor for them
        For the need to give a rest to their consciousness; it's a sense of compensation; the contradiction of people that are generous to the causes those are on a distance and then are not generous to the most nearby.
        There is also a bigger comfort when the people can give material things also. For instance, food, beans, clothes... even if you obtain things at a better price, people like to give materials things.

d)   does what you expect influence how much people give
        When there are bigger expectations, bigger communication of the causes, there is more creativity, bigger involvement and news about it... yes! People are more motivated.

e)   does what you expect influence how people give (e.g. standing order, special appeal, whatever)
        Yes, Social psychology helps a lot and we know the campaign must be focused in their publics.

f)   what kind of causes do most of your donors support
        The more dramatics ones; and also everything that has to do with food and lodgment. People tend to help more special appeals and there isn't so much adhesion to the development, they participate more in assistance than in development issues.

g)   do most of your donors also support other charities
        Yes. The fidelity of the Catholics is very important. The generosity of benefactors of Caritas depend more on the cause of the appeal. Also anonymous public answers to the appeals in the streets.

    j) Do you find that they show a clear preference for secular rather than religious charities (or vice versa)
        Yes... mainly the Catholics. And when there is a wide coverage by the media. So, there is not a lot of non-catholic help. The corporations, mainly, don't want to help organizations that belong to the church. The companies don't help because of prejudgments.

    d.2 … e.g. are joint appeals with secular or religious charities
        More effective while together appeals. But there are conceptual difficulties... even because of the accountability. There are difference principles and motivations in religious versus secular organizations.

interviews (Faith in Giving: An Analysis of the Motivation of Donors to Religious and Secular Organizations)
Semi-structured interview (guidelines)

London College of Communication (LCC), University of the Arts of London, UK

1. Identification: lecturer at the LCC		date 17th September 2008	place: office at the LCC
a) Considers himself as			
Church goers		b) Background (Habitat)	b) Gender: feminine
Non church goers but religious X		X Religious: through school	X c) Age: 39
Non religious		Secular	

2. "Dispositions"

		Religious organization		Secular organizations
a)	Belongs to	none		Tate museum , heritage museum, Council of museums (as professional), Association of Marketing
b)	Is volunteer in	none		no
c)	Gives (at least one an year)	no		national trust
d)	Are you a regular donor? (or…)	no		yes, monthly
e)	Or do you respond to appeals?	no		yes, the last ones and also to other charities. For instance: Zimbabwe (from friends)
f)	Or both?	no		

3. About giving

a) why do you give (what does it mean to you)

Commitment to the organization, I believe in what they do. I know about them. I trust them. And I give because I feel happy.

b) What do you expect from giving?

Nothing. I would be very crossed if they spend it in the wrong way.

d) Do you give because others do?

I don't know other people doing this. Not my family, at least. It's me. And I try to involve my children in this behavior.

e) What kind of causes do you usually support?

Heritage. Children's charities.

f) Do you prefer religious or secular causes?

secular causes. It's very unlikely to give t the church.

g) What are your reasons for giving to a secular / religious organization?

don't know why. Something I can associate more to myself. It's not because of the institution, I support children, homeless.

h) Are your motives or norms in giving to a religious organizations different?

yes. The same values. We share the values. But the motives to the church… maybe the people that give it's because they expect a better place in the future. And the church does more pressure.

I) How do you divide its total giving across religious and secular organizations?

I don't have a budget. It's a decision. It's not planned. It's hazard.

j) Does it matter to you whether the need is local or international?

I'm less inclined to give to a big thing. Local in the sensei know it. I want t o be near, to see the

output. The consequences of the offers.

k) and another about images, such as 'Does what you see on television influence your giving?'

sometimes. There is nowadays an advertisement .. Children talking about their parents that died with cancer. TV Is quiet powerful.

l) and if not 'what about you may hear on the radio?',

No. I even don't pay attention to the brochures or newspapers. Or to the telephone. The images are more powerful.

m) Do you believe in that or are you really convinced about it? Is it a conviction for you?

yes. I believe in the organizations.

4."Religiosity"

a) What does he consider about God. He is there. Something there. For me, the religion is more about values. Christian values. Like mine.

b) What does he believe about Jesus: the stories

c) What is the conception of praying: in the past it was important to me. Not now.

d) What is the view about the bible: an historical document. History book.

5. Religious practice

a)   How often does he go to attend services? None. I gave up because of my children

b)   How many religious affiliated organizations, groups, activities, does he participate: none.

---

2. Identification: lecturer at the LCC   date 18th September 2008   place: office at the LCC

a) Considers himself as

Church goers   X   b) Background (Habitat)   b) Gender: masculine

Non church goers but religious
X   Religious   X   c) Age: 56

Non religious   Secular

2. "Dispositions"

	Religious organization	Secular organizations
a) Belongs to	yes	yes
b) Is volunteer in	was	was
c) Gives (at least one an year)	yes	yes
d) Are you a regular donor? (or…)	yes	yes
e) Or do you respond to appeals?	yes	yes
f) Or both?	yes	yes

3. About giving

a) why do you give (what does it mean to you)

A mix. It's part of my religious upbringing. II was brought up to give to charities. I consider it as a good idea. I was brought up with the charity as a good idea.

b) What do you expect from giving?

Nothing in return.

d) Do you give because others do?
No. I decide myself. There is no group pressure. Maybe there is little background family pressure.

e) What kind of causes do you usually support?

Church of England. Oxfam. Action Aid. These are the regular ones. I also support causes: desperate needs. The ones that are event driven.

f) Do you prefer religious or secular causes?

secular causes. I

g) What are your reasons for giving to a secular / religious organization?

because I don't want the charities that pressure the benefactors to accept the religion.

h) Are your motives or norms in giving to a religious organizations different?

yes.

I) How do you divide its total giving across religious and secular organizations?

I Not really. Maybe 80% secular. And 20% religious.

j) Does it matter to you whether the need is local or international?

NO. Maybe it's more the support to the international need.

k) and another about images, such as 'Does what you see on television influence your giving?'

To a certain extent.

l) and if not 'what about you may hear on the radio?',

More influence. But I'm biased on my media habits.

m) Do you believe in that or are you really convinced about it? Is it a conviction for you?

Yes.

4."Religiosity"

a) What does he consider about God. Omnipotent.

b) What does he believe about Jesus: He is the Son of God. 95% sure.

c) What is the conception of praying. I do pray.

d) What is the view about the bible: I pray for the other people.

5. Religious practice

a)　　　　How often does he go to attend services? 4 times a year.

b)　　　　How many religious affiliated organizations, groups, activities, does he participate: In the past, Sunday school. Now, outreach ecumenical meetings

3. Identification: lecturer at the LCC　　　　date 17th September 2008　　　place: office at the LCC

a) Considers himself as

Church goers	b) Background (Habitat)	b) Gender: feminine
Non church goers but religious X	X　Religious	X　c) Age: 36
Non religious	Secular	

2. "Dispositions"

	Religious organization		Secular organizations
a)	Belongs to	no	yes
b)	Is volunteer in	no	in recent past
c)	Gives (at least one an year)	no	yes
d)	Are you a regular donor? (or…)	no	yes
e)	Or do you respond to appeals?	no	no. Just if I get interested
f)	Or both?	no	

3. About giving

a) why do you give (what does it mean to you)

because it's related to connections, to experience. For instance, the cancer, HIV… I give within different circumstances, I give to different organizations depending on that

b) What do you expect from giving?

Not so much. In some circumstances. For instance, because of the member of my family last week. Na uncle that died of cancer. And I gave to an organization with relation with that.

d) Do you give because others do?

Not so much. In some circumstances. For instant, because of the member of my family last week. Na uncle that died of cancer. And I gave to an organization with relation with that.

e) What kind of causes do you usually support?

Varied. The ones that can improve people's life. The ones that are for research. And also the ones for tangible things.

f) Do you prefer religious or secular causes?

secular

g) What are your reasons for giving to a secular / religious organization?

I'm not against religious causes. I distrust religious organizations at a certain level.

h) Are your motives or norms in giving to a religious organizations different?

yes. The same values. We share the values. But the motives to the church… maybe the people that give it's because they expect a better place in the future. And the church does more pressure.

I) How do you divide its total giving across religious and secular organizations?

No, I don't.

j) Does it matter to you whether the need is local or international?

It depends. I believe strongly in local, but if there is an international need I also give. I like to see the tangible outcomes.

k) and another about images, such as 'Does what you see on television influence your giving?'

Potently… strongly.

l) and if not 'what about you may hear on the radio?',

Yes, also potently.

m) Do you believe in that or are you really convinced about it? Is it a conviction for you?

yes and no. No if the money doesn't go where you think. And not so convinced because three are social constraints about your decisions and options

4."Religiosity"

a) What does he consider about God. Higher being.

b) What does he believe about Jesus: I prefer not to comment.

c) What is the conception of praying: Can be very powerful. A lot of meaning for different people.

d) What is the view about the bible: powerful book for humans

5. Religious practice

a) How often does he go to attend services? Infrequently

b) How many religious affiliated organizations, groups, activities, does he participate: none.

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Annex 3. Coding system / sets of categories

Table 7-1. Initial set of categories for coding the motives of donations

Table 7-2. Sources for the categories of giving for the first coding of data)

Table 3 - Reduction of the main categories

Motives
Sargeant and Woodlife plus others
self-esteem,   Hibbert and Horne
altruism,   Hibbert and Horne
guilt,   penetentia (Gray)
pity,
social/distributive justice,
empathy/sympathy,
fear,
prestige   Public recognition (Hibbert and Horne)
making a difference
Values
- altruism
- pity,
- social/distributive justice,
- empathy/sympathy,
Beliefs
social/distributive justice,
Empowerment
social/distributive justice,
prestige   -
making a difference

Table 4 – first version of codification

Values / Beliefs		
Values		
The other		
(altruism)		
- social/distributive justice	other directed	SDJ
- empathy/sympathy/pity	other directed	ESP
The self		
(egoism)		
- prestige (public recognition)	self directed	PPR
- self esteem (well being)	self directed	SE
Beliefs		
‑ This life		
○ Guilt/fear (e.g. the environment if making no difference)	other directed	GFTL
‑ After life		
○ Guilt/fear	self directed	GFAL
○ Rewards	self directed	RAL
Empowerment	EMP	
Motives	MOT	
Context	CON	

Table 5 – second version of codification

Values		
The other		
(altruism)		
social/distributive justice	other directed	SDJ
empathy/sympathy/pity	other directed	ESP
The self		
(egoism)		
- prestige (public recognition)	self directed	PPR
- self esteem (well being)	self directed	SE
Beliefs		
This life		
o Guilt/fear (e.g. the environment if making no difference)	other directed	GFTL
o Rewards	self directed	RTL
After life		
o Guilt/fear	self directed	GFAL
o Rewards	self directed	RAL
Empowerment		EMP
Motives - are all of the above and not now a separate category		
Context - is specific such as Religious Context and thus RC or Secular Context and thus SC		

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Table 6 – revised second version of codification

Codes 2nd Amended Version			
Values			
The other			
social/distributive justice	other directed		SDJ
empathy/sympathy/pity/concern	other directed		ESP
social inclusion		Socinc	
The self			
- prestige (public)	self directed	Pres	
- recognition	self directed	Rec	
- self esteem (well being)	self directed		SE
The self and the other			
Self directed	SD		
Group directed	GD		
Religious directed		RD	
Other directed	OD		
Beliefs			
This life	TL		
After life	AL		
Both TL and AL			
Feelings			
This life	TL		
Guilt/fear other directed	e.g. global warming	GFTL	
Rewards	self directed		RTL
After life	AL		
Guilt/fear	self directed		GFAL
Rewards	self directed		RAL
Empowerment		EMP	
Sub domain / Efficacy		Effic	
Preferences			
Nondiscriminate		Nondis	
Religious Preference		RP	
Secular Preference		SP	
(Indeterminate)		Indet	
Occasionally		Occ	
Regular		Reg	
Context specific		SpecC	
general	GenC		
religious	RC		
secular		SC	
Motives - not now a separate category			
Context is specific such as Religious Context and thus RC or Secular Context and thus SC			
Thus Religious Context in relation to a church congregation, or social relationships within a religious community			
Secular Context where the contextual issue is not religious, such as the HIV, or environment, or a particular disaster such as a tsunami			
Context therefore may prove to be one of the main overlapping categories, as we anticipated and which should constitute much of the interest in your findings.			

Table 7 – third version of codification

Values					
The other					
social/distributive justice		other directed		SDJ	
empathy/sympathy/pity/concern	other directed			ESP	
social inclusion			Socinc		
The self					
- prestige (public)	self directed		Pres		
- recognition	self directed		Rec		
- self esteem (well being)		self directed		SE	
The self and the other					
Self directed		SD			
Group directed		GD			
Religious directed			RD		
Other directed		OD			
Beliefs					
This life		TL			
After life		AL			
Both TL and AL					
Feelings					
This life		TL			
Guilt/fear other directed	e.g. global warming		GFTL		
Rewards	self directed			RTL	
After life		AL			
Guilt/fear	self directed			GFAL	
Rewards	self directed			RAL	
Empowerment				EMP	
Sub domain / **Efficacy**			Effic		
Preferences					
Nondiscriminate			Nondis		
Religious Preference		RP			
Secular Preference			SP		
(Indeterminate)			Indet		
Occasionally			Occ		
Regular		Reg			
Context	specific			SpecC	
general		GenC			
religious		RC			
secular		SC			

Motives   - not now a separate category

Context is specific such as Religious Context and thus RC or Secular Context and thus SC

Thus Religious Context in relation to a church congregation, or social relationships within a religious community

Secular Context where the contextual issue is not religious, such as the HIV, or environment, or a particular disaster such as a tsunami

Context therefore may prove to be one of the main overlapping categories, as we anticipated and which should constitute much of the interest in your findings.

Table 8 – fourth version of codification

THE SELF (Sample)

Age

Young	under 30	Y
Middle	30-50	M
Older	50-70	O
Elderly	over 70	E

Gender

Male	M
Female	F

Background (Habitat)

Religious	RB
Secular	SB

VALUES

Strongly Religious (conviction)	SRV
Secular Conviction	SV

Prestige (public)	self directed	Pres
Recognition	self directed	Rec
Self esteem	self directed	SE

Social/distributive justice	other directed	SDJ
Empathy/sympathy/pity/ other directed		ESP
General Concern		GC

BELIEFS

Generally Religious (belief)	GRB
Secular belief	SB

This life		TL
Guilt/fear	other directed	GFTL
Redeeming guilt	other directed	RG
Rewards	self directed	RTL

After life		AL
Guilt/fear	self directed	GFAL
Rewards	self directed	RAL

FEELINGS

Well being	self and other directed	WB		
Conscience	self and other directed	Con		
Religious		RelCon		
Secular		SecCon		
Empowerment	self and other directed	EMP		
Efficacy	self and other directed	Effic	Non efficacious	Non Effic

PERCEPTION and COGNITION (Images and phenomena) all influenced by discourse with

managers

People   other directed   CogPeo
Phenomena (events/scale) other directed   CogPhen
Impersonal / Distance   other directed Dist
  Intangible / Infinite
Personal / Proximity   self plus other directed Prox (famine versus cancer treatment)
  Tangible / Finite

DISPOSITIONS

Religious Disposition   self and other directed RD
Secular Disposition   self and other directed SD
Regular   self directed Reg (formerly Habitual?)
Occasional other directed Occ
Volunteering   self directed   Vol influenced by discourse with managers
Responding other directed Res influenced by discourse with managers

  Preferences (on the charity as empowering Agency)

  Religious Preference   Relpref
  Secular Preference   Secpref
  Indiscriminate   Indis
  Neutral   Neut

CONTEXT

  Specific   SpecC
  General   GenC
  Religious   RC
Secular   SC

These two could come under Specific and General Context
Informed   Inf
Uninformed   Uninform

Annex 4. Questionnaire (English and Portuguese languages)

Questionnaire (English version)
This study tries to deeper the understanding about the donor"s motivation. And will help us to better match the interests when a person helps a specific organization in their work.

All your responses will be held in strictest confidence.

Please respond to the following questions that match your reality the best, selecting the appropriate answers.

Motivation

I - Please answer to the following question choosing one the five possibilities you think approximates better your behavior: "Never", "Once", More than once", "Often", or "Very often"[75].

I give because I expect to gain some sort of reward for helping like being paid.

I give because I expect to gain some sort of social approval for helping.

I give because I expect to receive esteem in exchange for help.

I give because I expect to comply with social norms.I give because I expect to comply with my own personal norms.

I give because I want to see myself as a good person.

I give because I expect to avoid censure.

I give because I expect to avoid guilt.

I give because I do not want to feel upset because seeing another in need.

I give because I do not want to feel anxious because seeing another in need.

I give because I do not want to feel disturbed because seeing another in need.

I give because I feel the person"s in need perspective.*

I give because I feel some sort of empathy for the person in need, like sympathy, compassion, warmness, softhearted, tenderness, and the like.*

I give because I feel motivated to gain rewards.

I give because I feel a need for enhanced self-esteem.

I give because I want to continue to feel good.

I give because I feel motivated to avoid some sort of punishment.

I give because I want to feel relief from feeling bad.

I give because feel motivated to have the distress reduced.

I give because I feel empathy for the person in need and I want to have the need reduced.*

I give not insisting on knowing that the charity Euros are well spent.

I give because I want to avoid possible punishments by trying to help.

I do not give someone else can do it before I have the chance and so I am free from any treat of social censure, guilt, or same.

I do not give if I can escape from the need situation and I successfully escape self-inflicted punishment such as guilt and shame.

I give even if the costs, like physical harm or risk, discomfort, exertion, mental strain, time, and monetary expense, are high.*

I do not give just if someone else help is more effective than mine.*

[*the counting of these 5 questions is inverse: they represent the altruistic Path]

Level of prosocial behavior

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[75] Items following Rushton *et al.* (2008).

II - Each of the following statements describes a particular behavior or act. Please read each act and choose the response that best indicates how often you have performed this act in the past year. The possible responses are: "Never", "Rarely", "Occasionally", "Often" to "Very often".

I volunteered at a hospital or nursing home to visit the sick or elderly.

I volunteered to donate blood.

I stopped what I was doing when a friend asked for help, e.g., a relationship problem.

I ministered at my church or temple (e.g., teach, sing, or other service).

I helped people in my neighbourhood who were ill, disabled, or poor by shopping, running errands, or doing chores, without pay.

I have volunteered to help the needy by donating my time and/or money.

I have assisted handicapped and disabled people when it seemed appropriate.

I assisted a stranger who needed help in an emergency.

I donated my time, energy, and/or talent to one or more service clubs or campus (e.g., Blood Council, Amnesty International, Knights of Columbus).

I volunteered to be a designated driver when others had too much to drink.

I helped others by being a peer counsellor, a resident assistant, or an orientation/ admissions assistant.

I bought food or drink for a person who didn't have the money without the expectation of being repaid.

I have done small favours for others.

I attempted to give moral support to people when they were in some kind of trouble.

I included shy or isolated people in conversations and in group gatherings.

I listened to people when they were depressed or frustrated about something.

I volunteered to give or raise money for the needs of others like the poor and the unwanted.

I took time to help children and adults learn how to read or write.

I worked for a social service organization (e.g., the United Way).

I have taken the time to serve the hungry food at a soup kitchen or similar place.

I have helped friends and acquaintances move into their resident halls or apartments.

I continued to help others even if I did not get recognized for it.

I volunteered my time working for a political or social cause such as the protection of the environment.

I stopped what I was doing to help others in an emergency.

I participated in lectures, meetings and projects to bring awareness about current political/social issues.

I volunteered time to work at a community service centre.

I have helped little children in community programs like the Big Brother/Sister program.

Level of religiosity

III - Please answer to the following question choosing one the five possibilities you think approximates better your behavior: "Hardly ever/never", "Rarely", "Occasionally", "Often." to "Almost every day".

How often do you attend services of a church or religious community?

Please answer to the following question choosing one the five possibilities you think approximates better your behavior: "Hardly ever/never", "Rarely", "Occasionally", "Often." to "Every day".

Do you ever pray?

Please choose one the five possibilities ranging from "Not convinced at all" to "Entirely convinced" you think approximates better your feeling.

There is a God who concerns Himself with every individual personally.

There is a God who wants to be our God.

For me, life only has meaning because of the existence of a God.

Life has meaning because there will be something after death.

Death only has meaning if you believe in God.

Death is the passage to another life.

Belief in God can bear a lot of pain.

For me, sorrow and suffering have meaning only if you believe in God.

Everything good that exists in the world originates from God.

God ensures that, in the end, good will conquer evil.

Please choose one the five possibilities ranging from "Do not agree at all" to "Agree entirely"" you think approximates better your feeling.

I experience God"s hand in the beauty of nature.

I experience God"s goodness in the peace of nature.

Respondents who considered themselves to be church members responded to five statements with regard to consequences of Christian faith with a five-point response scale ranging from "Do not agree at all" to "Agree entirely": questions number 15 till number 19 (5 questions in total)

Respondents who indicated that they were non-members got a similar scale about consequences of worldview instead of religion: questions number 20 till number 24 (5 questions in total)

My Christian faith has great influence on my daily life.

When I have to make important decisions, my Christian faith plays a major part in it.

My Christian faith has great influence on my political attitudes.

My life would be quite different had I not my Christian faith.

Christian faith is something that interests me a great deal.

My world view has great influence on my daily life.

When I have to make important decisions, my world view plays a major part in it.

My world view has great influence on my political attitudes.

My life would be quite different had I not my world view.

World view is something that interests me a great deal.

Social desirability

IV - Please answer to the following question choosing one the five possibilities you think approximates better your behavior: "Strongly disagree", "Disagree", "Nor agree, nor disagree", "Agree" or "Strongly agree".

I like to gossip at times.

There have been occasions when I took advantage of someone.

I am always willing to admit it when I make a mistake.

I sometimes try to get even rather than forgive and forget.

At times I have really insisted on having things my own way.

I have never been irked when people expressed ideas very different from my own.

I have never deliberately said something that hurt someone"s feelings.

Giving practices

V - Please answer to the following questions with a yes or no.

I am a regular donor to a Religious organization (at least I give one annual contribution).

I am a regular donor to a Secular (Non religious) organization (at least I give one annual contribution).

I normally answer to appeals from Religious organizations.

I normally answer to appeals from Secular organizations.

Considering the organization to where I donated the most, the total amount (for the entirely year) was:

Just coins

5 – 20 euros

21 – 50 euros

51-200 euros

Plus than 200 euros

 [*giving to religious organizations means answering Yes to both questions 1 and 3; giving to secular organizations means answering Yes to both questions 2 and 4]

Demographic trait

VI - Please answer to the following questions with a yes or no.

My gender is male.

My gender is female.

My age is _____ (number)

Religious affiliation

VII - Please answer to the following questions with a yes or no.

I consider myself a religious person.

I consider myself a religious but non church goers person.

I consider myself a secular/non-religious person.

Questionnaire (Portuguese version)

ISCTE, Instituto Universitário de Lisboa

Inquérito sobre motivação solidária

No âmbito do Doutoramento em Gestão pelo ISCTE, Instituto Universitário de Lisboa, estou a realizar uma investigação com o objectivo de conhecer melhor a motivação para ajudar.

Para as organizações sem fins lucrativos, tais como IPSS" s (Instituições Particulares de Solidariedade Social), fundações ou museus, são fundamentais os meios monetários para o desenvolvimento dos seus projectos. O presente estudo pretende conhecer melhor as razões que levam as pessoas a dar dinheiro a uma determinada organização. Desta forma, esperamos ajudar estas organizações a aproximarem-se cada vez melhor de quem as quer ajudar.

Este é o estudo para o qual pedimos a sua colaboração, a qual agradecemos desde já.

A resposta ao questionário está estimada em cerca de 10 minutos.

Garante-se a confidencialidade de todos os dados recolhidos.

Caso o desejem, os participantes que desejem receber um relatório síntese dos resultados, após a conclusão dos trabalhos, é favor solicitar a Madalena Abreu através do endereço electrónico mabreu@iscac.pt.

O curriculum da sua autora poderá ser visto em: http://www.madalenaabreu.pt.vu/.

Pf., clique no link abaixo, preenchendo o questionário até ao dia 28 de Fevereiro.

Por favor responda às questões seguintes, seccionando as respostas mais apropriadas à sua realidade:

Neste questionário, partimos do princípio que já fez donativos. Escolha uma das seguintes cinco possibilidades de resposta que considere que se aproxima mais do seu comportamento:

Nunca
Uma vez
Mais do que uma vez
Frequentemente
Muito frequentemente

Eu dou porque espero ganhar uma espécie de recompensa pela ajuda, tal como ser pago(a).
Eu dou porque espero ganhar uma espécie de aprovação social por ajudar.
Eu dou porque espero receber estima em troca da ajuda.
Eu dou porque espero obedecer às normas/regras sociais.
Eu dou porque espero obedecer às minhas próprias normas/regras pessoais.
Eu dou porque quero ver-me como uma boa pessoa.
Eu dou porque espero evitar a censura/crítica.
Eu dou porque espero evitar a culpa.
Eu dou porque não quero sentir-me aborrecido(a) por ver alguém a passar necessidades.
Eu dou porque não quero sentir-me ansioso(a) por ver alguém a passar necessidades.
Eu dou porque não quero sentir-me perturbado(a) por ver alguém a passar necessidades.
Eu dou porque sinto a perspectiva da pessoa a passar necessidades.
Eu dou porque sinto um tipo de empatia pela pessoa a passar necessidades, tais como simpatia, compaixão, afecto, ternura, carinho, entre outros.
Eu dou porque me sinto motivado(a) para receber recompensas.
Eu dou porque sinto necessidade de elevar a minha auto-estima.
Eu dou porque quero continuar a sentir-me bem.
Eu dou porque me sinto motivado(a) para evitar algum tipo de castigo.
Eu dou porque quero sentir alívio de me sentir mal/quando me sinto mal.
Eu dou porque me sinto motivado(a) a reduzir a angústia que sinto.
Eu dou porque sinto empatia pela pessoa a passar necessidades e quero reduzir essas necessidades.
Eu dou sem insistir em saber se o dinheiro dado é bem gasto.
Eu dou porque quero evitar possíveis castigos.
Eu não dou se alguém o puder fazer antes de mim, ficando assim livre de qualquer ameaça de censura social, culpa ou vergonha.

Eu não dou se puder escapar da situação e, assim, escapar ao auto-castigo tais como culpa ou vergonha.

Eu dou mesmo que os custos, tais como danos ou riscos físicos, desconforto, esforço físico, pressão mental, tempo e despesas monetárias, sejam elevados.

Eu só não dou se a ajuda de outra pessoa for mais eficaz que a minha.

Cada uma das seguintes frases descreve um comportamento ou acto particular. Por favor leia cada uma e assinale a resposta que melhor indica a frequência com que teve este comportamento no ano transacto.

Nunca
Raramente
Ocasionalmente
Frequentemente
Muito frequentemente

Eu fui voluntário(a) num hospital ou lar para visitar pessoas doentes ou idosas.

Eu dei sangue como voluntário(a).

Eu interrompi o que estava a fazer quando um a migo me pediu ajuda, por exemplo, com um problema de relacionamento.

Eu participei na minha igreja ou templo (ex. ensinar, cantar ou outro serviço)

Eu ajudei pessoas na minha vizinhança que estavam doentes, portadores de deficiência, ou pobres, fazendo compras, fazendo recados ou apoiando em tarefas, sem receber pagamento.

Eu voluntariei-me a ajudar os mais necessitados doando tempo e /ou dinheiro.

Eu prestei apoio a pessoas com deficiência ou outras limitações quando me pareceu apropriado.

Eu prestei assistência a um estranho que precisava de ajuda numa emergência.

Eu doei o meu tempo, energia, e/ou talento a uma ou mais organizações (ex. Cáritas, Banco Alimentar Contra a Fome, Amnistia Internacional, …).

Eu voluntariei-me para conduzir quando os outros tinham bebido demasiado.

Eu comprei comida ou bebida a uma pessoa que não tinha dinheiro sem esperar receber o dinheiro de volta.

Eu fiz pequenos favores aos outros.

Eu tentei dar apoio moral a pessoas quando estas se encontravam com algum tipo de problema.

Eu incluí pessoas envergonhadas ou isoladas nas conversações e reuniões de grupo.

Eu ouvi pessoas quando estas estavam deprimidas ou frustradas com alguma coisa.

Eu voluntariei-me para dar ou angariar dinheiro para as necessidades de outros como pobres e indesejados.

Eu despendi tempo para ajudar crianças e adultos a aprender ou escrever.

Eu trabalhei para uma organização de serviço social (ex. centro paroquial, orfanato, lar de terceira idade).

Eu despendi tempo a servir refeições numa "sopa dos pobres" ou similar.

Eu ajudei amigos e conhecidos nas mudanças de residência ou apartamento.

Eu voluntariei-me para treinar um desporto para jovens ou estudantes de forma gratuita.

Eu continuei a ajudar os outros mesmo se não houvesse reconhecimento.

Eu voluntariei o meu tempo a trabalhar numa causa política ou social, tal como a protecção do ambiente.

Eu parei o que estava a fazer para ajudar os outros numa emergência.

Eu participei em palestras, encontros e projectos de sensibilização sobre assuntos sociais ou políticos actuais.

Eu voluntariei tempo para trabalhar num centro de serviço comunitário.

Eu ajudei crianças em programas comunitários tais como os que são mostrados na televisão.

Escolha uma das seguintes cinco possibilidades de resposta que considere que se aproxima mais do seu comportamento:

Nunca
Raramente
Ocasionalmente
Frequentemente
Quase todos os dias

Com que frequência assiste a missas de uma igreja ou comunidade religiosa?

Escolha uma das seguintes cinco possibilidades de resposta que considere que se aproxima mais do seu comportamento:

Nunca
Raramente
Ocasionalmente
Frequentemente
Todos os dias

Costuma rezar? Ou Com que frequência reza?

Escolha uma das cinco possibilidades de resposta, que variam entre "Nada convencido" até "Totalmente convencido", de acordo com o que pensa aproximar-se mais do seu sentimento.

Existe um Deus que se preocupa com todo o indivíduo pessoalmente.
Existe um Deus que quer ser o nosso Deus.
Para mim, a vida só tem sentido porque existe um Deus.
A vida tem sentido porque haverá algo depois da morte.
A morte só tem sentido se acreditar em Deus.
A morte é uma passagem para outra vida.
A crença em Deus pode aguentar muita dor.
Para mim, pesar e sofrimento só têm sentido se acreditar em Deus.
Todo o bem que existe no mundo tem origem em Deus.
Deus assegura que, no final, o bem vencerá o mal.

Escolha uma das cinco possibilidades de resposta, que variam entre "Discordo totalmente" até "Concordo Inteiramente", de acordo com o que pensa aproximar-se mais do seu sentimento.

Eu sinto a mão de Deus na beleza da natureza.

Eu sinto a bondade de Deus na paz da natureza.

Caso se considere membro da Igreja (senão se considerar membro da Igreja, passe para a questão 8), responda às cinco frases seguintes, variando entre "Discordo totalmente" até "Concordo totalmente", de acordo com as consequências para a sua a fé Cristã:

A minha fé Cristã tem muita influência no meu dia-a-dia.
Quando tenho de tomar decisões importantes, a minha fé Cristã tem um papel muito importante.
A minha fé Cristã tem muita influência nas minhas atitudes políticas.
A minha vida seria muito diferente se não fosse a minha fé Cristã.
A fé Cristã é algo que me interessa muito.

(passe para a questão 9)

Caso não se considere membro da Igreja responda às cinco frases seguintes, variando entre "Discordo totalmente" até "Concordo totalmente", de acordo com as consequências da percepção do mundo em vez da religião:

A minha percepção/visão do mundo tem muita influência no meu dia-a-dia.
Quando tenho de tomar decisões importantes, a minha percepção/visão do mundo tem um papel muito importante.
A minha percepção/visão do mundo tem muita influência nas minhas atitudes políticas.
A minha vida seria muito diferente se não fosse a minha percepção/visão do mundo.
A percepção/visão do mundo é algo que me interessa muito.

Escolha uma das seguintes cinco possibilidades de resposta que considere que se aproxima mais do seu comportamento:

Discordo totalmente
Discordo
Nem discordo, nem concordo
Concordo
Concordo totalmente

Às vezes, gosto de falar da vida alheia.
Houve ocasiões em que me aproveite de outra pessoa.
Estou sempre disposto(a) a admitir quando faço uma asneira.
Às vezes prefiro "pagar na mesma moeda" do que do que perdoar e esquecer.
Vezes houve em que insisti em fazer as coisas à minha maneira.
Nunca fiquei incomodado por alguém manifestar opiniões muito diferentes das minhas.
Nunca disse nada deliberadamente que magoasse os sentimentos de outra pessoa.

Responda às seguintes perguntas com Sim ou Não.

Eu sou um doador regular de uma organização religiosa (pelo menos uma contribuição anual).

Eu sou um doador regular de uma organização secular (não religiosa) (pelo menos uma contribuição anual).

Eu normalmente respondo a pedidos/apelos de organizações religiosas.

Eu normalmente respondo a pedidos/apelos de organizações seculares (não religiosas).

Considerando a organização a quem eu doei mais, o montante total (para o ano inteiro) foi de:

Menos de 5 euros
5–20 euros
21–50 euros
51-200 euros
Mais de 200 euros

Responda às seguintes perguntas com Sim ou Não.

O meu género/sexo é masculino.
O meu género/sexo é feminino.

A minha idade é _____ (número)

Responda à seguinte pergunta escolhendo apenas uma das três possibilidades:
Eu considero-me uma pessoa religiosa.
Eu considero-me uma pessoa religiosa mas não frequentadora da igreja.
Eu considero-me uma pessoa secular/não religiosa.

Muito obrigada pela sua participação!

Annex 5. Transformation of the 3 paths from Batson into questions

Batson (1991)	Questions	Batson's (1991) quotation	Question for the study
Path 1 (reward seeking)	1	Being paid	I give because I expect to gain some sort of reward for helping like being paid.
	2	Gaining social approval	I give because I expect to gain some sort of social approval for helping.
	3	Receiving esteem	I give because I expect to receive esteem in exchange for help.
	4	Complying with social norms	I give because I expect to comply with social norms.
	5	Complying with internalized personal norms	I give because I expect to comply with my own personal norms
	6	Seeing oneself as a good person	I give because I want to see myself as a good person.
(avoiding punishment)	7	Avoiding censure	I give because I expect to avoid censure.
	8	Avoiding guilt	I give because I expect to avoid guilt.
Path 2	9	Feel upset	I give because I do not want to feel upset because seeing another in need.
	10	Feel anxious	I give because I do not want to feel anxious because seeing another in need.
	11	Feel disturbed	I give because I do not want to feel disturbed because seeing another in need.
Path 3	12	Attachment to the person in need	I give because I feel the person''s in need perspective
	13	Feeling sympathetic, compassionate, warm, softhearted, tender, and the like	I give because I feel some sort of empathy for the person in need, like sympathy, compassion, warmness, softhearted, tenderness, and the like

Transformation of the 3 paths from Batson into questions: the motivational state

Batson (1991)	Questions	Batson's (1991) quotation	Question for the study
Path 1 (reward seeking)	14	Gain the rewards	I give because I feel motivated to gain rewards.
	15	Need for enhanced self-esteem	I give because I feel a need for enhanced self-esteem.
	16	Continuance of feeling good	I give because I want to continue to feel good.
(avoiding punishment)	17	Avoid the punishments	I give because I feel motivated to avoid some sort of punishment
	18	Relief from feeling bad	I give because I want to feel relief from feeling bad.
Path 2	19	Distress reduced	I give because feel motivated to have the distress reduced.
Path 3	20	Empathy felt for a person in need	I give because I feel empathy for the person in need and I want to have the need reduced.

Transformation of the 3 paths from Batson into questions: the cost-benefit analysis of potential behavioral responses

Batson (1991)	Questions	Batson's (1991) quotation	Question for the study
Path 1 (reward seeking)	21	Not usually insisting on knowing that our charity dollars are well spent	I give not insisting on knowing that the charity euros are well spent.
(avoiding punishment)	22	Avoid possible punishments	I give because I want to avoid possible punishments by trying to help.
	23	If another helps… free from any threat os social censure, guilt or shame	I do not give someone else can do it before I have the chance and so I am free from any treat of social censure, guilt, or shame.
	24	Escape self-inflicted punishments such as guilt and shame	I do not give if I can escape from the need situation and I successfully escape self-inflicted punishment such as guilt and shame.
Path 2		(considered by Batson in the last three behavioral options on Path 1 avoiding punishment)	
Path 3	25	The magnitude of the cost is the sum of the various costs associated with the behavior, including…	I give even if the costs, like physical harm or risk, discomfort, exertion, mental strain, time, and monetary expense, are high..
	27	The helping must be effective… Having someone else help effectively should be as viable…	I do not give just if someone else help is more effective than mine

Annex 6. Prosocial Behavior Inventory by De Concillis

Prosocial Behavior inventory by De Concillis (1993) with the end result questionnaire of 39 items

Volunteerism (23 items, Alpha of Cronbach .91)
2. I volunteered at a hospital or nursing home to visit the sick or elderly.
4. I volunteered to donate blood.
7. I ministered at my church or temple (e.g., teach, sing, or other service).
8. I helped people in my neighbourhood who were ill, disabled, or poor by shopping, running errands, or doing chores, without pay.
9. I provided transportation for other students when they were in need.
11. I have volunteered to help the needy by donating my time and/or money .
12. I have given material help to needy students by giving used books, school materials or money when appropriate.
13. I have assisted handicapped and disabled people when it seemed appropriate .
14. I assisted a stranger who needed help in an emergency.
15. I donated my time, energy, and/or talent to one or more service clubs or campus (e.g.. Blood Council, Amnesty International, Knights of Columbus).
17. I helped others by being a peer counsellor, a resident assistant, or an orient at ion /admissions assistant.
23. I volunteered to give or raise money for the needs of others like the poor and the unwanted.
24. I took time to help children and adults learn how to read or write.

25. I worked for a social service organization (e.g., the United Way).

27. I helped to develop, plan, and execute student activities on campus for dances, cultural events, parties, sports events, etc.

28. I voluntarily promoted safety on campus by accompanying a student to his/her destination on campus upon request.

29. I have taken the time to serve the hungry food at a soup kitchen or similar place.

30. I have helped friends and acquaintances move into their resident halls or apartments.

31. I volunteered to coach a sport for young people or students without pay.

34. I volunteered my time working for a political or social cause such as the protection of the environment.

36. I participated in lectures, meetings and projects to bring awareness about current political/social issues.

37. I volunteered time to work at a community service centre.

38. I have helped little children in community programs like the Big Brother/Sister program.

Compassion (11 items, Alpha of Cronbach .87)

5. I stopped what I was doing when a friend asked for help, e.g., a relationship problem.

10. I have helped friends with schoolwork or career related issues when there was a need without being asked.

16. I volunteered to be a designated driver when others had too much to drink.

19. I have done small favours for others.

20. I attempted to give moral support to people when they were in some kind of trouble.

21. I included shy or isolated people in conversations and in group gatherings.

22. I listened to people when they were depressed or frustrated about something.

32. I defended others at school who were treated unjustly by other students or school officials.

33. I continued to help others even if I did not get recognized for it.

35. I stopped what I was doing to help others in an emergency.

39. I have given my class notes to students who missed class for a good reason.

Fiscal_Responsibility (5 items, Alpha of Cronbach .70)

1. I helped pay my tuition and living expenses by working part-time.

3. I helped other students with school assignments or projects voluntarily and without pay.

6. I tutored other students without pay.

18. I bought food or drink for a person who didn't have the money without the expectation of being repaid.

26. I have taken the time to explain difficult subject materials without pay to students who asked for help.

Annex 7. Results from the back-to-back translation

Source version	First target translation	Translation back to source language	Final revision (comments)
I - Please choose one the five possibilities ranging from "Never", "Once", More than once", "Often", to "Very often"76, you think approximates better your behavior. I give because I expect to gain some sort of reward for helping like being paid. I give because I expect to gain some sort of social approval for helping. I give because I expect to receive esteem in exchange for help. I give because I expect to comply with social norms. I give because I expect to comply with my own personal norms. I give because I want to see myself as a good person. I give because I expect to avoid censure I give because I expect to avoid guilt. I give because I do not want to feel upset because seeing another in need. I give because I do not want to feel anxious because seeing another in need. I give because I do not want to feel disturbed because seeing another in need. I give because I feel the person's in need perspective.* I give because I feel some sort of empathy for the person in need, like sympathy, compassion, warmness, softhearted, tenderness, and the like.* I give because I feel motivated to gain rewards. I give because I feel a need for enhanced self-esteem. I give because I want to continue to feel good. I give because I feel motivated to avoid some sort of punishment. I give because I want to feel relief from feeling bad. I give because feel motivated to have the distress reduced. I give because I feel empathy for the person in need and I want to have the need reduced.* I give not insisting on knowing that the charity euros are well spent. I give because I want to avoid possible punishments by trying to help. I do not give someone else can do it before I have the chance and so I am free from any treat of social censure, guilt, or same. I do not give if I can escape from the need situation and I successfully escape self-inflicted punishment such as guilt and shame. I give even if the costs, like physical harm or risk, discomfort, exertion, mental strain, time, and monetary expense, are high.* I do not give just if someone else help is more effective than mine.	I - Por favor escolha uma das cinco possibilidades variando entre "Nunca", "Mais do que uma vez", "Frequentemente", até "Muito frequentemente".77, que considere que se aproxima mais do seu comportamento. Eu dou porque espero (ou na expectativa de) ganhar uma espécie de recompensa pela ajuda, tal como ser paga. Eu dou porque espero (=) ganhar uma espécie de aprovação social por ajudar. Eu dou porque espero (=) receber estima em troca da ajuda. Eu dou porque espero (=) obedecer às normas/regras sociais. Eu dou porque espero (=) de obedecer às minhas próprias normas/regras pessoais. Eu dou porque espero (=) ver-me como uma boa pessoa. Eu dou porque espero (=) evitar a censura/crítica? Eu dou porque espero evitar a culpa. Eu dou porque não quero sentir-me chateado/aborrecido (a) por ver alguém a passar necessidades. Eu dou porque não quero sentir-me ansioso (a) por ver alguém a passar necessidades. Eu dou porque não quero sentir-me perturbado (a) por ver alguém a passar necessidades. Eu dou porque sinto a perspectiva da pessoa a passar necessidades. * Eu dou porque sinto um tipo de empatia pela pessoa a passar necessidades, tais como simpatia, compaixão, afecto, ternura, carinho, entre outros. * Eu dou porque me sinto motivado (a) para receber recompensas. Eu dou porque me sinto motivado (a) para evitar algum tipo de castigo. Eu dou porque quero continuar a sentir-me bem. Eu dou porque sinto necessidade de elevar a minha auto-estima. Eu dou porque quero sentir alívio de me sentir mal/quando me sinto mal? Eu dou porque me sinto motivado (a) para reduzir a angústia. Eu dou porque sinto empatia pela pessoa a passar necessidades e quero reduzir essas necessidades * Eu dou sem insistir em saber que o dinheiro dado é bem gasto. Eu dou porque quero evitar possíveis castigos por tentar ajudar? Eu não dou se alguém o puder fazer antes de eu ter oportunidade de o fazer, estando assim livre de qualquer ameaça de censura social, culpa ou vergonha. Eu não dou se puder escapar da situação e escapar com sucesso do auto-castigo tais como culpa ou vergonha. Eu dou mesmo que os custos, tais como	I – Please choose one of the five possibilities varying from "Never", "More than once", "Often", up to "Very often", that you consider is closer to your behavior. I give because I expect (or expecting that) getting some kind of reward, such as being paid. I give because I expect (=) getting some kind of social recognition for helping. I give because I expect (=) getting friendship. I give because I expect (=) obeying to social rules. I give because I expect (=) obeying to my own personal rules I give because I expect (=) to see myself as a good person. I give because I expect (=) avoiding criticism. I give because I expect (=) avoiding guilt. I give because I do not want to feel bored/angry when I see people in need. I give because I do not want to feel anxious when I see people in need. I give because I do not want to feel bad when I see people in need. I give because I feel the perspective of the person in need. I give because I feel some kind of empathy for the person in need, such as sympathy, compassion, kindness, goodness, benevolence, among others. I give because I fell motivated to get rewards. I give because I feel the need to increase my self-esteem. I give because I want to keep feeling good. I give because I feel motivated to avoid any kind of punishment. I give because I want to feel free/ because I do not want to feel bad. I give because I feel motivated to reduce the distress. I give because I feel empathy for the person in need and I want to reduce those needs. I give without wanting to know if the money is properly used. I give because I want to avoid any possible punishments for not helping. (?) I do not give if someone can do it before I have the opportunity to do it, being then free from any social threat, guilt or shame. I do not give if I can avoid the situation and avoiding it with success from self-esteem, such as guilt or shame. I give, even if the costs, such as physical risks, discomfort, physical and mental effort, time and monetary expenses are high. I only do not give if another person"s help is more suitable than mine.	In question number 3 both words "censura/crítica" will remain in order to make it easier the understanding.

[77] Items following Rushton *et al.* (2008).

	danos ou riscos físicos, desconforto, esforço físico, pressão mental, tempo e despesas monetárias, sejam elevados. * Eu só não dou se a ajuda de outra pessoa for mais eficaz que a minha.		
II- Each of the following statements describes a particular behavior or act. Please read each act and circle the response that best indicates how often you have performed this act in the past year. The possible responses are: "Never", "Rarely", "Occasionally", "Often" to "Very often". I volunteered at a hospital or nursing home to visit the sick or elderly. I volunteered to donate blood. I stopped what I was doing when a friend asked for help, e.g., a relationship problem. I ministered at my church or temple (e.g., teach, sing, or other service). I helped people in my neighborhood who were ill, disabled, or poor by shopping, running errands, or doing chores, without pay. I have volunteered to help the needy by donating my time and/or money. I have assisted handicapped and disabled people when it seemed appropriate. I assisted a stranger who needed help in an emergency. I donated my time, energy, and/or talent to one or more service clubs or campus (e.g., Blood Council, Amnesty International, Knights of Columbus). I volunteered to be a designated driver when others had too much to drink. I helped others by being a peer counselor, a resident assistant, or an orientation/ admissions assistant. I bought food or drink for a person who didn't have the money without the expectation of being repaid. I have done small favors for others. I attempted to give moral support to people when they were in some kind of trouble. I included shy or isolated people in conversations and in group gatherings. I listened to people when they were depressed or frustrated about something. I volunteered to give or raise money for the needs of others like the poor and the unwanted. I took time to help children and adults learn how to read or write. I worked for a social service organization (e.g., the United Way). I have taken the time to serve the hungry food at a soup kitchen or similar place. I have helped friends and acquaintances move into their resident halls or apartments. I continued to help others even if I did not get recognized for it. I volunteered my time working for a political or social cause such as the protection of the environment. I stopped what I was doing to help others in an emergency. I participated in lectures, meetings and projects to bring awareness about current political/social issues. I volunteered time to work at a community service centre. I have helped little children in community programs like the Big Brother/Sister	II – Cada uma das seguintes frases descreve um comportamento ou acto particular. Por favor leia cada uma e assinale com um círculo a resposta que melhor indica a frequência com que teve este comportamento no ano transacto. As respostas possíveis são: "Nunca", "Raramente", "Ocasionalmente", "Frequentemente" até "Muito frequentemente". Eu fui voluntário (a) num hospital ou lar para visitar pessoas doentes ou idosas. Eu dei sangue como voluntário (a). Eu interrompi o que estava a fazer quando um a migo me pediu ajuda, por exemplo, com um problema de relacionamento. Eu participei na minha igreja ou templo (ex. ensinar, cantar ou outro serviço). Eu ajudei pessoas na minha vizinhança que estavam doentes, portadores de deficiência, ou pobres, fazendo compras, fazendo recados ou apoiando em tarefas, sem receber pagamento. Eu voluntariei-me a ajudar os mais necessitados doando tempo e /ou dinheiro. Eu prestei apoio a pessoas com deficiência ou outras limitações quando me pareceu apropriado. Eu prestei assistência a um estranho que precisava de ajuda numa emergência. Eu doei o meu tempo, energia, e/ou talento a uma ou mais organizações (ex. …, Amnistia Internacional, …). Eu voluntariei-me para conduzir quando os outros tinham bebido demasiado. Eu ajudei outros sendo um conselheiro dos meus pares, assistente de residência? ou assistente de orientações/admissões? Eu comprei comida ou bebida a uma pessoa que não tinha dinheiro sem esperar receber o dinheiro de volta. Eu fiz pequenos favores aos outros. Eu tentei dar apoio moral a pessoas quando estas se encontravam com algum tipo de problema. Eu incluí pessoas envergonhadas ou isoladas nas conversações e reuniões de grupo. Eu ouvi pessoas quando estas estavam deprimidas ou frustradas com alguma coisa. Eu voluntariei-me para dar ou angariar dinheiro para as necessidades de outros como pobres e indesejados. Eu despendi tempo para ajudar crianças e adultos a aprender ou escrever. Eu trabalhei para uma organização de serviço social (ex. …). Eu despendi tempo a servir refeições numa "sopa dos pobres" ou similar?? Eu ajudei amigos e conhecidos nas mudanças de residência ou apartamento. Eu continuei a ajudar os outros mesmo se não houvesse reconhecimento. Eu voluntariei o meu tempo a trabalhar numa causa política ou social, tal como a protecção do ambiente. Eu parei o que estava a fazer para ajudar os outros numa emergência.	II – Each one of the following sentences describes certain behaviors. Please read each one of them and use a circle the answer that best indicates how often you had this behavior over this year. The possible answers are: "Never", "Not often", "Occasionally, "Often" up to "Very often". I was a volunteer in a hospital to visit sick or old people. As a volunteer, I gave blood. I was always available to help a friend, for instance, in a relationship issue. I helped my church (i.e. teaching, singing or any other activity). I helped my neighbors who were sick, disabled people, poor people, doing their shopping, helping in several tasks, without being paid. I helped the most in need offering money and/or time. I gave my support to disabled people when I though it was the right thing to do. I gave my support to a stranger who needed help in an emergency. I gave my time, energy and/or talented skills to one or more organizations (i.e. International Aid, …). I offered myself to drive when I realized that others had drunk too much. I helped others as a friend and giving support to my friends and neighbors. (???) I bought food or drink to someone who did not have the money for it, without expecting that money back. I did small favors to other people. I tried to give moral support to some people when I realized that they had some kind of problem. I did my best to include shy or lonely and isolated people in conversations and group meetings. I listened to people when they were depressed or frustrated with something. I offered myself to give or get money for other people's needs, specially poor or unwanted people. I gave up my time to help children and adults to learn or write. I worked in a social service organization (i.e…) I gave my time helping serving food to poor people in particular social organizations. I helped friends with their moving to a new house or flat. I kept on helping others even without any feedback or support. I offered my time to work in a political or social cause, such as environmental protection. I quit what I was doing to help others in an emergency. I participated in lecturers, meetings and other projects about recent social and political issues. I gave up my time to work in a community service centre. I helped children in community programmes, such as…….	Question number 11 was erased because the translation was complicated and, most of all, the context didn't have meaning in the Portuguese context.

program.	Eu participei em palestras, encontros e projectos de sensibilização sobre assuntos sociais ou políticos actuais. Eu voluntariei tempo para trabalhar num centro de serviço comunitário. Eu ajudei crianças em programas comunitários tais como ….		
II - Please answer to the following question choosing one the five possibilities you think approximates better your behavior: "Hardly ever/never", "Rarely", "Occasionally", "Often." to "Almost every day". How often do you attend services of a church or religious community?	II – Por favor responda à seguinte pergunta escolhendo uma das cinco possibilidades que considere que se aproxima mais do seu comportamento: "Quase Nunca/nunca", "Raramente", "Ocasionalmente", "Frequentemente", até "Quase todos os dias". Com que frequência assiste a missas de uma igreja ou comunidade religiosa?	II – Please answer the following question choosing one of the five possibilities that you consider is the closest to your behavior: "Hardly ever/Never", "Not often", "Occasionally", "Often", even "Almost every day". 1. How often do you attend church masses or any other religious community masses?	
Please answer to the following question choosing one the five possibilities you think approximates better your behavior: "Hardly ever/never", "Rarely", "Occasionally", "Often." to "Every day". Do you ever pray?	Por favor responda à seguinte pergunta escolhendo uma das cinco possibilidades que considere que se aproxima mais do seu comportamento: "Quase Nunca/nunca", "Raramente", "Ocasionalmente", "Frequentemente", até "Todos os dias". Costuma rezar? Ou Com que frequência reza?	Please answer the following question choosing one of the five possibilities that you consider is the closest to your behavior: "Hardly ever/Never", "Not often", "Occasionally", "Often", to "Every day". 2. Do you usually pray? Or How often do you pray?	
Please choose one the five possibilities ranging from "Not convinced at all" to "Entirely convinced" you think approximates better your feeling. There is a God who concerns Himself with every individual personally. There is a God who wants to be our God. For me, life only has meaning because of the existence of a God. Life has meaning because there will be something after death. Death only has meaning if you believe in God. Death is the passage to another life. Belief in God can bear a lot of pain. For me, sorrow and suffering have meaning only if you believe in God. Everything good that exists in the world originates from God. God ensures that, in the end, good will conquer evil.	Por favor escolha uma das cinco possibilidades, que variam entre "Nada convencido" até "Totalmente convencido", de acordo com o que pensa aproximar-se mais do seu sentimento. Existe um Deus que se preocupa com todo o indivíduo pessoalmente. Existe um Deus que quer ser nosso Deus. Para mim, a vida só tem sentido porque existe um Deus. A vida tem sentido porque haverá algo depois da morte. A morte só tem sentido se acreditar em Deus. A morte é uma passagem para outra vida. A crença em Deus pode aguentar muita dor. Para mim, pesar e sofrimento só tem sentido se acreditar em Deus. Todo o bem que existe no mundo tem origem em Deus. Deus assegura que, no final, o bem vencerá o mal.	Please choose one of the five possibilities that can vary between "Not convinced" up to "Totally convinced", according to what you think is closer to your beliefs. There is a God that cares about every single human being. There is a God who wants to be our God. Personally, life only has meaning because there is a God. Life has meaning because there is something after death. Death only has meaning if one believes in God. Death is a way through another life. Believing in God helps one to bare much suffering. Personally, suffering only has meaning if one believes in God. All the Good in the world comes from God. God ensures that, at the end, Good will win over Evil.	
Please choose one the five possibilities ranging from "Do not agree at all" to "Agree entirely"" you think approximates better your feeling. I experience God"s hand in the beauty of nature. I experience God"s goodness in the peace of nature.	Por favor escolha uma das cinco possibilidades variando entre "Discordo totalmente" até "Concordo Inteiramente", de acordo com o que pensa aproximar-se mais do seu sentimento. Eu sinto a mão de Deus na beleza da natureza. Eu sinto a bondade de Deus na paz da natureza.	Please choose one of the five possibilities that can vary between "Totally disagree" up to "Totally agree", according to what you think is closer to your beliefs. I feel the Hand of God in nature"s beauty. I feel God"s kindness in nature"s peace.	
Respondents who considered them-selves to be church members responded to five statements with regard to consequences of Christian faith with a five-point response scale ranging from "Do not agree at all" to "Agree entirely": questions number 15 till number 19 (5 questions in total) Respondents who indicated that they were non-members got a similar scale about consequences of worldview instead of	Caso se considere membro da Igreja responda às cinco frases seguintes de acordo com as consequências da fé Cristã, com uma escala de cinco pontos variando entre "discordo totalmente" até "concordo totalmente": perguntas de 15 a 19 (5 perguntas do total). Caso não se considere membro da Igreja responda às cinco frases seguintes de acordo com as consequências da percepção do	If you consider yourself a church member, answer the following five sentences according to the consequences of Christian Faith, using a scale of five points, varying from "Totally disagree" up to "Totally agree": questions from 15 up to 19 (5 questions from the total). If you do not consider yourself a church member, answer the following five questions according to the consequences of	

religion: questions number 20 till number 24 (5 questions in total) My Christian faith has great influence on my daily life. When I have to make important decisions, my Christian faith plays a major part in it. My Christian faith has great influence on my political attitudes. My life would be quite different had I not my Christian faith. Christian faith is something that interests me a great deal. My world view has great influence on my daily life. When I have to make important decisions, my world view plays a major part in it. My world view has great influence on my political attitudes. My life would be quite different had I not my world view. World view is something that interests me a great deal.	mundo em vez da religião, com uma escala de cinco pontos variando entre "discordo totalmente" até "concordo totalmente": perguntas de 20 a 24 (5 perguntas do total) A minha fé Cristã tem muita influência no meu dia-a-dia. Quando tenho de tomar decisões importantes, a minha fé Cristã tem um papel muito importante. A minha fé Cristã tem muita influência nas minhas atitudes políticas. A minha vida seria muito diferente se não fosse a minha fé Cristã. A fé Cristã é algo que me interessa muito. A minha percepção/visão do mundo tem muita influência no meu dia-a-dia. Quando tenho de tomar decisões importantes, a minha percepção/visão do mundo tem um papel muito importante. A minha percepção/visão do mundo tem muita influência nas minhas atitudes políticas. A minha vida seria muito diferente se não fosse a minha percepção/visão do mundo. A percepção/visão do mundo é algo que me interessa muito.	the perception of the world instead of religion, using a scale of five points, varying from "Totally disagree" up to "Totally agree": questions from 20 up to 24 (5 questions from the total). My Christian faith influences my daily life very much. When I have important decisions to take, my Christian faith has a central role. My Christian faith influences a lot my political attitudes. Without my Christian faith, my life would be much different. Christian faith is something that interests me very much. My perception of the world influences my daily life very much. When I have important decisions to take, my perception of the world has a very important role. My perception of the world influences my political attitudes very much. Without my perception of the world, my life would be much different. The perception of the world is something that interests me very much.
IV - Please answer to the following question choosing one the five possibilities you think approximates better your behavior: "Strongly disagree", "Disagree", "Nor agree, nor disagree", "Agree" or "Strongly agree". I like to gossip at times. There have been occasions when I took advantage of someone. I am always willing to admit it when I make a mistake. I sometimes try to get even rather than forgive and forget. At times I have really insisted on having things my own way. I have never been irked when people expressed ideas very different from my own. I have never deliberately said something that hurt someone"s feelings	IV - Por favor responda à seguinte pergunta escolhendo uma das cinco possibilidades que considere que se aproxima mais do seu comportamento: "Discordo totalmente", "Discordo", "Não concordo, nem discordo" "Concordo", ou "Concordo Inteiramente". Às vezes, gosto de falar da vida alheia. Houve ocasiões em que me aproveite de outra pessoa. Estou sempre disposto(a) a admitir quando faço uma asneira. Às vezes prefiro "pagar na mesma moeda" do que do que perdoar e esquecer. Vezes houve em que insisti em fazer as coisas À minha maneira. Nunca fiquei incomodado por alguém manifestar opiniões muito diferentes das minhas. Nunca disse nada deliberadamente que magoasse os sentimentos de outra pessoa.	IV - Please answer to the following question choosing one the five possibilities you think approximates better your behavior: "Strongly disagree", "Disagree", "Nor agree, nor disagree", "Agree" or "Strongly agree". I like to gossip at times. There have been occasions when I took advantage of someone. I am always willing to admit it when I make a mistake. I sometimes try to get even rather than forgive and forget. At times I have really insisted on having things my own way. I have never been irked when people expressed ideas very different from my own. I have never deliberately said something that hurt someone"s feelings

V - Please answer to the following questions with a yes or no.
I am a regular donor to a Religious organization (at least I give one annual contribution).
I am a regular donor to a Secular (Non religious) organization (at least I give one annual contribution).
I normally answer to appeals from Religious organizations.
I normally answer to appeals from Secular organizations.
Considering the organization to where I donated the most, the total amount (for the entirely year) was:
    Just coins
    5 – 20 euros
    20 – 50 euros
    50-200 euros
    Plus than 200 euros
	V – Por favor responda às seguintes perguntas com Sim ou Não.
	Eu sou um doador regular de uma organização religiosa (pelo menos uma contribuição anual).
	Eu sou um doador regular de uma organização secular (não religiosa) pelo menos uma contribuição anual).
	Eu normalmente respondo a pedidos/apelos de organizações religiosas.
	Eu normalmente respondo a pedidos/apelos de organizações seculares.
	Considerando a organização a quem eu doei mais, o montante total (para o ano inteiro) foi de:
	    Apenas moedas
	    5 – 20 euros
	    20 – 50 euros
	    50-200 euros
	    Mais de 200 euros
		V – Please answer the following questions with Yes or No.
		I am a regular donator of a religious organization (an annual contribution, at least).
		I am a regular donator of a secular organization (non religious), an annual contribution, at least.
		I usually reply to religious organizations demands/requests.
		I usually reply to secular organizations demands/requests.
		Considering the organization I helped the most, the total amount (for the whole year) was:
		    Only coins
		    5-20 euros
		    20-50 euros
		    50-200 euros
		    More than 200 euros.

VI- Please answer to the following questions with a yes or no. My gender is male. My gender is female. My age is _____ (number)	VI – Por favor responda às seguintes perguntas com Sim ou Não. O meu género/sexo é masculino. O meu género/sexo é feminino. A minha idade é _____ (número)	VI – Please answer the following questions with Yes or No. My gender is male.

		My gender is female. My age is -------- (number).	
VII- Please answer to the following questions with a yes or no. I consider myself a religious person. I consider myself a religious but non church goers person. I consider myself a secular/non-religious person.	VII – Por favor responda às seguintes perguntas com Sim ou Não. Eu considero-me uma pessoa religiosa. Eu considero-me uma pessoa religiosa mas não frequentadora da igreja. Eu considero-me uma pessoa secular/não religiosa.	VII – Please answer the following questions with Yes or No. I consider myself a secular/religious person. I consider myself a religious person although I do not attend church. I consider myself a non-religious person.	

Annex 8. Tables for all the variables

Table 7-3. Descriptive statistics for Motivation ITEMS

	Mean	Median	Std. Deviation	Skewness	Min.	Max.	Perc. 25	Perc. 50	Perc. 75
Giving because reward for helping like being paid	1,12	1,00	,497	4,731	1	5	1,00	1,00	1,00
Giving because social approval for helping	1,28	1,00	,635	2,425	1	5	1,00	1,00	1,00
Giving because receiving esteem in exchange for help	1,16	1,00	,524	3,806	1	5	1,00	1,00	1,00
Giving because comply with social norms	1,52	1,00	,937	1,857	1	5	1,00	1,00	2,00
Giving because comply with my own personal norms	1,39	1,00	,821	2,287	1	5	1,00	1,00	1,00
Giving because to see myself as a good person	3,73	4,00	1,379	-,908	1	5	3,00	4,00	5,00
Giving because I expect to avoid censure	2,49	2,00	1,462	,380	1	5	1,00	2,00	4,00
Giving because I expect to avoid guilt	1,43	1,00	,833	1,937	1	5	1,00	1,00	2,00
Giving because I do not want to feel upset	2,21	2,00	1,352	,683	1	5	1,00	2,00	3,00
Giving because I do not want to feel anxious	2,24	2,00	1,332	,630	1	5	1,00	2,00	3,00
Giving because I do not want to feel disturbed	2,63	3,00	1,416	,217	1	5	1,00	3,00	4,00
Giving because I feel the person's in need perspective*	3,62	4,00	1,272	-,728	1	5	3,00	4,00	5,00
Giving because I feel some sort of empathy*	3,62	4,00	1,231	-,691	1	5	3,00	4,00	5,00
Giving because motivated to gain rewards	1,21	1,00	,587	3,426	1	5	1,00	1,00	1,00
Giving because I feel a need for enhanced self-esteem	1,11	1,00	,418	4,862	1	5	1,00	1,00	1,00
Giving because to feel good	1,56	1,00	,970	1,727	1	5	1,00	1,00	2,00
Giving because avoid some sort of punishment	1,32	1,00	,713	2,444	1	5	1,00	1,00	1,00
Giving because relief from feeling bad	2,45	2,00	1,385	,347	1	5	1,00	2,00	4,00
Giving because having the distress reduced	3,74	4,00	1,186	-,862	1	5	3,00	4,00	5,00
Giving because feel empathy and I want to have the need reduced.*	3,71	4,00	1,196	-,753	1	5	3,00	4,00	5,00
I give not insisting on knowing that the charities Euros are well spent	2,75	3,00	1,326	,173	1	5	2,00	3,00	4,00
I give because I want to avoid possible punishments	1,09	1,00	,402	5,256	1	4	1,00	1,00	1,00
I do not give someone else can do it before	1,20	1,00	,582	3,493	1	5	1,00	1,00	1,00
I do not give if I can escape	1,19	1,00	,576	3,682	1	5	1,00	1,00	1,00
I give even if the costs*	2,54	3,00	1,259	,287	1	5	1,00	3,00	3,00
I do not give just if someone else help*	3,79	4,00	1,249	-,651	1	5	3,00	4,00	5,00

Attempting now to the values for Prosocial behavior:

Table 7-4. Descriptive statistics for Prosocial Behavior

	Mean	Median	Std. Deviation	Skewness	Minimum	Maximum	Perc. 25	Perc. 50	Perc. 75
I volunteered at a hospital	1,82	1,00	1,215	1,254	1	5	1,00	1,00	3,00
I volunteered to donate blood	2,03	1,00	1,406	1,015	1	5	1,00	1,00	3,00
I stopped what I was doing when a friend asked for help	4,00	4,00	,930	-,798	1	5	3,00	4,00	5,00
I ministered at my church	3,02	3,00	1,615	-,077	1	5	1,00	3,00	5,00
I helped people in my neighborhood	2,71	3,00	1,264	,181	1	5	2,00	3,00	4,00
Helping the needy by donating my time and/or money	3,22	3,00	1,268	-,322	1	5	2,00	3,00	4,00
Assisting handicapped and disabled people	2,86	3,00	1,267	,041	1	5	2,00	3,00	4,00
Assisting a stranger	2,83	3,00	1,089	,047	1	5	2,00	3,00	4,00
Donating my time, energy, and/or talent to service clubs	3,07	3,00	1,482	-,145	1	5	2,00	3,00	4,00
Driving when others had too much to drink	2,80	3,00	1,450	,076	1	5	1,00	3,00	4,00
Helping by being a peer counselor	3,13	3,00	1,215	-,103	1	5	2,00	3,00	4,00
I bought food or drink for a person	4,01	4,00	,869	-,490	1	5	3,00	4,00	5,00
Doing small favors	4,16	4,00	,877	-,982	1	5	4,00	4,00	5,00
Giving moral support	3,50	4,00	1,190	-,517	1	5	3,00	4,00	4,00
I included shy or isolated people	4,12	4,00	,902	-,904	1	5	4,00	4,00	5,00
I listened to people	2,97	3,00	1,324	,026	1	5	2,00	3,00	4,00
Raising money for poor	2,28	2,00	1,405	,693	1	5	1,00	2,00	3,00
Helping children and adults	2,57	2,00	1,650	,425	1	5	1,00	2,00	4,00
Working for a social service organization	1,58	1,00	1,097	1,938	1	5	1,00	1,00	2,00
Serving the hungry food	2,79	3,00	1,278	,110	1	5	2,00	3,00	4,00
Helping moving into their resident halls	1,49	1,00	1,013	2,140	1	5	1,00	1,00	1,00
Helping others even not recognized	3,80	4,00	1,104	-,754	1	5	3,00	4,00	5,00
I volunteered for a political or social cause	2,46	2,00	1,405	,427	1	5	1,00	2,00	4,00
Helping others in an emergency	3,72	4,00	,997	-,397	1	5	3,00	4,00	5,00
I participated in political/social issues	2,79	3,00	1,427	,110	1	5	1,00	3,00	4,00
I volunteered to a community service centre	2,05	1,00	1,345	,993	1	5	1,00	1,00	3,00
Helping little children	1,79	1,00	1,195	1,339	1	5	1,00	1,00	3,00

Attempting to the values of Religiosity for all the members:

Table 7-5. Descriptive statistics for Religiosity

	Mean	Median	Std. Deviation	Skewness	Minimum	Maximum	Perc. 25	Perc. 50	Perc. 75
Attending services of a church	3,08	3,00	1,206	-,408	1	5	2,00	3,00	4,00
Praying	3,49	4,00	1,405	-,493	1	5	2,00	4,00	5,00
God concerns Himself with every individual personally	3,81	5,00	1,516	-,892	1	5	3,00	5,00	5,00
God wants to be our God	3,50	4,00	1,664	-,502	1	5	2,00	4,00	5,00
Life has meaning because of the existence of a God	3,41	4,00	1,617	-,441	1	5	2,00	4,00	5,00
Life has meaning because there will be something after death	3,36	4,00	1,594	-,379	1	5	2,00	4,00	5,00
Death only has meaning if you believe in God	3,17	3,00	1,663	-,185	1	5	1,00	3,00	5,00
Death is the passage to another life	3,41	4,00	1,585	-,407	1	5	2,00	4,00	5,00
Belief in God can bear a lot of pain	3,95	5,00	1,340	-1,071	1	5	3,00	5,00	5,00
Sorrow and suffering have meaning only if you believe in God	3,08	3,00	1,601	-,102	1	5	1,00	3,00	5,00
Everything good that exists in the world originates from God	3,35	4,00	1,619	-,365	1	5	2,00	4,00	5,00
God ensures that, in the end, good will conquer evil	3,49	4,00	1,622	-,504	1	5	2,00	4,00	5,00
I experience God"s hand in the beauty of nature.	3,79	5,00	1,530	-,832	1	5	3,00	5,00	5,00
I experience God's goodness in the peace of nature	3,74	5,00	1,542	-,773	1	5	3,00	5,00	5,00
My Christian faith has great influence on my daily life	4,25	5,00	,969	-1,207	1	5	4,00	5,00	5,00
When important decisions, my Christian faith plays a major part in it	4,21	5,00	,973	-1,194	1	5	4,00	5,00	5,00
My Christian faith has great influence on my political attitudes	3,51	4,00	1,352	-,564	1	5	3,00	4,00	5,00
My life would be quite different had I not my Christian faith	4,06	5,00	1,183	-1,072	1	5	3,00	5,00	5,00
Christian faith is something that interests me a great deal	4,21	5,00	1,080	-1,256	1	5	4,00	5,00	5,00
My world view has great influence on my daily life	4,14	4,00	,921	-,906	1	5	4,00	4,00	5,00
When important decisions, my world view plays a major part in it.	4,10	4,00	,949	-1,034	1	5	4,00	4,00	5,00
My world view has great influence on my political attitudes	4,00	4,00	1,005	-,901	1	5	4,00	4,00	5,00
My life would be quite different had I not my world view	3,81	4,00	1,167	-,906	1	5	3,00	4,00	5,00
My life would be quite different had I not my world view	4,03	4,00	,976	-,918	1	5	3,00	4,00	5,00

Attempting now to the values for Social Desirability:

Table 7-6. Descriptive statistics for Social Desirability

	Mean	Median	Std. Deviation	Skewness	Minimum	Maximum	Perc. 25	Perc. 50	Perc. 75
	3,08	3,00	1,056	,327	1	5	2,00	3,00	4,00
I like to gossip at times									
There have been occasions when I took advantage of someone	3,68	4,00	1,046	-,311	1	5	3,00	4,00	5,00
I am always willing to admit it when I make a mistake	3,79	4,00	,891	-,654	1	5	3,00	4,00	4,00
I sometimes try to get even rather than forgive and forget	3,67	4,00	1,038	-,358	1	5	3,00	4,00	4,00
At times I have really insisted on having things my own way	2,05	2,00	,764	,961	1	5	2,00	2,00	2,00
I have never been irked when people expressed ideas very different	3,18	3,00	1,120	,023	1	5	2,00	3,00	4,00
I have never deliberately said something that hurt	2,83	3,00	1,080	,483	1	5	2,00	3,00	4,00

Annex 9. Religiosity and missing data

On account of missing data, the variable "consequences" (question R15 till R24) needed further treatment.

In these kind of occurrences, Kamukura and Wedel (2000) proposal is taken into account: an approach that provides direct estimates of factor weights without the replacement of missing data with imputed values.

Likewise, and using the "Missing value analysis" command from the SPSS, a first visual inspection didn't detect systematic missing, and thus the clear of the entire line situation is not applicable.

The numbers of the questions answers inspect are displayed in the next table:

Table 7-7. Number of some of the items of Religiosity that have been answered

R15 - My Christian faith has great influence on my daily life	R16 - When important decisions, my Christian faith plays a major part in it	R17 - My Christian faith has great influence on my political attitudes	R18 - My life would be quite different had I not my Christian faith	R19 - Christian faith is something that interests me a great deal	R20 - My world view has great influence on my daily life	R21 - When important decisions, my world view plays a major part in it	R22 - My world view has great influence on my political attitudes	R23 - My life would be quite different had I not my world view	R24 - My life would be quite different had I not my world view
483	481	480	481	480	260	254	254	252	253

Further on, these results were compared with the "religious affiliation" question (with three items: religious, *non church goer* and secular), and thus a visual inspection is used.

And this procedure is due because of the following criteria: For the subjects that choosed the "religious" item in the "religious affiliation" question, the items R20 till R24 had to be deleted (the items for the ones who considered themselves to be non church members): in this case, 43 cases were deleted (total=215).

With visual inspection, the first procedure was to delete the items that were not supposed to be answered: For the subjects that had choosen the "*non church goer*" or "secular" item in the religious affiliation" question, items R15 till R19 were deleted (items for church members). In this case, 82 cases were deleted (total=410)

Also, other situations had to be handled (minor correction of one item that shouldn"t be answered). And so the results of these procedures are now deployed:

The items erased were a total of 35, and this because:
- 5 religious subjects answered the first item of the non member"s part, so these items were deleted;
- 2 secular subjects answered the first item of the member"s part, so these items were deleted.

The items augmented to total of 10, as:
- 1 secular subject answered always "4", except for the last two items, as such, these items were also consider "4";
- 1 secular subject answered always "5", except for the last item, thus this item was also consider "5;
- "1 secular subject answered always "5", except for the fourth item, thus this item was also consider "5";

- 1 secular subject answered "4" just to the first item, so the other 4 missing items were also consider "4";
- 1 religious subject answered always "5", except for the last item, thus this item was also consider "5";
- 1 religious subject the first two items "4", the third item was missing; and the two last with "5"; so the third item was replaced by the mean of the total items for "4".

Another situation occurred, not seen at a first inspection: two secular subjects didn't answer to the entire variable, i.e. there are two missing values for the entire variable.

For this occurrence, Kamukura and Wedel (2000) procedure was taken into account.

These two variables were added with the values after the procedures: first the mean of the others that answered was compute; then, theses values were rounded to the nest number. All these five items, thus, have the value "4". (Total=10 items added)

Moreover, other situations should be reported because they can give light to some biased of the values of the responses.

This could bias the questionnaire but the option, In this phase of description, was to keep the data as it was answered.

74 *non church goer*s (an item from the variable religious affiliation) choose for the R14 till R19; it means while answering to this question, they considered themselves to be churchgoers, even if they later one choose for the "religious but not churchgoer", when asked for the "religious affiliation"

Also, one subject that claim to be secular (an item from the variable religious affiliation) choosed for the R14 till R19.

Annex 10. Reliability and Other Psychometric Properties after reliability analysis

Table 7-8. Reliability and Other Psychometric Properties

Variables	Items	Mean	Standard Deviation	Alpha of Cronbach of Cronbach
EgoisMot [egoism]	M2 - M11, M14 - M18, M22 - M24, M22 - M24 (18 items)	1,733	0,50526	0,837
AltruisMot [altruism]	M12 - M13, M20, M25 (4 items)	2,619	0,91840	0,723
Voluntarism	PS1, PS4 – PS9, PS11 PS17 – PS19, PS21 PS23, PS25 - PS 27 (16 items)	2,479	0,73880	0,871
Compassion	PS3, PS12 - PS16, PS22, PS24 (8 items)	3,785	0,70829	0,837
PSB [prosocial behavior]	PS1, PS4 – PS9, PS11 PS17 – PS19, PS21 PS23, PS25 - PS 27, PS3, PS12 - PS16, PS22, PS24 (24 items)	2,9050	0,66270	0,900
Practice ChurchMembers	R1ChurchMembers, R2ChurchMembers	3,9311	0,80256	0,736
Belief ChurchMembers	R3ChurchMembers – R12ChurchMembers	4,1313	0,91564	0,923
Experience ChurchMembers	R13ChurchMembers – R14ChurchMembers	4,4599	0,93556	0,953
Consequences ChurchMembers	R15ChurchMembers - R19ChurchMembers	4,0481	0,95691	0,907
Religiosity of Church Members	R1ChurchMembers- R19ChurchMembers	4,1126	0,82922	0,954
Practice Non church members	R1Non church members, R2Non church members	2,0798	0,92436	0,633
Belief Non church members	R3Non church members – R12Non church members	2,1840	1,12896	0,933
Experience Non church members	R13Non church members – R14Non church members	2,4507	1,54757	0,982
Consequences Non church members	R15Non church members - R19Non church members	4,0160	0,83028	0,882
Religiosity of NonChurch Members	R1Non church members - R19Non church members	2,6824	0,84335	0,921
DenialFactors	SD1 – SD2, SD4 – SD5 (4 items)	3,1197	0,67170	0,619
AttributionFactors	SD3, SD6 - SD7 (3 items)	3,2658	0,73527	0,509
SocialDesirability	SD1 – SD7 (7items)	3,1823	0,54701	0,603
RegRelOrg	GP1, GP4	44,1% (270)		
RegSecOrg	GP2, GP4	43,8% (268)		
LowDonation	Just coins, 5 – 20 euros	32,4% (198)		
HighDonation	21 – 50 euros, 51-200 euros, Plus than 200 euros	67,6% (414)		
Gender (Male)	Gender	37,7% (206 Male) 66,3% (406 Female)		
Age	DT2	32,4%		
Religious	RA1	51,5% (315)		
Religious but non church goer	RA2	28,3% (173)		
Secular	RA3	20,3% (124)		

Annex 11. PCA to egoism

All the 18 items of the egoism were factor analyzed with the PCA.

The KMO value was 0.861 and the score for the Bartlett's test was 4057.991.

In this first step, the analysis showed a 5 factor solution, as the eigenvalue for 4 components was 1.223 and for 5 components was 0. 972, accounting for 63% of the total variance and, so, considered satisfactory.

The PCA was computed again but forcing 5 factors and two items had to be dropped as they load less than 0.5 in the extraction:

M 6 - Giving because to see myself as a good person (extraction = 0.484);

M 8- Giving because I expect to avoid guilt (extraction = 0.445).

Computing again the PCA, other two items that show an extraction value lower than 0. 5 are:

M 4 - Giving because comply with my own personal norms (extraction = 0.395);

M 23 - I do not give someone else can do it before (extraction = 0.484).

Another test of PCA was made, but including these two items and forcing 5 components. All the 5 components had eigenvalues greater than 1, accounting for 67% of the variance. The communalities were examined and the loadings were all significant. So, the 5 factor solution obtained was acceptable for egoism. The KMO value was 0.851 and the score for the Bartlett's test was 3631.623.

Attempting to the items of each component and comparing it with Batson (1991) paths theory, it was concluded that these components corresponded to Batson's theory. I.e. the results obtained from the PCA, are strongly related to Batsons explanation of the egoism.

These components were renamed in accordance with the theory, regarding the items from each component:

FAC1_1 DISTRESS REDUCTION

M10 - I give because I do not want to feel anxious because seeing another in need.

M11 - I give because I do not want to feel disturbed because seeing another in need.

M 9 - I give because I do not want to feel upset because seeing another in need.

FAC2_1 SOCIAL APPROVAL

M 4 - I give because I expect to comply with social norms

M 2 - I give because I expect to gain some sort of social approval for helping.

M 5 - I give because I expect to comply with my own personal norms.

FAC3_1 AVOID PUNISHMENT

M 16 - I give because I want to continue to feel good.

M 18 - I give because I want to feel relief from feeling bad.

M 17 - I give because I feel motivated to avoid some sort of punishment

M 7 - I give because I expect to avoid censure

FAC4_1 GAIN REWARDS

M 22- I give because I want to avoid possible punishments by trying to

M 15 – I give because I feel a need for enhanced self-esteem.

M 14 - I give because I feel motivated to gain rewards.

FAC5_1 HEDONIC CALCULUS

M 23 - I do not give someone else can do it before I have the chance and so I am free from any treat of social censure, guilt, or same.

M 24 - I do not give if I can escape from the need situation and I successfully escape self-inflicted punishment such as guilt and shame.

M 3 - I give because I expect to receive esteem in exchange for help.

The new variable "EgoistMot_scores" was determined adding these scores per component.

Moreover, these new factors could be computed with their initial specific value, averaging the sum of the values of the items of these sub-dimensions:

Egois_Mot_Social_Approval = (M2+M4+M5)/3
Egois_Mot_Avoid_Punishment = (M7+M16+M17+M18)/4
Egois_Mot_Gain_Rewards = (M14+M15+M22)/3
Egoist_Mot_Hedonic_Calculus = (M3+M23+M24)/3
Egoist_Mot_Distress_Reduction = (M9+M10+M11)/3

Comparing both results obtained from:

- The means of the sub-dimensions of egoism, as a result of original values;
- The means of the components of egoism as a result from the PCA scores.

The conclusion is that there aren't significative differences between these two sets of figures.

Also the correlations between these two methods displace a high value, therefore it was concluded that both methods can be used.

Likewise, the decision was to use the original values of the items for further analysis because of its simplicity: the interpretation of the results of the means and standards deviation from the dimensions resulting from the PCA, so called "scores", is far more difficult. For instance, with this method the mean is zero. And so, a value that has a negative mean indicates that it is less than the mean of these dimensions, what doesn"t help in quick view and interpretation of the results.

And so, a new variable EgoistMot_values was kept for further analysis.

All the values of Cronbach Alpha were reliable, with two exceptions:

Egois_Mot_Social_Approval with the item "Giving because comply with social norms" with an extraction value of 0,498, and the item "Giving because comply with my own personal norms" with an extraction value of 0.432.

Egois_Mot_Avoid_Punishment with an Alpha of 0.674 and 3 items showing a total correlation under the value of 0.5; "Giving because I expect to avoid censure" with an extraction value 0.436; "Giving because avoid some sort of punishment" with an extraction value 0.462; and Giving because relief from feeling bad with an extraction value 0.479.

The decision was to keep these items and components for further analysis in order to have an interpretation of the content of this data taken into account the literature, and also the values resulting from the PCA.

The next table presents the main values of these sub-dimensions.

Table 7-9. Properties of the new sub-dimensions for Egoism after PCA

Variables	Items	Mean	Standard Deviation	Alpha of Cronbach
Egois_Mot_Social_Approval	M2+M4+M5 (3 items)	1.3954	0.62423	0.664
Egois_Mot_Avoid_Punishment	M7+M16+M17+M18 (4 items)	1.9534	0.83406	0.674
Egois_Mot_Gain_Rewards	M14+M15+M22 (3 items)	1.1356	0.38135	0.719
Egoist_Mot_Hedonic_Calculus	M3+M23+M24 (3 items)	1.1841	0.45237	0.720
Egoist_Mot_Distress_Reduction	M9+M10+M11 (3 items)	2.3595	1.21204	0.864

The next table shows the loadings of the items that form the sub-dimension resulting from the PCA with the five factors for the egoistic motivation variable. The items considered are the ones that load more than 0.5.

Table 7-10. Validation of Factor Analysis for the egoistic motivation variable

Item	Variable statements	Distress Reduction	Social Approval	Avoid Punishment	Gain Rewards	Hedonic Calculus	Communality
M10	Giving because I do not want to feel anxious	.875					.815
M11	Giving because I do not want to feel disturbed	.867					.781
M9	Giving because I do not want to feel upset	.835					.746
M4	Giving because comply with social norms		.755				.631
M2	Giving because social approval for helping		.687				.651
M5	Giving because comply with my own personal norms		.687				.513
M16	Giving because to feel good			.770			.702
M18	Giving because relief from feeling bad			.702			.608
M17	Giving because avoid some sort of punishment			.606			.609
M7	Giving because I expect to avoid censure			.522			.517
M22	I give because I want to avoid possible punishments				.859		.803
M15	Giving because I feel a need for enhanced self-esteem				.841		.789
M14	Giving because motivated to gain rewards				.474		.522
M23	I do not give someone else can do it before					.859	.762
M24	I do not give if I can escape					.760	.721
M3	Giving because receiving esteem in exchange for help					.545	.590
Initial "Eigenvalue"	5.145		5.145	2.232	1.224	1.196	0.962
% Variance	12.150		15.467	13.678	13.223	12.729	12.150
Alpha of Cronbach	0.828		0.864	0.664	0.674	0.719	0.720

After this procedure, it was computed the final value for the overall egoism, but this value should be analyzed and used very carefully because the interpretation was difficult to made: some items were loading in all the five components; and, most of all, this procedure can be considered to be far from the literature review of Batson (1991). Even if it was possible to obtain five dimensions with items related to the Batson theory, the construction of the questionnaire mixed the paths established by Batson (1991). Thus, these five sub-dimensions could bias the theory.

Summing up all the items included in these five sub-dimensions, it is computed the summated scale EgoisticMotivation.
[EgoisticMotivation =
(M2+M3+M4+M5+M7+M9+M10+M11+M14+M15+M16+M17+M18+M22+M23+M24)/16
] EgoisticMotivation displaces the Alpha of Cronbach value of 0,828, a KMO value of 0,851 and the Bartlett's test is 3631,623, the mean with a value of 1,627 and standard deviation with 0,507.

Annex 12. PCA to altruism

A PCA to the altruism was performed including its four items; the KMO value was 0.727 and the Bartlett's test was 548.464. Given the analysis of total variance explained, the solution obtained displaced the need for just one component, accounting for 56% of the variance. Moreover, it was necessary to drop the item M25 - "I give even if the costs*", with an extraction value of 0.327.

Analyzing again the structure after computing the PCA, the resulting 1-factor solution was reliable with the three items, explaining 67% of the total amount of variance. The KMO value was 0.669 and the Bartlett's test was 463.196; and so the sample data was adequate to the PCA.

The variable deleted (M25 – I give even if the costs are high) was analyzed separately further in this research, as this option was considered valid and reasonable due to the insights it provided.

The following table shows the values of the PCA for one component with three items:

Table 7-11. Validation of Factor Analysis for the altruism variable

Item	Variable statements	Loadings	Communality
M13	Giving because I feel some sort of empathy*	0,862	0,744
M20	Giving because feel empathy and I want to have the need reduced.*	0.834	0.696
M12	Giving because I feel the person"s in need perspective*	0.764	0.583
Initial Eigenvalue	2.023		
% Variance	67.422		
Alpha of Cronbach	0,756		

The summated scale for Altruism [AltruisticMotivation = (M12+M13+M20)/3] displaces the Alpha of Cronbach value of 0.756, a KMO value of 0.669 and the Bartlett's test is 463.196. The mean value is 2.349 and the standard deviation is 1.0114.

Annex 13. Results of PCA

Table 7-12. Properties of the Variables after PCA

Variables	Items	Values	Mean	Standard Deviation	Alpha of Cronbach
Egois_Mot_Social_Approval	M2+M4+M5 (3 items)	"No egoistic motivated" till "Very egoistic motivated"	1.3954	0.62423	0.664
Egois_Mot_Avoid_Punishment	M7+M16+M17+M18 (4 items)	"No egoistic motivated" till "Very egoistic" motivated	1.9534	0.83406	0.674
Egois_Mot_Gain_Rewards	M14+M15+M22 (3 items)	"No egoistic motivated" till "Very egoistic motivated"	1.1356	0.38135	0.719
Egoist_Mot_Hedonic_Calculus	M3+M23+M24 (3 items)	"No egoistic motivated" till "Very egoistic motivated"	1.1841	0.45237	0.720
Egoist_Mot_Distress_Reduction	M9+M10+M11 (3 items)	"No egoistic motivated" till "Very egoistic motivated"	2.3595	1.21204	0.864
AltruisticMotivation (sum/3)	M12+M13+M20 (3 items)	"No altruistic motivated" till "Very altruistic motivated"	2.3486	1.01137	0.756
Voluntarism_PCA [items are loading in 3 components. but no interpretion of the resulting components]	PS5 – PS9+PS17+P18+ PS21+PS26+PS27 (10 items)	"No voluntarism" till "High voluntaristism"	2.4864	0. 81461	0.824
Compassion_PCA	PS3+PS12 - PS15+PS24 (6 items)	"No compassion" till "High compassion"	3.9188	0.7416	0.860
ProSocialBehavior_PCA	(16 items)	"No prosocial behavior" till "High prosocial behavior"	3.0226	0.66525	0.864
Practice ChurchMembers	R1ChurchMembers. R2ChurchMembers	"No religiosity practice" till "High religiosity practice"	3.9311	0.80256	0.736
Belief ChurchMembers	R3ChurchMembers – R12ChurchMembers	""Not convinced at all" to "Entirely convinced"	4.1313	0.91564	0.923
Experience ChurchMembers	R13ChurchMembers – R14ChurchMembers	Do not agree at all" to "Agree entirely""	4.4599	0.93556	0.953
Consequences	R15ChurchMembers	"Do not agree	4.0481	0.95691	0.907

ChurchMembers	-R19ChurchMembers	at all" to "Agree entirely""			
ReligiosityChurchMembers [items are loading in 2 components. but no interpretion of the resulting components]	Except R4. R8. and R9 ChuchMembers (16 items)	"No religiosity" till "High religiosity"	4.1062	0.84660	0.951
Practice Non church members	R1Non church members. R2Non church members	"No religiosity practice" till "High religiosity practice"	2.0798	0.92436	0.633
Belief Non church members	R3Non church members – R12Non church members	""Not convinced at all" to "Entirely convinced"	2.1840	1.12896	0.933
Experience Non church members	R13Non church members – R14Non church members	Do not agree at all" to "Agree entirely""	2.4507	1.54757	0.982
Consequences Non church members	R20Non church members – R24Non church members	"Do not agree at all" to "Agree entirely""	4.0160	0.83028	0.882
ReligiosityNon church members [items are loading in 3 components. but no interpretion of the resulting components]	Except R1 and R9 Non church members (17 items)	"No religiosity" till "High religiosity"	2.7097	0.86580	0.918
DenialFactors2items	SD1 – SD2	Strongly disagree" to "Strongly agree"	3.4777	0.9036	0.648
AttributionFactors2items	SD6 – SD7	Strongly disagree" to "Strongly agree"	3.3832	0.8971	0.648
RegRelOrg	GP1		52.1% (319)	NA	NA
RegSecOrg	GP2		55.1% (337)	NA	NA
LowDonation	Just coins. 5 – 20 euros		32.4% (198)	NA	NA
HighDonation	21 – 50 euros. 51-200 euros. Plus than 200 euros		67.6% (414)	NA	N.A
Gender (Male)	Gender		37.7% (206 Male) 66.3% (406 Female)	NA	NA
Age	DT2		32.4%	NA	NA
Religious	RA1		51.5% (315)	NA	NA
Religious but non church goer	RA2		28.3% (173)	NA	NA
Secular	RA3		20.3% (124)	NA	NA

NA = not applicable

In this table, the column "values" is modified as the variables are no more a five point scale from one to five but are measured in a continuous scale.

For the variable egoism and altruism, the "Never", "Once", More than once", "Often", or "Very often" is changed to "No egoistic motivated" till "Very egoistic motivated" and "No altruistic motivated" till "Very altruistic motivated", following thus Batson *et al.* (1988) expressions.

For the variables compassion, voluntarism, and prosocial behavior the range "Never", "Rarely", "Occasionally", "Often" to "Very often" (five point scale) is changed to "No voluntarism" till "High voluntarism", "No compassion" till "High compassion" and "No prosocial behavior" till "High prosocial behavior", because this dimension is measuring an intentional behavior in the authors view (De Concillis, 1993).

Concerning religiosity, the practice variable changes from "Hardly ever/never", "Rarely", "Occasionally", "Often.", "Almost every day and "Hardly ever/never", "Rarely", "Occasionally", "Often." to "Every day" (five point scale) to "No religiosity practice" till "High religiosity practice". The belief variable stay with the same values, being them regarded as a continuum. The experience and consequences variables also rest with the same values, "Do not agree at all" to "Agree entirely"". The religiosity variable has now the values "No religiosity" till "High religiosity".

The denial and attribution variables have the same values, i.e. "Strongly disagree" to "Strongly agree".

Table 7-13. Variables after PCA

Variables	Mean	Standard Deviation	Min	Max
Egois_Mot_Social_Approval	1.3954	0.62423	1.276	1.520
Egois_Mot_Avoid_Punishment	1.9534	0.83406	1.953	1.317
Egois_Mot_Gain_Rewards	1.1356	0.38135	1.092	1.208
Egoist_Mot_Hedonic_Calculus	1.1841	0.45237	1.163	1.203
Egiost_Mot_Distress_Reduction	2.3595	1.21204	2.214	2.627
AltruisticMotivation	2.3486	1.01137	2.286	2.382
Voluntarism_PCA [items are loading in 3 components. but no interpretion of the resulting components]	2.4864	0. 81461	1.485	3.217
Compassion_PCA	3.9188	0.74159	3.498	4.163
Practice ChurchMembers	3.9311	0.80256	3.709	4.153
Belief ChurchMembers	4.1313	0.91564	3.747	4.574
Experience ChurchMembers	4.4599	0.93556	4.431	4.489
Consequences ChurchMembers	4.0481	0.95691	3.509	4.246
ReligiosityChurchMembers [items are loading in 2 components. but no interpretion of the resulting components]	4.1062	0.84660	3.509	4.574
Practice Non church members	2.0798	0.92436	1.911	2.249
Belief Non church members	2.1840	1.12896	1.770	3.005
Experience Non church members	2.4507	1.54757	2.432	2.469
Consequences Non church members	4.0160	0.83028	3.812	4.141
ReligiosityNon church members [items are loading in 3 components. but no interpretion of the resulting components]	2.7097	0.86580	1.770	4.141
DenialFactors2items	3.4777	0.9036	2.830	3.181
AttributionFactors2items	3.3832	0.8971	2.830	3.181
RegRelOrg	52.1% (319)			
RegSecOrg	55.1% (337)			
LowDonation	32.4% (198)			
HighDonation	67.6% (414)			
Gender (Male)	37.7% (206 Male) 66.3% (406 Female)			
Age	32.4%			
Religious	51.5% (315)			
Religious but non church goer	28.3% (173)			
Secular	20.3% (124)			

375

The summated scale Egois_Mot_Social_Approval [(M2+M4+M5)/3] displaces the Alpha of Cronbach value of 0.664, a KMO value of 0.653 and the Bartlett's test is 298.224.

The summated scale Egois_Mot_Avoid_Punishment [(M7+M16+M17+M18)/4] displaces the Alpha of Cronbach value of 0.674, a KMO value of 0.700 and the Bartlett's test is 482.21.

The summated scale Egois_Mot_Gain_Rewards [(M14+M15+M22)/3] displaces the Alpha of Cronbach value of 0.631, a KMO value of 0.700 and the Bartlett's test is 541.912.

The summated scale Egoist_Mot_Hedonic_Calculus [(M3+M23+M24)/3] displaces the Alpha of Cronbach value of 0.720, a KMO value of 0.658 and the Bartlett's test is 401.7153.

The summated scale Egoist_Mot_Distress_Reduction [(M9+M10+M11)/3] displaces the Alpha of Cronbach value of 0.864, a KMO value of 0.728 and the Bartlett's test is 882.907.

The summated scale Altruism [AltruisticMotivation = (M12+M13+M20)/3] displaces the Alpha of Cronbach value of 0.756, a KMO value of 0.669 and the Bartlett's test is 463.196.

The summated scale Voluntarism
[(PS5+PS6+PS7+PS8+PS9+PS17+PS18+PS21+PS26+PS27)/10] displaces the Alpha of Cronbach value of 0.824, a KMO value of 0.838 and the Bartlett's test is1826.240.

The summated scale compassion [(PS3+PS12+PS13+PS14+PS15+PS24) / 6] displaces the Alpha of Cronbach value of 0.860, a KMO value of 0.877 and the Bartlett's test 1635.991.

The summated scale ReligiosityChurchMembers
[(R1+R2+R3+R5+R6+R7+R10+R11+R12+R13+R14+R15+R16+R17+R18+R19)/16.] displaces the Alpha of Cronbach value of 0.951, a KMO value of 0. 944 and Bartlett's test is 5446.193.

The summated scale ReligiosityChurchMembers
[(R2Non church members+R3Non church members+R4Non church members+ R5Non church members+R6Non church members+R7Non church members+ R8Non church members+R10Non church members+R11Non church members+ R12Non church members+R13Non church members+R14Non church members+ R20Non church members+R21Non church members+R22Non church members+ R23Non church members+R24Non church members)/17.] displaces the Alpha of Cronbach value of 0,918. a KMO value of 0. 897 and Bartlett's test is 3388.290.

The summated scale DenialFactors2items [(SD1+SD2)/2.] displaces the Alpha of Cronbach value of 0.648, a KMO value of 0. 500 and Bartlett's test of 158.897.

The summated scale AttributionFactors2items [(SD1+SD2)/2.] displaces the Alpha of Cronbach value of 0.648, a KMO value of 0. 500 and Bartlett's test of 70.251.