

## **MORE ABOUT GENEROSITY:**

**An Addendum to the Generosity, Social Psychology and Philanthropy Literature Reviews  
University of Notre Dame  
July 7, 2009**

### *Notes on Methodology:*

- Citations are grouped by their category keywords.
- Citations were attained by searching by keyword in the following databases: EconLit, Elsevier's Scirus, Emerald Insight, Google Scholar, the IUPUI Payton Library Philanthropic Studies Index, PsycInfo, Pub Med, Sage Publications, Sociological Abstracts, SpringerLINK, and Wiley Interscience.
- Search results were filtered by year of publication; only those published from 2007 -present were reviewed. Of searches that generated over 200 results, results were sorted by relevance and only the first 200 were reviewed.
- Abstracts are meant for review only, not for final publication. Abstracts were obtained from the databases and not all have their sources cited.

## **SUB-SECTIONS**

**ALTRUISM & RECIPROCITY**

**BODY-PART DONATION**

**CHARITABLE GIVING/PHILANTHROPY**

**CHILD/ADOLESCENT DEVELOPMENT OF PROSOCIAL BEHAVIOR**

**GENEROSITY**

**GIFT-GIVING**

**HELPING BEHAVIOR**

**ORGANIZATIONAL CITIZENSHIP BEHAVIOR**

**PHILOSOPHY/VIRTUE ETHICS**

**PROSOCIAL BEHAVIOR**

**RELIGIOUS GIVING**

**VOLUNTEERING**

**ALTRUISM & RECIPROCITY**

Aguiar, Fernando, Pablo Brañas-Garza, Ramón Cobo-Reyes, Natalia Jimenez and Luis M. Miller. 2009. "Are women expected to be more generous?" *Experimental Economics* 12:93-98.

This paper analyzes if men and women are expected to behave differently regarding altruism. Since the dictator game provides the most suitable design for studying altruism and generosity in the lab setting, we use a modified version to study the beliefs involved in the game. Our results are substantial: men and women are expected to behave differently. Moreover, while women believe that women are more generous, men consider that women are as generous as men.

Albert, Max, Werner Güth, Erich Kirchler and Boris Maciejovsky. 2007. "Are we nice(r) to nice(r) people?—An experimental analysis." *Experimental Economics* 10:53-69.

We experimentally investigate whether individuals can reliably detect cooperators (the nice(r) people) in an anonymous decision environment involving "connected games." Participants can condition their choices in an asymmetric prisoners' dilemma and a trust game on past individual (their partner's donation share to a self-selected charity) and social (whether their partner belongs to a group with high or low average donations) information. Thus, the two measures of niceness are the individual donation share in the donation task, and the cooperativeness of one's choice in the two games. We find that high donors achieve a higher-than-average expected payoff by cooperating predominantly with other high donors. Group affiliation proved to be irrelevant.

Ambrose, Don. 2009. "Morality and high ability: Navigating a landscape of altruism and malevolence. Pp. 49-71 in *Morality, Ethics, and Gifted Minds*, edited by Don Ambrose and Tracy Cross. Springer Publishing.

This wide-ranging exploration of theory and research from ethical philosophy, political science, economics, psychology, primatology, and other disciplines extends beyond current perspectives on morality and giftedness in high-ability fields such as gifted education and creative studies. Morality largely derives from identity formation and maps along three dimensions on a new theoretic model of moral-ethical impact: from pure altruism through malevolence, from local to global impact, and from minimal to exceptional ability and influence. Providing a framework for synthesis of diverse conceptions of morality, the model incorporates various forms of moral behavior such as universalist and particularist morality, amorality, quasi-altruism, immorality, moral atomism, and reciprocal altruism. The nature and dynamics of these and other forms of morality are explored along with some important sociocontextual influences on individuals' identity formation and actions in the world. The influence of globalized, neoliberal ideology provides a specific example of the model's dynamics. Implications for the moral development of bright young people are discussed.

When individuals of high ability (broadly defined here as any combination of giftedness, talent, creativity, and intelligence) follow their aspirations and exercise their talents in the world their actions can have considerable moral impact. Understanding this impact requires an interdisciplinary search for insights because the nuances of high ability are too complex to be captured within the confines of one or a few disciplines (Ambrose 2005a, in press). The wide-ranging analysis in this chapter draws from multiple disciplines and generates a new conceptual model of moral-ethical impact.

Many of the research studies and theories in the analysis are little known in fields such as gifted education and creative studies, yet they have strong relevance to high ability. For example, much current theorizing about morality emerges from rational-choice theory in the social sciences and similar theory in evolutionary biology. These theories often imply that moral behavior derives from reciprocal altruism – doing something for others with the expectation of payback in the future. These explanations can elucidate cases of low-level altruism but they do not explain the more impressive acts of relational-altruistic, universalist morality, which come from perceptions of self as integrated with humanity as a whole as opposed to self as atomistic individual, or as part of an insular group (for elaboration, see Gewirth 1998; Monroe 1996, 2004). Considered together, discoveries from multiple disciplines provide more complete explanations of the more remarkable forms of altruism.

Andreoni, James, William T. Harbaugh, and Lise Vesterlund. 2007 "Altruism in experiments." In *The New Palgrave Dictionary of Economics*, edited by Steven Durlauf and Lawrence E. Blume. 2d ed. New York: Palgrave Macmillan.

Azad, Amar Prakash, Eitan Altman, and R. El-Azouzi. 2008. "From altruism to non-cooperation in routing games." ArXiv.org. arXiv:0808.4079v3.

The paper studies the routing in the network shared by several users. Each user seeks to optimize either its own performance or some combination between its own performance and that of other users, by controlling

the routing of its given flow demand. We parameterize the degree of cooperation which allows to cover the fully non-cooperative behavior, the fully cooperative behavior, and even more, the fully altruistic behavior, all these as special cases of the parameter's choice. A large part of the work consists in exploring the impact of the degree of cooperation on the equilibrium. Our first finding is to identify multiple Nash equilibria with cooperative behavior that do not occur in the non-cooperative case under the same conditions (cost, demand and topology). We then identify Braess like paradox (in which adding capacity or adding a link to a network results in worse performance to all users) and study the impact of the degree of cooperation on it. We identify another type of paradox in cooperation scenario. We identify that when we increase the degree of cooperation of a user while other users keep unchanged their degree of cooperation, leads to an improvement in performance of that user. We then pursue the exploration and carry it on to the setting of Mixed equilibrium (i.e. some users are non atomic-they have infinitesimally small demand, and other have finite fixed demand). We finally obtain some theoretical results that show that for low degree of cooperation the equilibrium is unique, confirming the results of our numerical study.

Bardsley, Nicholas. 2008. "Dictator game giving: altruism or artefact?" *Experimental Economics* 11:122-133.

Experimental dictator games have been used to explore unselfish behaviour. Evidence is presented here, however, that subjects' generosity can be reversed by allowing them to take a partner's money. Dictator game giving therefore does not reveal concern for consequences to others existing independently of the environment, as posited in rational choice theory. It may instead be an artefact of experimentation. Alternatively, evaluations of options depend on the composition of the choice set. Implications of these possibilities are explored for experimental methodology and charitable donations respectively. The data favour the artefact interpretation, suggesting that demand characteristics of experimental protocols merit investigation, and that economic analysis should not exclude context-specific social norms.

Bégué, Laurent, Marie Charmoillaux, Julien Cochet, Caroline Cury, and Florence De Suremain. 2008. "Altruistic behavior and the bidimensional just world belief." *American Journal of Psychology* 12:47-56.

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participants were sampled after donating charity to a street beggar and were compared by means of 2 short scales of belief in a just world for self (BJWS) and belief in a just world for others (BJWO) with 30 randomly selected people who passed the beggar by without donating charity. We assumed that BJWO would be negatively related to altruistic behavior, whereas BJWS would be positively linked with it. A logistic regression analysis introducing BJWS, BJWO, and participants' age and gender as predictors showed that BJWO was negatively related to altruistic behavior, whereas the BJWS tended to be positively associated to it. No effects were observed for age or gender.

Bishop, Jeffrey P., and Charlotte E. Rees. 2007. "Hero or has-been: Is there a future for altruism in medical education?" *Advances in Health Sciences Education* 12:391-399.

The term 'altruism' is often used without definition, leading to contradictions in what we expect from medical students. In this reflection paper, we critique the concept of 'altruism' from the perspective of moral philosophy and social psychology and challenge its unquestioned usage within the medical education literature, especially that emerging from the USA. We will argue that 'altruism' is a social construction with a particular history, stemming from Kantian philosophy and perpetuated within newer disciplines such as social psychology. As it currently stands, 'altruism' seems to mean utter self-sacrifice—a position

contradictory to recent recommendations by regulatory bodies in the UK, which suggest that graduates should look after the 'self' and achieve a work-life balance. In this article, we argue that it is undesirable to have 'altruism' as a learning outcome for medical students and we also argue that 'altruism' is not an observable behavior that can be measured. Instead, we suggest that medical educators should employ a more balanced term, borrowed from the social psychology literature i.e. pro-social behavior. We argue that whilst 'pro-social behavior' focuses on actions that benefit others, it does not do so at the expense of the self. In addition, it focuses on students' observable behaviors rather than their inner motivations, so is measurable. We conclude our article by discussing the formation of physicians based upon a virtue ethics, where society and the profession are in dialogue about the telos of medicine and its virtues, and where the character of the young physician is formed within the crucible of that dialogue. Thus, central to this pro-social behavior is the concept of phronesis or prudence, including the balancing of self-interest such as self-care, and the interests of the other.

Bowles, Samuel. 2008. "Conflict: Altruism's midwife." *Nature* 456:326-327.

Generosity and solidarity towards one's own may have emerged only in combination with hostility towards outsiders, says Samuel Bowles.

Carpenter, Jeffrey, Cristina Connolly, and Caitlin Knowles Myers. 2008. "Altruistic behavior in a representative dictator experiment." *Experimental Economics* 11:282-298.

We conduct a representative dictator game in which students and random members of the community choose both what charity to support and how much to donate to the charity. We find systematic differences between the choices of students and community members. Community members are much more likely to write in their own charity, community members donate significantly more (\$17), on average, and community members are much more likely (32%) to donate the entire \$100 endowment. Based on this evidence, it does not appear that student behavior is very representative in the context of the charitable donations and the dictator game.

Ellingsen, Tore, and Magnus Johannesson. 2008. "Anticipated verbal feedback induces altruistic behavior." *Evolution and Human Behavior* 29:100-105.

A distinctive feature of humans compared to other species is the high rate of cooperation with nonkin. One explanation is that humans are motivated by concerns for praise and blame. In this paper we experimentally investigate the impact of anticipated verbal feedback on altruistic behavior. We study pairwise interactions in which one subject, the 'divider,' decides how to split a sum of money between herself and a recipient. Thereafter, the recipient can send an unrestricted anonymous message to the divider. The subjects' relationship is anonymous and one-shot to rule out any repeated interaction effects. Compared to a control treatment without feedback messages, donations increase substantially when recipients can communicate. With verbal feedback, the fraction of zero donations decreases from about 40% to about 20%, and there is a corresponding increase in the fraction of equal splits from about 30% to about 50%. Recipients who receive no money almost always express disapproval of the divider, sometimes strongly and in foul language. Following an equal split, almost all recipients praise the divider. The results suggest that anticipated verbal rewards and punishments play a role in promoting altruistic behavior among humans. [Copyright 2008 Elsevier Inc.]

Fels, Stephen, and Richard Zeckhauser. 2008. "Perfect and total altruism across the generations." *Journal of Risk and Uncertainty* 37:187-197.

The traditional formulation of the altruism model has altruistic terms that relate solely to other parties' felicities from consumption. But if those others are altruistic as well, their altruism benefits are being neglected. Total altruism takes the total utilities of others, rather than their mere felicities, as the basis for altruistic valuations. We assess total altruism in an intergenerational world. Perfect altruism, a concept due to Ramsey (Econ. J. 38(152):543-559, 1928), requires that a generation value itself relative to its successor as it would any two consecutive generations. Total altruism and perfect altruism prove to be incompatible concepts. Total altruism is only meaningful when there is some generational selfishness. The analysis considers both forward-looking and forward and backward-looking altruism.

Flescher, Andrew Michael, and Daniel L. Worthen. 2007. *The Altruistic Species: Scientific, Philosophical, and Religious Perspectives of Human Benevolence*. West Conshohocken (PA): Templeton Foundation Press.

What motivates altruism? How essential is the phenomenon of altruism to the human experience? Is altruism readily accessible to the ordinary person? In *The Altruistic Species*, Flescher and Worthen explore these questions through the lenses of four disciplinary perspectives: biology, psychology, philosophy, and religion. In the course of their investigation, they make an extended argument for the existence of altruism against competing theories that construe all ostensible cases of benevolence as self-interest in disguise. The authors consider theories of egoism; the role of genetics and evolutionary biology; the psychological states that induce altruistic behavior; philosophical theories of altruism in normative ethics such as Kantian, utilitarian, and Aristotelian models of moral action; and accounts of love of the neighbor in Christianity and Buddhism. Additionally, they offer a new, comprehensive definition of altruism that is inclusive of the insights of each of these perspectives.

Fujiu, Hiroshi, and Makoto Yano. 2008. "Altruism as a motive for intergenerational transfers." *International Journal of Economic Theory* 4:95-114.

This study investigates the role of altruism as a motive for transfer payments. In the existing literature on altruism, it is generally assumed that a transfer payment is made out of altruism that a transferor feels towards a transferee. This study demonstrates that this is not necessarily the case. By using a dynamic model in which children are altruistic towards parents, it demonstrates that such altruism may induce a parent to give a transfer to children.

Hardy, Chris, and Mark Van Vugt. 2006. "Nice guys finish first: The competitive altruism hypothesis." *Personality and Social Psychology Bulletin* 32:1402-1413.

Three experimental studies examined the relationship between altruistic behavior and the emergence of status hierarchies within groups. In each study, group members were confronted with a social dilemma in which they could either benefit themselves or their group. Study 1 revealed that in a reputation environment when contributions were public, people were more altruistic. In both Studies 1 and 2, the most altruistic members gained the highest status in their group and were most frequently preferred as cooperative interaction partners. Study 3 showed that as the costs of altruism increase, the status rewards also increase. These results support the premise at the heart of competitive altruism: Individuals may behave altruistically for reputation reasons because selective benefits (associated with status) accrue to the generous.

Hungerman, Daniel M. 2009. "Crowd-out and diversity." *Journal of Public Economics* 93:729-740.

Research has shown that altruism is lower in diverse communities. Can this phenomenon be counteracted by government intervention? To answer this question, this paper introduces diversity to the canonical model of "warm glow" giving. Diversity may have two effects on incentives: it may attenuate individuals' altruistic preferences for public goods, and it may "cool off" the warm glow that individuals get from voluntarism. Either of these effects leads to diverse communities having lower levels of public goods, consistent with prior research. However, these effects have opposite implications for the efficacy of government intervention. I then empirically investigate whether government intervention is more effective in diverse communities. For identification, I exploit the Supreme Court-mandated 1991 expansion of the SSI program. Using a new dataset of United Methodist churches from 1984 to 2000, the results show that the expansion of SSI crowded-out charitable spending by churches. The crowd-out estimate for the average church is reasonably large, but this masks significant differences in crowd-out between communities. Crowd-out occurred almost entirely in relatively homogeneous communities; there is only modest evidence of crowd-out in racially diverse communities. Thus diverse communities, while having the lowest levels of altruism, are in this instance the most amenable to government intervention.

Innocenti, Alessandro, and Maria Grazia Paziienza. 2008. "Gender differences and altruism: An experimental study." Pp. 134-158 in *Games, Rationality and Behaviour: Essays in Behavioural Game Theory and Experiments*, edited by Alessandro Innocenti and Patrizia Sbriglia. New York: Palgrave Macmillan.

Iwagama, Akio, and Naoki Masuda. 2009. Upstream reciprocity in heterogeneous networks. ArXiv.org. <http://arxiv.org/abs/0905.4007>.

Many mechanisms for the emergence and maintenance of altruistic behavior in social dilemma situations have been proposed. Indirect reciprocity is one such mechanism, where altruistic actions of a player are eventually rewarded by other players with whom the original player has not interacted. The upstream reciprocity (also called generalized indirect reciprocity) is a type of indirect reciprocity and represents the concept that those helped by somebody will help other unspecified players. In spite of the evidence for the enhancement of altruistic behavior by upstream reciprocity in rats and humans, this mechanism has not been really supported in theory. In the present study, we numerically investigate upstream reciprocity in heterogeneous contact networks, in which the players generally have different number of neighbors. We show that heterogeneous networks considerably enhance cooperation in a game of upstream reciprocity. In heterogeneous networks, the most generous strategy, by which a player helps a neighbor on being helped and in addition initiates helping behavior, first occupies hubs in a network and then disseminates to other players. The scenario to achieve enhanced altruism resembles that seen in the case of the Prisoner's Dilemma game in heterogeneous networks.

Kamas, Linda, Anne Preston, and Sandy Baum. 2008. "Altruism in individual and joint-giving decisions: What's gender got to do with it?" *Feminist Economics* 14:23-50.

This paper uses dictator experiments to examine gender differences in altruistic behavior in the United States when decisions are made individually and jointly. In anonymous individual giving to charity, women give substantially more than men, and in paired settings, mixed-sex groups give the most while all male pairs give the least. Evidence supports social information and negotiation effects as participants change giving toward that of their partners. Social image effects are found only in mixed-sex groups, indicating a gender-based component to the value of the social signal sent. Although men and women appear to have similar influence, the positive social image effect pushes giving in mixed-sex pairs above the sum of the members' individual gifts because the less altruistic partners (usually men) adjust their giving upward more than the more altruistic partners (usually women) reduce giving. Therefore, increasing women's participation in traditionally male spheres of decision making may result in more altruistic economic behavior. Adapted from the source document. (SocAbs)

Keysar, Boaz, Benjamin A. Converse, Jiunwen Wang, and Nicholas Epley. 2008. "Reciprocity is not give and take: Asymmetric reciprocity to positive and negative acts." *Psychological Science* 19:1280-1286.

Unlike economic exchange, social exchange has no well-defined "value." It is based on the norm of reciprocity, in which giving and taking are to be repaid in equivalent measure. Although giving and taking are colloquially assumed to be equivalent actions, we demonstrate that they produce different patterns of reciprocity. In five experiments utilizing a dictator game, people reciprocated in like measure to apparently prosocial acts of giving, but reciprocated more selfishly to apparently antisocial acts of taking, even when the objective outcomes of the acts of giving and taking were identical. Additional results demonstrate that acts of giving in social exchanges are perceived as more generous than objectively identical acts of taking, that taking tends to escalate, and that the asymmetry in reciprocity is not due to gaining versus losing resources. Reciprocity appears to operate on an exchange rate that assigns value to the meaning of events, in a fashion that encourages prosocial exchanges.

Krebs, D.L. 2006. "The nature of altruism: Ultimate determinant and proximate mechanisms." *Psychological Inquiry* 17:48-50.

Leider, Stephen, et al. 2007. "Directed altruism and enforced reciprocity in social networks: How much is a friend worth?" National Bureau of Economic Research, *NBER Working Paper* 13135.

We conduct field experiments in a large real-world social network to examine why decision makers treat friends more generously than strangers. Subjects are asked to divide surplus between themselves and named partners at various social distances, where only one of the decisions is implemented. In order to separate altruistic and future interaction motives, we implement an anonymous treatment where neither player is told at the end of the experiment which decision was selected for payment and a non-anonymous treatment where both players are told. Moreover, we include both games where transfers increase and decrease social surplus to distinguish between different future interaction channels including signaling one's generosity and enforced reciprocity, where the decision maker treats the partner to a favor because she can expect it to be repaid in the future. We can decompose altruistic preferences into baseline altruism towards

any partner and directed altruism towards friends. Decision makers vary widely in their baseline altruism, but pass at least 50 percent more surplus to friends compared to strangers when decision making is anonymous. Under non-anonymity, transfers to friends increase by an extra 24 percent relative to strangers, but only in games where transfers increase social surplus. This effect increases with density of the network structure between both players, but does not depend on the average amount of time spent together each week. Our findings are well explained by enforced reciprocity, but not by signaling or preference-based reciprocity. We also find that partners' expectations are well calibrated to directed altruism, but that they ignore decision makers' baseline altruism. Partners with high baseline altruism have friends with higher baseline altruism and are therefore treated better.

Lee, Jee Y., and Hae Y. Chung. 2008. "Positive illusion of exemplary altruist." *Asia Pacific Education Review* 9:94-100.

This paper examines the relationship between altruism and positive illusion, as formulated by Taylor and Brown (1988). It was predicted that, compared to the non-exemplary, general population, exemplary altruists would exhibit a higher level of positive illusion, which, in turn, suggests a higher level of mental health. Forty exemplary altruists and forty non-exemplary altruists were assessed in terms of positive illusion and compared with each other using Hotelling T2 followed by univariate t-test. The results supported the prediction that exemplary altruists showed higher scores in terms of positive illusion than that of the non-exemplary general population. The implications of the results are discussed.

Litz, Reginald A., and Srimhar Samu. 2008. "Altruistic by association, altruistic for advantage? Buying groups and small firm community involvement." *Nonprofit and Voluntary Sector Quarterly* 37:646-667.

Does buying group membership affect small firm community involvement, and if it does, is there a further effect, in particular as it concerns small firm performance? This article addresses this intersection of issues. After advancing a set of hypotheses linking categorical and continuous dimensions of buying group activity to community involvement, this article also tests hypotheses of enlightened self-interest concerning the relationship between community involvement and firm performance. The article then describes a study of more than 300 small retail hardware stores. The findings show buying group membership being positively related to both scale and scope of community involvement. The authors also report a complex set of findings concerning the interaction of community involvement and buying group membership with small firm performance. The article concludes by reflecting on what these findings suggest for further work in small firm philanthropy.

Madsen, Elaine A., et al. 2007. "Kinship and altruism: A cross-cultural experimental study." *British Journal of Psychology* 98:339-359.

Humans are characterized by an unusual level of prosociality. Despite this, considerable indirect evidence suggests that biological kinship plays an important role in altruistic behaviour. All previous reports of the influence of kin selection on human altruism have, however, used correlational (rather than experimental) designs, or imposed only a hypothetical or negligible time cost on participants. Since these research designs fail either to control for confounding variables or to meet the criteria required as a test of Hamilton's rule for kin selection (that the altruist pays a true cost), they fail to establish unequivocally whether kin selection plays a role. We show that individuals from two different cultures behave in accordance with Hamilton's rule by acting more altruistically (imposing a higher physical cost upon themselves) towards more closely related individuals. Three possible sources of confound were ruled out: generational effects, sexual attraction and reciprocity. Performance on the task however did not exhibit a perfect linear relationship with relatedness, which might reflect either the intrusion of other variables (e.g. cultural differences in the way kinship is costed) or that our behavioural measure is insufficiently sensitive to fine-tuned differences in the way individuals view their social world. These findings provide the first unequivocal experimental evidence that kinship plays a role in moderating altruistic behaviour. Kinship thus represents a baseline against which individuals pitch other criteria (including reciprocity, prosociality, obligation and a moral sense) when deciding how to behave towards others.

Maner, John K., and Matthew T. Gailliot. 2007. "Altruism and egoism: Prosocial motivations for helping depend on relationship context." *Journal of European Social Psychology* 37:347-358.

Findings from the current study suggest that the link between helping and empathic concern - a hypothesized motivator of altruistic behavior - may be more pronounced in the context of kinship relationships than among strangers. Participants expressed their willingness to help a kin-member or stranger in specific need situations. Putative mediators of helping (empathic concern, general negative affect, perceptions of oneness) were measured. Empathic concern appeared to partially mediate effects of relationship context on willingness to help. Moreover, while controlling for egoistic motivators (negative affect, oneness), empathic concern was linked to participants' willingness to help a kin-member but not a stranger. Findings suggest that factors motivating prosocial action in close relationships may be different from those that motivate helping among strangers.

Martin, Adam, and Kristen Renwick Monroe. 2009. "Identity, Moral Choice, and the Moral Imagination: Is There a Neuroscientific Foundation for Altruism?" Pp. 73-87 in *Morality, Ethics, and Gifted Minds*, edited by Don Ambrose and Tracy Cross. New York: Springer Publishing.

We review recent work in moral psychology, the neurosciences, and religion to explore the biological and behavioral foundations of altruism. Building on previous work on the psychology of rescuers during genocide (Monroe 1996, 2004, 2004), we describe the altruistic disposition as a feeling "at one with all humanity", positing a perspective akin to Adam Smith's "impartial spectator" (1759/2004). Findings addressing the neuropsychology of religious experience, mindfulness-based psychotherapy and the psychology of terrorism can delineate the contours in the brain that might constitute a neuroscientific foundation for altruism. We close by discussing implications of our framework and suggest future hypotheses that could be tested as a result.

Marlowe, Frank W., and J. Colette Berbesque. 2008. "More 'altruistic' punishment in larger societies." *Proceedings of the Royal Society of Biological Sciences* 275:587-590.

If individuals will cooperate with cooperators, and punish non-cooperators even at a cost to themselves, then this strong reciprocity could minimize the cheating that undermines cooperation. Based upon numerous economic experiments, some have proposed that human cooperation is explained by strong reciprocity and norm enforcement. Second-party punishment is when you punish someone who defected on you; third-party punishment is when you punish someone who defected on someone else. Third-party punishment is an effective way to enforce the norms of strong reciprocity and promote cooperation. Here we present new results that expand on a previous report from a large cross-cultural project. This project has already shown that there is considerable cross-cultural variation in punishment and cooperation. Here we test the hypothesis that population size (and complexity) predicts the level of third-party punishment. Our results show that people in larger, more complex societies engage in significantly more third-party punishment than people in small-scale societies.

Mattis, Jacqueline S., Wizdom Powell Hammond, Nyasha Graymna, Meredith Bonacci, William Brennan, Sheri-Ann Cowie, Lina Ladyzhenskaya and Sara So. 2009. "The social production of altruism: motivations for caring action in a low-income urban community." *American Journal of Community Psychology* 43:71-84.

Contemporary social science paints a bleak picture of inner-city relational life. Indeed, the relationships of low-income, urban-residing Americans are represented as rife with distress, violence and family disruption. At present, no body of social scientific work systematically examines the factors that promote loving or selfless interactions among low-income, inner-city American individuals, families and communities. In an effort to fill that gap, this ethnographic study examined the motivations for altruism among a sample of adults (n = 40) who reside in an economically distressed housing community (i.e., housing project) in New York City. Content analyses of interviews indicated that participants attributed altruism to an interplay between 14 motives that were then ordered into four overarching categories of motives: (1) needs-centered motives, (2) norm-based motives deriving from religious/spiritual ideology, relationships and personal factors, (3) abstract motives (e.g., humanism), and (4) sociopolitical factors. The implications of these findings are discussed.

McCullough, Michael E., Marcia B. Kimeldorf, Adam D. Cohen. 2008. "An adaptation for altruism? The social causes, social effects, and social evolution of gratitude." *Current Directions in Psychological Science* 17:281-285.

People feel grateful when they have benefited from someone's costly, intentional, voluntary effort on their behalf. Experiencing gratitude motivates beneficiaries to repay their benefactors and to extend generosity to



third parties. Expressions of gratitude also reinforce benefactors for their generosity. These social features distinguish gratitude from related emotions such as happiness and feelings of indebtedness. Evolutionary theories propose that gratitude is an adaptation for reciprocal altruism (the sequential exchange of costly benefits between nonrelatives) and, perhaps, upstream reciprocity (a pay-it-forward style distribution of an unearned benefit to a third party after one has received a benefit from another benefactor). Gratitude therefore may have played a unique role in human social evolution.

Millet, Kobe, and Siegfried DeWitte. 2007. "Altruistic behavior as a costly signal of general intelligence." *Journal of Research in Personality* 41:316-326.

Unconditional altruism is an enduring puzzle for evolutionary approaches to social behavior. In this paper, we argue that costly signaling theory, a well-established framework in biology and economics, may be useful to shed light on the individual differences in human unconditional altruism. Based on costly signaling theory, we propose and show that unconditional altruistic behavior is related to general intelligence. The cost incurred by engaging in unconditional altruism is lower for highly intelligent people than for less intelligent people because they may expect to regain the drained resources. As a result, unconditional altruism can serve as an honest signal of intelligence. Our findings imply that distinguishing altruistic behavior from cooperative behavior in social psychological and economic theories of human behavior might be useful and that costly signaling theory may provide novel insights on various individual difference variables.

Morrison, Nancy K., and Sally K. Severino. "Altruism: Toward a psychobiospiritual conceptualization." *Zygon* 42:25-40.

Altruism, defined here as a regard for or devotion to the interest of others with whom we are interrelated, is pitted against two other dispositions in human beings: nepotism and egoism. We propose that to become fully human is to become more altruistic. We describe how altruism is mediated by our physiology, is expressed in our psychological development, is evolving in our social institutions, and becomes the moral communities that enforce our sense of right and wrong. A change in any one of these influences changes our disposition—changes who we are and what we do—potentially making altruism more possible in the world.

Montero, Maria. 2008. "Altruism, spite and competition in bargaining games." *Theory and Decision* 65:125-151.

This paper shows that altruism may be beneficial in bargaining when there is competition for bargaining partners. In a game with random proposers, the most altruistic player has the highest material payoff if players are sufficiently patient. However, this advantage is eroded as the discount factor increases, and if players are perfectly patient altruism and spite become irrelevant for material payoffs.

Oord, Thomas Jay. 2007. *The Altruism Reader: Selections from Writings on Love, Religion and Science*. West Conshohocken (PA): Templeton Foundation Press.

The first of its kind, this anthology contains many of the most influential ancient and contemporary perspectives on altruism and love. Selections in *The Altruism Reader* include essays by philosophers, scientists, theologians, and religious leaders as well as passages from religious texts, such as the Old and New Testaments, the Qur'an, and the Bhagavadgita.

Paolilli, Antonio Luigi. 2009. "About the 'economic' origin of altruism." *Journal of Socio-Economics* 38:60-71.

The principal aim of this paper is to present an evolutionary model based on a simple inequality system which shows how altruism can increase exchanges of goods and services, in order to study the conditions which can permit the emergence and prevalence of altruistic behaviors. We will show that given certain conditions, and even without considering group selection, kin selection or reciprocal altruism, altruists may have a greater probability of survival than egoists. (Elsevier)

Peacock, Mark S. 2007. "The conceptual construction of altruism: Ernst Fehr's experimental approach to human conduct." *Philosophy of the Social Sciences* 37:3-23.

I offer an appreciation and critique of Ernst Fehr's altruism research in experimental economics that challenges the "selfishness axiom" as an account of human behavior. I describe examples of Fehr's experiments and their results and consider his conceptual terminology, particularly his "biological" definition

of altruism and its counterintuitive implications. I also look at Fehr's experiments from a methodological perspective and examine his explanations of subjects' behavior. In closing, I look at Fehr's neuroscientific work in experimental economics and question his adherence to a subjective expected utility interpretation of subjects' behavior.

Peloza, John, and Katherine White. 2007. "Hey, what gives? The effects of altruistic vs egoistic charity appeals on donation intentions." *Advances in Consumer Research* 34:347-350.

Past research has been equivocal regarding whether egoistic or altruistic appeals are more effective in encouraging charitable donation. Our research seeks to address the question: When do egoistic versus altruistic appeals work best? In a series of three experiments we find that the efficacy of these two types of appeals is moderated by factors that make egoistic (vs. altruistic) motives more salient: The type of donation (volunteerism vs. money), the donation setting (public vs. private), and the self-construal of the donor (independence vs. interdependence). Implications of the findings for marketers, charitable organizations, and consumers are discussed.

Post, Stephen Garrard, et al. 2007. *Why Good Things Happen to Good People*. New York:Random House.

Post, Stephen Garrard, ed. 2007. *Altruism and Health: Perspectives from Empirical Research*. New York: Oxford University Press.

---. 2008. *It's Good to Be Good 2008: Health and Giving Annual Scientific Report*. Institute for Unlimited Love. [http://www.unlimitedloveinstitute.org/publications/pdf/Good\\_to\\_be\\_Good\\_2008.pdf](http://www.unlimitedloveinstitute.org/publications/pdf/Good_to_be_Good_2008.pdf).

Roberts, Gilbert. 2008. "Evolution of direct and indirect reciprocity." *Proceedings of the Royal Society of Biological Sciences* 275:173-179.

Indirect reciprocity (IR) occurs when individuals help those who help others. It is important as a potential explanation for why people might develop cooperative reputations. However, previous models of IR are based on the assumption that individuals never meet again. Yet humans and other animals often interact repeatedly within groups, thereby violating the fundamental basis of these models. Whenever re-meeting can occur, discriminating reciprocators can decide whether to help those who helped others (IR) or those who helped them (direct reciprocity, DR). Here I used simulation models to investigate the conditions in which we can expect the different forms of reciprocity to predominate. I show that IR through image scoring becomes unstable with respect to DR by experience scoring as the probability of re-meeting increases. However, using the standing strategy, which takes into account the context of observed defections, IR can be stable with respect to DR even when individuals interact with few partners many times. The findings are important in showing that IR cannot explain a concern for reputation in typical societies unless reputations provide as reliable a guide to cooperative behaviour as does experience.

Salter, Frank. 2008. "Westermarck's altruism." *Politics and the Life Sciences* 27:28-46.

The ethologically oriented method of social analysis developed by Edward Westermarck is applied to the subjects of charitable behavior, the welfare ethic, and the link between them. Westermarck dealt with these topics, but not in the depth he accorded the subjects of incest aversion, the incest prohibition, and the connection between them. Westermarck's approach to analyzing incest behavior and regulating institutions is also useful in the case of charitableness and the welfare ethic. Westermarck would have analyzed the welfare ethic as an institution derived from human nature--*secundum naturam*--in addition to an authoritative discipliner of behavior as proposed by Freud. Evidence is presented that this is the case with the welfare ethic in modern societies. This evidence includes the sensitivity of welfare to ethnic diversity. The latter decreases public altruism, whether expressed as charitableness to beggars, national charities, or public goods. The parochial leaning of charity and the welfare ethic is allowed for by Westermarck's empirically grounded ethics. Despite the passage of nearly a century, Edward Westermarck can still be an instructive guide to the biosociological enterprise. This continuing relevance shows what could have been, and can still be, done with the conceptual tools offered by an evolutionarily informed sociology.

Singh, Niti, and Venkat R. Krishnan. 2008. "Self-sacrifice and transformational leadership: mediating role of altruism." *Leadership & Organization Development Journal* 29:261-274.

Purpose – To explore the mediating role of altruism in the relationship between self-sacrifice and transformational leadership, and to look at the effect of all three on followers' collective identity and perceptions of unit performance.

Design/methodology/approach – For Study 1, survey responses were collected from 127 managers in India. They answered questions on their leader's self-sacrifice, altruism, and transformational leadership, and on their own collective identity and perceptions of unit performance. Study 2 used a scenario experiment and 161 students to manipulate self-sacrifice and altruism and measure their effects on transformational leadership, collective identity and perceived unit performance.

Findings – It is possible to distinguish between self-sacrifice and altruism empirically. Altruism mediates the relationship between self-sacrifice and transformational leadership. Transformational leadership is positively related to followers' collective identity and perceived unit performance.

Research limitations/implications – Common source bias may have affected the findings. Use of student sample in Study 2 limits the generalizability of findings.

Practical implications – Other-orientedness (altruism) of a manager enhances transformational leadership, which in turn leads to higher collective identity and perceived unit performance. Self-sacrifice could be a good starting point in this chain of events.

Originality/value – Studies have shown that self-sacrifice enhances transformational leadership. This paper highlights the mediating process through altruism. This is the first empirical study to look at the relationship between altruism and transformational leadership. This is also the first study to look at self-sacrifice and altruism simultaneously.

Staub, Ervin, and Johanna Vollhardt. 2009. "Altruism born of suffering: The roots of caring and helping after victimization and other trauma." *American Journal of Orthopsychiatry* 78:267-280.

Research on altruism has focused on its positive roots, whereas research on the effects of victimization and suffering has focused on aggression and difficulties in functioning. However, anecdotal evidence, case studies, and some empirical research indicate that victimization and suffering can also lead people to care about and help others. This article examines the relation of "altruism born of suffering" to resilience and posttraumatic growth, and proposes potentially facilitating influences on altruism born of suffering during, after, and preceding victimization and trauma. These include experiences that promote healing, understanding what led harm doers to their actions, having received help and having helped oneself or others at the time of one's suffering, caring by others, and prosocial role models. We suggest psychological changes that may result from these influences and lead to altruistic action: strengthening of the self, a more positive orientation toward people, empathy and belief in one's personal responsibility for others' welfare. The article critically reviews relevant research, and suggests future research directions and interventions to promote altruism born of suffering. Given the amount of violence between individuals and groups, understanding how victims become caring rather than aggressive is important for promoting a more peaceful world. [Author Abstract]

Vassilakis, Dimitrios K., and Vasilis Vassalos. 2009. "An analysis of peer-to-peer networks with altruistic peers." *Peer-to-Peer Networking and Applications* 2:109-127.

We develop a new model of the interaction of rational peers in a Peer-to-Peer (P2P) network that has at its heart altruism, an intrinsic parameter reflecting peers' inherent willingness to contribute. Two different approaches for modelling altruistic behavior and its attendant benefit are introduced. With either approach, we use Game Theoretic analysis to calculate Nash equilibria and predict peer behavior in terms of individual contribution. We consider the cases of P2P networks of peers that (i) have homogeneous altruism levels or (ii) have heterogeneous altruism levels, but with known probability distributions. We find that, under the effects of altruism, a substantial fraction of peers will contribute when altruism levels are within certain

intervals, even though no incentive mechanism is used. Our results corroborate empirical evidence of large P2P networks surviving or even flourishing without or with barely functioning incentive mechanisms. We also enhance the model with a simple but powerful incentive scheme to limit free-riding and increase contribution to the network, and show that the particular incentive scheme on networks with altruistic peers achieves its goal.

Van der Merwe, Wilhelm Gerhard, and Justine Burns. 2008. "What's in a name? Racial identity and altruism in post-Apartheid South Africa." *South African Journal of Economics* 76:266-275.

This paper reports the results of an economic experiment which was designed to test the effect of racial identity on generosity in a non-strategic setting. A sample of undergraduate university students was recruited to participate in a dictator game, where surnames of individuals were revealed to convey information about racial identity. Results indicate that compared to a set of control experiments where participant identity was kept anonymous, revealing racial identity has a significant and positive impact on the size of the offers made. However, while Black participants did not vary their offers based on the racial identity of their partners, White participants were more generous towards White partners than Black partners, exhibiting insider favouritism in their offers.

Verbrugge, Lois M., and Angelique Chan. 2008. "Giving help in return: Family reciprocity by older Singaporeans." *Ageing & Society* 28:5-34.

Reciprocity is a powerful principle in social ties. The ethos of family reciprocity is especially strong in Asian societies. We study contemporaneous family exchanges, hypothesising that the more current help older Singaporeans receive from family, the more they give in return. Cross-sectional analyses were undertaken of data from two national Singapore surveys conducted in 1995 and 1999. The help received by older people is measured by income and cash support, payment of household expenses by others, having a companion for away-from-home activities, and having a principal carer. The help given by older people is measured by baby-sitting, doing household chores, giving financial help to children, and advising on family matters. Multivariate models are used to examine the factors that affect an older person's ability and willingness to give help. The results show that the more financial support Singapore seniors received from kin, the more baby-sitting and chores they provided. In their swiftly modernising society, Singapore seniors are maintaining family reciprocity by giving time in return for money. We discuss how during the coming decades, reciprocity in Southeast and East Asian societies may shift from instrumental to more affective behaviours. (SocAbs)

West, S.A., A.S. Griffin, A. Gardner. 2007. "Social semantics: altruism, cooperation, mutualism, strong reciprocity and group selection." *Journal of Evolutionary Biology* 20:415-432.

Objective: Although the concept of altruism in medicine has a long tradition in Western thought, little empirical research has been carried out recently in this area. This study compares the altruistic attitudes of medical, legal and business students.

Methods: We used a cross-sectional survey to compare the altruistic attitudes of 3 types of contemporary 'professional' students, those in medicine, law and business.

Results :The results suggest that medical students report more altruistic attitudes than legal students, but not than business students. Overall, female students reported stronger attitudes consistent with altruism compared with males; African-American and Hispanic students reported more altruistic attitudes compared with White students.

Conclusions: Our results suggest that the recent trend in recruiting more women and under-represented minority group members into medicine may have a positive impact on altruism in the profession, if we can assume that attitudes correlate with behaviours.

## **BODY-PART DONATION**

Achille, Marie, John Soos, Marie-Chantal Fortin, Michel Pâquet, Marie-Josée Hébert. 2007. "Differences in psychosocial profiles between men and women living kidney donors." *Clinical Transplantation* 21:314-320.

**Background:** The expansion of kidney transplantation by living donation has led to a disproportional increase in the women to men ratio among donors and this difference cannot be explained on the basis of medical exclusion. The present study was designed to test whether women donors are more likely to (i) display altruistic and gender-typed nurturing behaviour and (ii) be subtly influenced by family pressure to donate and less able to resist this pressure.

**Methods:** All 71 (61% women) individuals who had donated a kidney at our centre between 1995 and 2005 were sent a survey. Thirty-nine individuals (71% response rate; 64% female participation) filled out and returned the survey, which included standardized measures of altruism, self-esteem, family dynamics and endorsement of gender-stereotyped roles, as well as sociodemographic questions and questions about donation.

**Results:** Findings show no difference between women and men in terms of the psychological attributes measured. One woman and two men reported having felt pressure to donate, and 92% of women compared with 54% of men reported having felt free to change their mind. Men took longer than women to make the decision to donate.

**Conclusions:** Results suggest that among individuals who have already donated, there is no evidence that women may be more inclined to donate than men because of differences in their psychosocial profiles or because they may be more vulnerable to family pressure. Future research may gain from focusing on men and women donors and non-donors in families where transplantation is being considered.

Ahmed, S.G., U.A. Ibrahim, A.W. Hassan. "Adequacy and pattern of blood donations in north-eastern Nigeria: the implications for blood safety." *Annals of Tropical Medicine and Parasitology*, 101:725-731.

In a retrospective analysis, the quantities, patterns and adequacy of blood donations made, between 1984 and 2006, at the University of Maiduguri Teaching Hospital in north-eastern Nigeria were explored and related to blood safety in the study area. The types of blood donor were reviewed and the annual increments in the number of donations made were estimated and compared with the annual increments in the numbers of in-patients managed at the study hospital. The mean annual increment in the number of blood donations (4%) fell well below the mean annual increment in in-patient numbers (11%). The blood donations received at the hospital fell into four types: voluntary, family-replacement, commercial and pre-deposit autologous donations. Over the study period, the percentage of donations falling into the voluntary and family-replacement categories fell from 31% to 5% and from 49% to 23%, respectively. These falls were matched by increases in the percentages of donations categorised as commercial and autologous, which rose from 20% to 63%, and from 1% to 9%, respectively. By the end of the study period, the quantity of blood being donated at the hospital was grossly inadequate and predominantly derived from family and commercial donors, who were found to be generally inferior, in terms of blood safety, to voluntary donors. There is an urgent need to rectify this situation by setting up a functional and national blood-transfusion service in Nigeria.

Alessandrini, Megan. 2007. "Community volunteerism and blood donation: Altruism as a lifestyle choice." *Transfusion Medicine Reviews* 21:307-316.

Volunteering behavior is culturally based and occurs at different rates in different geographical locations. Although it might be assumed that the links between volunteering and the practice of blood donation would be strong, the reasons for this are less obvious. Blood collection in Australia is conducted exclusively by the Australian Red Cross Blood Service, a non-governmental human service organization with links to the Australian Red Cross. This article is based on research conducted in Australia in 2004, which makes comparisons with the motivations disclosed by blood donors in Canada and the European Union. Whereas some respondents derive benefit from volunteering by experiencing a sense of social connection, others make no such claim. More blood donors feel a responsibility to help others, regardless of personal connection to those receiving the assistance. Furthermore, more blood donors than former blood donors and non-donors have parents who are or were volunteers. Blood donors are represented in greater numbers as having volunteered during their school years too.

Bekkers, Rene. 2008. "Straight from the heart." *Advances in Medical Sociology* 10:197-221.

This study seeks to answer the question of whether donations to the Dutch Heart Association are a form of solidarity of the healthy with the sick. In doing so, I test hypotheses on the origins of charitable donations in awareness of need in conjunction with dispositional empathic concern, social networks & own health. Methodology -- I report probit, tobit & multinomial regression analyses on data from the Giving in the Netherlands Panel Survey (2002/2004; n=1,246) on donations to the Dutch Heart Association & other health charities. Findings -- I find that experience with cardiovascular diseases is associated with a higher likelihood of donating to the Dutch Heart Association, especially among those with higher levels of empathic concern & social responsibility, & among those who are not in excellent health themselves. Support for the Dutch Heart Association comes from those who are aware of the need for contributions & more easily imagine themselves in a situation similar to those of heart patients. Research limitations/implications -- The results confirm the role of empathic concern, explore the role of own health & seem to reject the role of ties to family members. The study is limited to the Dutch Heart Association. Future research should test whether these results can be generalized to donations to other charitable causes. Originality/value of chapter -- This study contributes to our knowledge on charitable donations, revealing new insights on the influence of awareness of need. Adapted from the source document. (SocAbs)

Bekkers, Rene, and Ingrid Veldhuizen. 2008. "Geographical differences in blood donation and philanthropy in the Netherlands: What role for social capital?" *Tijdschrift voor Economische en Sociale Geografie* 99:483-496.

The key question addressed in this paper is whether geographical differences in blood donation and philanthropy reflect differences in social capital. We do find considerable spatial variation in blood donation and philanthropy between municipalities in the Netherlands. But we do not find that blood donation and philanthropy have strong or even moderately positive relations with each other or with indicators of prosocial norms and engagement in voluntary associations. However, voter turnout is strongly related to both blood donation and philanthropy. We conclude that the spatial variation in blood donation and philanthropy is not due to differences in social capital. Adapted from the source document.

Boulware, L.E., M. U. Troll, N.-Y. Wang, N. R. Powe. 2007. "Perceived transparency and fairness of the organ allocation system and willingness to donate organs: A national study." *American Journal of Transplantation* 7:1778-1787.

The influence of perceptions of organ allocation on willingness to donate organs is unclear. We performed a national study assessing the relation of public perceptions of organ allocation to willingness to donate organs, and we assessed the contribution of beliefs regarding discrimination in health care to observed associations. Among 845 participants, a majority (65%) reported that they less than "mostly" understand allocation, and most (71%) reported that they believe allocation is "unfair" or are "unsure" of its fairness. Participants reporting less understanding were less willing to donate (56%) than persons reporting greater understanding (67%) ( $p < 0.01$ ). Participants believing allocation is "unfair" or who are "unsure" about fairness were less willing to donate (54%) than persons believing allocation is "fair" (68%) ( $p < 0.01$ ). Associations were stronger among certain demographic subgroups. Participants with the least favorable perceptions of allocation were more likely than their counterparts to believe that race and income discrimination occur in transplantation and to believe that they personally experienced income discrimination in health care. Adjustment for these beliefs partially attenuated associations between perceptions regarding allocation and willingness to donate. Interventions enhancing transparency and perceived fairness of organ allocation may improve willingness to donate, particularly if they address concerns regarding discrimination in transplantation and health care.

Burditt, Caitlin, Mark L. Robbins, Andrewa Paiva, Wayne F. Velicer, Beryl Koblin and Debra Kessler. 2009. "Motivation for blood donation among African Americans: developing measures for stage of change, decisional balance, and self-efficacy constructs." *Journal of Behavioral Medicine*. SpringerLink. <http://www.springerlink.com/content/9x41lm1670628806>.

Despite a specific need for transfused blood among African Americans due to higher rates of sickle cell disease, African Americans donate blood significantly less frequently than their White counterparts. This study describes the development and validation of culturally adapted measures of the transtheoretical model (TTM) constructs of Stage of Change, Decisional Balance, and Self-efficacy applied to blood donation in an African American sample. Exploratory and confirmatory analyses produced one pros and two cons scales

for the Decisional Balance Inventory, and one scale for the Situational Self-efficacy Measure. Expected patterns for the Decisional Balance and Self-efficacy Scales by Stage of Change were found, but only the pros and one cons scale varied significantly. Results provide support for use of the TTM applied to blood donation and have important implications for development of effective assessment and intervention tools to increase blood donation among the African American population.

Cantarovich, Félix, Ricardo Heguilén, Mario Abbud Filho, Valter Duro-Garcia, Robert Fitzgerald, David Mayrhofer-Reinhartshuber, Maria-Luisa Lavitrano, Vincent L. M. Esnault. 2007. "An international opinion poll of well-educated people regarding awareness and feelings about organ donation for transplantation." *Transplant International* 20:512-518.

Despite repeated campaigns promoting transplantation, the high donation refusal rate remains unchanged. We targeted a well-educated population to assess the impact of our current transplantation promoting programs and personal feelings toward new approaches to organ donation. A questionnaire was proposed in five universities to students and university staffs that would have been likely to benefit from previous information campaigns in two South American and three European countries. All of the 2321 people interviewed replied to at least one question. Organ shortage was considered as a serious public health issue. However, there was a widespread ignorance of religious precepts concerning transplantation that contributed to the low acceptance rate of organ sharing after death. Financial rewards for donors or their families remain controversial. There was a general agreement for early educational programs in schools. Most people still consider organ donation as a gift, but many would now agree to readily share body parts after death. This biased population of well-educated people has still little knowledge of organ donation. The negative impact of ignorance surrounding religious precepts and the high acceptance rate of educational programs in schools, justify supporting an intensive international effort in education that should also include Church leaders.

Cavazzini, Martina, and Chiari di Clemente. 2007. "Talking with Senegalese immigrants in Pisa about gift-giving and blood donation." *Religion e Società* 22:56-68.

This article is the first report of a research concerning blood donation among Senegalese immigrants in Pisa. The first part discusses the concept of gift & the practices of mutual solidarity in traditional Senegalese culture. The authors focus in particular on the institution of teranga, a set of rules concerning mutual, socially horizontal & anonymous aid. In the second part, the authors discuss Senegalese attitudes toward blood donation in their homeland & in Italy. They show a great generosity in front of emergence situations, but a little disposition to participate in regular & rationalized blood donations. Adapted from the source document. (SocAbs)

Dalsgaard, Steffen. 2007. "'I Do It For The Chocolate': An Anthropological Study of Blood Donation in Denmark." *Distinktion: Scandinavian Journal of Social Theory* 14:101-117.

In this article, blood donation in Denmark is analysed with the theoretical perspective on exchange developed by Pierre Bourdieu. In most western countries blood donation is based on free donations given by voluntary donors to an unknown recipient. However, this supposedly non-economic donation cannot be seen isolated from the wider web of bioeconomical relations in which it is embedded. In the blood bank donors are met with hospitality and small counter-prestations also highlighting it as part of a symbolic economy. Ethnographic data mainly consisting of interviews and observations collected at a blood bank can thus with Bourdieu be said to show the relationship between donor and bank as one that is maintained and characterized by strategies of reciprocity employed by blood bank personnel to ensure that donors keep coming back. These strategies are essential in the social construction of the ideas of altruism and the 'pure gift'. Finally the article elaborates on Bourdieu's contribution to the debate on the gift by discussing the importance of the acceptance and reception of the gift itself.

Ferguson, Eamonn, Kathleen Farrell, and Claire Lawrence. 2008. "Blood donation is an act of benevolence rather than altruism." *Health Psychology* 27:327-336.

Objectives: Blood donation is described as an archetypal altruistic behavior, and recruitment/retention campaigns emphasize altruism. Here, a benevolence hypothesis for blood donation (both the donor and recipient benefit) rather than the altruism hypothesis (only the recipient gains) is proposed. Design: Three

United Kingdom-based studies contrasted benevolence and altruism: (a) a 6-month prospective study of blood donor behavior (Study 1: N = 957), (b) a cross-sectional study of blood donors' intentions (Study 2: N = 333), and (c) an experimental study examining the effect of benevolent and altruistic messages on willingness to help across high- and low-cost helping behaviors for committed and noncommitted blood donors (Study 3: N = 200). Main Outcome: Donor behavior and intentions-willingness. Measures: Beliefs in personal and societal benefit (Time 1) and actual donations (Time 2) were assessed in Study 1; beliefs in benevolence, altruism, hedonism, and kinship along with donation intentions were assessed in Study 2; and empathy, donor commitment, and willingness to donate blood, money, fund-raise, and staff a telephone helpline were assessed in Study 3. Results: Beliefs in personal rather than societal benefit predicted actual future donation. A path model showed that only beliefs in benevolence were associated with intentions to donate. Committed blood donors were more willing to donate blood when exposed to a benevolent message rather than an altruistic one. This effect was not observed for other forms of helping. Conclusions: The benevolence hypothesis is supported, suggesting that blood donor motivation is partly selfish. Blood donation campaigns should focus on benevolent rather than purely altruistic messages.

Gillum, F., A. F. Eder, T. L. McLaurin-Jones. 2008. "Hispanic ethnicity, race and blood donation in the United States." *Transfusion Medicine* 18:366-370.

The aim of this study was to assess the hypothesis that blood donation rates vary with Hispanic ethnicity (family origin in Spanish-speaking countries) in addition to race in the United States. Lower blood donation rates have been reported among African Americans (AAs) compared with non-Hispanic European Americans (EAs). Adequate published reports on donation rates are not available for Hispanic Americans (HAs). Using data from a 2002 national survey, which included 4923 men and 7600 women aged 15–44 years with complete data, we tested the hypothesis using weighted bivariate and multivariate statistics. Among men aged 25–44 years, the percentage [95% confidence limits (95% CL)] with a history of blood donation since 1985 was similar at ages 25–34 years (46%, 42–49) and 35–44 years (41%, 37–45). It was highest in non-Hispanic EA (49%, 45–52%), intermediate in AA (35%, 30–40%) and lowest in HA (30%, 25–36%) ( $P < 0.001$ ). Other variables significantly ( $P < 0.01$ ) associated with history of blood donation in bivariate analyses were nativity (United States/other), education ( $<12 \geq 12$  years), poverty ( $<200\% \geq 200\%$  poverty limit) and married (yes/no). Variables that are not significantly associated were age, metropolitan residence (yes/no), receipt of public assistance (yes/no), current labour-force participation (yes/no) and religion raised. Compared with non-Hispanic EA, the adjusted odds ratios were essentially the same for Hispanics 0.66 (95% CL 0.47–0.92) and AAs 0.64 (95% CL 0.49–0.84). Only 34% of women had donated blood, but the association with race/ethnicity was similar. Similar patterns were also seen at ages 15–24 years. HAs and AAs have similar low blood donation rates compared with non-Hispanic EAs. The difference is not explained by sociodemographic variables.

Glaw, Xanthe Meryn, Therese M. Garrick, Peter J. Terwee, Jo R. Patching, Helen Blake, and Clive Harper. 2009. "Brain donation: who and why?" *Cell and Tissue Banking*. SpringerLink, OnlineFirst. <http://www.springerlink.com/content/e844644pnqu6472l>.

Understanding what influences people to donate, or not donate, body organs and tissues is very important for the future of transplant surgery and medical research (Garrick in *J Clin Neurosci* 13:524–528, 2006). A previous web-based motivation survey coordinated by the New South Wales Tissue Resource Centre found that most people who participated in brain donation were young, female, educated Australians, not affiliated with any particular religion, and with a higher prevalence of medical illness than the general Australian population. It discussed the main motivating factors for brain donation to be "the benefits of the research to medicine and science". This study has been replicated in a paper-based version to capture a broader cross-section of the general population, to find out who they are and what motivates them to donate. All consented and registered brain donors ( $n = 1,323$ ) were sent a questionnaire via the post and recipients were given 3 months to complete the questionnaire and return it in a reply paid envelope. Results were entered into the original web-based survey and analyzed using SPSS version 10. Six hundred and fifty-eight questionnaires were returned completed, a response rate of 53%. The results show that people from all age groups are interested in brain donation. The over 65's are the largest of the groups (30.7%). The majority of the participants were female (60.6%), married (49.2%) with children (65.8%), employed (52.9%) and have a tertiary education (73.3%). They were either non-religious (48.2%) or Christian (41.6%) and were mostly



Australian (65.4%). Most (81%) had pledged to donate other organs and tissues for transplantation. The most commonly cited reasons for the donation were to benefit science (27.6%), to benefit medicine (23.9%), a family illness (17.5%) and to benefit the community (16.6%). This study demonstrates that people across all age groups are interested in brain donation. Recruitment of new brain donors could target the over 65 female Australians, who are not religious or Christian and who have also donated other organs and tissues for transplant purposes. It also indicates the need to make donation for research part of the national transplant donation program.

Godin, Gaston, Paschal Sheeran, Mark Conner, and Marc Germain. 2008. "Asking questions changes behavior: Mere measurement effects on frequency of blood donation." *Health Psychology* 24:179-194.

**OBJECTIVE:** This research examined the impact of completing a questionnaire about blood donation on subsequent donation behavior among a large sample of experienced blood donors. **DESIGN:** Participants (N=4672) were randomly assigned to an experimental condition that received a postal questionnaire measuring cognitions about donation or a control condition that did not receive a questionnaire. **MAIN OUTCOME MEASURES:** Number of registrations at blood drives and number of successful blood donations were assessed using objective records both 6 months and 12 months later. **RESULTS:** Findings indicated that, compared to control participants, the mean frequency of number of registrations at blood drives among participants in the experimental group was 8.6% greater at 6 months ( $p < .007$ ), and was 6.4% greater at 12 months ( $p < .035$ ). Significant effects were also observed for successful blood donations at 6 months ( $p < .001$ ) and 12 months ( $p < .004$ ). **CONCLUSION:** These findings provide the first evidence that the mere measurement is relevant to promoting consequential health behaviors. Implications of the research for intervention evaluation are discussed.

Goette, Lorenz, and Alois Stutzer. 2008. "Blood donations and incentives: Evidence from a field experiment." *Federal Reserve Bank of Boston Working Paper*, 08-3.

There is a longstanding concern that material incentives might undermine prosocial motivation, leading to a decrease in blood donations rather than an increase. This paper provides an empirical test of how material incentives affect blood donations in a large-scale field experiment spanning three months and involving more than 10,000 previous donors. We examine two types of incentive: a lottery ticket and a free cholesterol test. Lottery tickets significantly increase donations, in particular among less motivated donors. The cholesterol test leads to no discernable impact on usable blood donations. If anything, it creates a small negative selection effect in terms of donations that must be discarded.

Gonzalez, Thelma T., Ester C. Sabino, Sanny Chen, Nanci Alves Salles, Dalton Chamone, Willie McFarland, and Edward L. Murphy. 2008. Knowledge, Attitudes and Motivations Among Blood Donors in São Paulo, Brazil. *AIDS and Behavior* 12(4Suppl):S39-47.

Recruiting safe, volunteer blood donors requires understanding motivations for donating and knowledge and attitudes about HIV. We surveyed 1,600 persons presenting for blood donation at a large blood bank in São Paulo, Brazil using a self-administered, structured questionnaire, and classified motivations into three domains as well as categorizing persons by HIV test-seeking behavior. Motivations, in descending order, and their significant associations were: "altruism": female gender, volunteer donor and repeat donor status; "direct appeal": female gender, repeat donor status and age 21–50 years; "self-interest": male gender, age under 20 years, first-time donor status and lower education. HIV test-seekers were more likely to give incorrect answers regarding HIV risk behavior and blood donation and the ability of antibody testing to detect recent HIV infections. Altruism is the main motivator for blood donation in Brazil; other motivators were associated with specific demographic subgroups. HIV test-seeking might be reduced by educational interventions.

Gunderman, Richard B. 2008. Giving ourselves: the ethics of anatomical donation. *Anatomical Sciences Education* 1:217-219.

In some European countries, such as Italy, medical education is threatened by a dearth of anatomical specimens. Such a shortage could spread to other nations, including the United States. This article addresses two ethical questions in body donation. Why might people choose to donate their bodies to education and science? What sorts of ethical appeals might anatomists, physicians, and other health

professionals make to patients and family members for anatomical donation? Two models of giving, egoistic and liberal, merit close examination.

Gyllström Krekula, Linda, Silvia Malenicka, Margareta Linder, Annika Tibel. 2009. "From words to action – influence of two organ donation campaigns on knowledge and formal decision making." *Clinical Transplantation* 23:343-350.

Introduction: In Sweden, two donation campaigns have been carried out; one short term (STC) during October 2001, and one long term (LTC) between the years 2003–2005. The goal was not only to inform the public but also to create a positive attitude, make people talk about donation and formally declare their decision.

Methods: The effects of the two campaigns were evaluated through three opinion polls.

Results: The willingness to donate was widespread (86%) before and after the campaigns. The LTC increased the knowledge of the Donor Card (24–35%,  $p < 0.001$ ) and the National Donor Registry (19–40%,  $p < 0.001$ ). The LTC focused on making people register, still though, only a small increase of registrants was found (11–14%,  $p = 0.043$ ). The proportion expecting the question of organ donation if their relative was to die under circumstances that made organ donation possible increased (73–79%,  $p = 0.002$ ). No corresponding increase was found regarding the number having informed a relative about their decision (20–23%, ns).

Conclusion: The LTC was successful in increasing the expectation for the donation request. It also improved the knowledge of the Card and the Registry and slightly increased the number having registered. However, neither of the campaigns succeeded in making people inform their relatives.

Hinrichs, A., S. M. Picker, A. Schneider, R. Lefering, E. A. M. Neugebauer, B. S. Gathof. 2008. "Effect of blood donation on well-being of blood donors." *Transfusion Medicine* 18:40-48.

The demand for blood products steadily increases. Concurrently, blood donor recruitment becomes more and more difficult. This study aimed to investigate effects of blood donation on blood donors, which could be helpful for blood donor recruitment and retention. In addition to cortisol measurements in saliva, three questionnaires quantifying mood (good/bad), vigilance (awake/tired), agitation (calm/nervous), actual strain and asking for donation-related effects perceived were distributed to 110 whole blood donors (DON). Results obtained were compared with 109 control subjects (CON) lacking the blood donation experience. Overall, 216 subjects completed the questionnaires. Sixty-eight percent of DON reported at least one effect perceived with blood donation. Exclusively, positive, negative or mixed effects were described by 26.5%, 23.5% and 17.6%, respectively. Among positive effects (i.e. physical/psychological well-being, feeling satisfied, happy, proud), no significant differences were observed between males and females ( $P = 0.07$ ), whereas mixed or negative effects (i.e. vertigo, dizziness, tiredness, pain) were significantly ( $P = 0.03$ ;  $P = 0.049$ ) more associated with females. DON showed higher levels of well-being than CON as indicated by better mood ( $P = 0.004$ ), higher vigilance ( $P = 0.015$ ) and relaxation ( $P = 0.003$ ). The latter even increased after donation with maximum values after 15 and 30 min. Despite significantly higher initial strain scores ( $P = 0.008$ ), first-time donors maintained a better mood ( $P = 0.025$ ) than repeat donors. DON showed a statistically better psychological well-being than CON, although the donation experience was perceived as stressful, especially for first-time donors. The results may facilitate donor recruitment and retention as blood donation may become less frightening and perhaps even attractive.

Hyde, Melissa K., and Katherine M. White. 2009 "Student and community perceptions about organ donors, non-donors and transplant recipients." *Journal of Community & Applied Social Psychology* 19:125-141.

Despite efforts to encourage organ donation, low organ donation rates in Australia and other Western nations do not meet the demand for transplantable organs. One influence on organ donation decision-making yet to be fully explored is that of prototype perceptions about organ donors, non-donors and transplant recipients. We conducted focus groups and interviews with 54 student and community participants to explore these perceptions of donors and non-donors in a living and posthumous context, as well as transplant recipients. Using content and thematic analysis, transcripts were analysed for consistently emerging themes. Donors were generally perceived positively as altruistic and giving and as ordinary people; however, some participants questioned the motives of living anonymous donors. Non-donors were commonly viewed negatively as self-absorbed and unaware, with living-related non-donors particularly

perceived as cold-hearted and weak. Transplant recipients were generally viewed sympathetically (unfortunate and unwell); however, many participants also expressed negative views about transplant recipients as responsible for their predicament, depending upon the type of organ transplant needed. To encourage people's willingness to donate their organs, it is crucial to understand the extent to which these perceptions influence organ donation decisions.

Lemmens, K.P.H., C. Abraham., R.A.C. Ruiter, I.J.T. Veldhuizen, C.J.G. Dehing, A.E.R. Bos, and H.P. Schaalma. 2009. "Modelling antecedents of blood donation motivation among non-donors of varying age and education." *British Journal of Psychology*:71-90.

Understanding blood donation motivation among non-donors is prerequisite to effective recruitment. Two studies explored the psychological antecedents of blood donation motivation and the generalisability of a model of donation motivation across groups differing in age and educational level. An older well-educated population and a younger less well-educated population were sampled. The studies assessed the role of altruism, fear of blood/needles and donation-specific cognitions including attitudes and normative beliefs derived from an extended theory of planned behaviour (TPB). Across both samples, results showed that affective attitude, subjective norm, descriptive norm, and moral norm were the most important correlates of blood donation intentions. Self-efficacy was more important among the younger less well-educated group. Altruism was related to donation motivation but only indirectly through moral norm. Similarly, fear of blood/needles only had an indirect effect on motivation through affective attitude and self-efficacy. Additional analyses with the combined data set found no age or education moderation effects, suggesting that this core model of donation-specific cognitions can be used to inform future practical interventions recruiting new blood donors in the general population.

Kurz, Richard S., Darcell P. Scharff, tanchica Terry, Shanica Alexander, and Amy Waterman. 2007. "Factors influencing organ donation decisions by African Americans: A review of the literature." *Meidcal Care Research and Review* 64:475-517.

The purpose of this article is to review the literature from 1980 to 2005 regarding organ donation decision making by African Americans for themselves and their loved ones and recommend improvements in subsequent studies. Using the behavioral model of health services utilization as an organizing framework, the review procedure consists of a (1) search of health and medical literature using several key words and eight indexes, (2) selection of articles based on specific criteria, and (3) review of each article with regard to the population and sample used, study design, dependent variables addressed, and its findings. The review indicates that predisposing, enabling, and need factors each influence African Americans' organ donation decision making. Retrospective chart reviews provide a good design for future multivariate analyses of the many factors influencing African American decision making. Interventions to influence decision making should emphasize both community education and the process of organ procurement.

Masser, Barbara M., Katherine M. White, Melissa K. Hyde, Deborah J. Robinson, and Natalie G. 2009. "Predicting blood donation intentions and behavior among Australian blood donors: Testing an extended theory of planned behavior model." *Transfusion* 49:320-329.

**BACKGROUND:** Donor retention poses a significant problem to blood collection agencies around the world. Previous research using an augmented theory of planned behavior (TPB) approach has demonstrated that attitude, subjective norm, self-efficacy, moral norm, anticipated regret, donation anxiety from prior blood donations, and self-identity as a blood donor predicts experienced donors' intentions and that intentions, self efficacy, moral norm, and anticipated regret may impact upon people's actual blood donation behavior. **STUDY DESIGN AND METHODS:** Established blood donors (n = 263) completed questionnaires assessing standard TPB constructs, anticipated regret, moral norm, donation anxiety, and self-identity as a blood donor. Three months later, a second questionnaire assessing blood donation behavior in the intervening 3 months was mailed and returned by 182 donors. **RESULTS:** With structural equation modeling, the final augmented TPB model provided an excellent fit to the data and included a direct path from intention to behavior and indirect paths to behavior through intention for attitude, self-efficacy, and anticipated regret. Moral norm, donation anxiety, and donor identity indirectly predicted intention through attitude. In total, 51 percent of the variance in donors' attitudes, 86 percent of variance in donors' intentions, and 70 percent of the variance in donors' behavior were accounted for in the final model. **CONCLUSION:** An augmented TPB

framework proved efficacious in determining the predictors of the intentions and behavior of established blood donors. Further, this framework highlighted the importance of considering in the future how donors' motivations for donating blood may evolve as a function of the number of prior donations.

Merchant, Altaf, and John Ford. 2008. "Nostalgia and giving to charity: A conceptual framework for discussion and research." *International Journal of Nonprofit & Voluntary Sector Marketing* 13:13-30.

Academic work involving nostalgia has shown it to evoke a basket of emotions. This paper proposes a conceptual model that links nostalgia to charitable giving. We argue that the nostalgia evoked by certain NPOs (not-for-profit organizations) is likely to have a bearing on both emotional and familial utility derived by the donor. This in turn is likely to drive the donor commitment to the NPO. Thus by evoking nostalgia, certain NPOs are likely to emotionally engage their current and potential donors, which could facilitate the creation of long-term intimate relationships between them and their donors. However, the extent to which the NPO can evoke nostalgia is likely to depend upon the nostalgia proneness of the donor, the emotional importance of the past experiences evoked by the NPO, and the characteristics of the NPO such as the extent to which the NPO can alleviate the feelings of alienation, discontinuity, and the need for authenticity experienced by the donor. The paper provides a series of research propositions and proposes a research agenda.

Meslin, Eric M., Patrick M. Rooney, and James G. Wolf. 2008. "Health-related philanthropy: Toward understanding the relationship between the donation of the body (and its parts) and traditional forms of philanthropic giving." *Nonprofit and Voluntary Sector Quarterly* 37:44S-62S.

The academic study of philanthropy has focused on the public good from private action and includes the study of the public good of improving health and studies of the various determinants of giving. Yet one very obvious act of giving in the health field has been largely neglected in philanthropic studies: the donation of the body, such as blood and tissue donation, organ donation, and the donation of one's body for medical research or education. In August 2003, a research team at the Indiana University Center for Bioethics conducted a study of these two aspects of philanthropy as part of a project titled Health Related Philanthropy: The Donation of the Body (and Parts Thereof). This article describes the project and summarizes the results of a national survey conducted as part of that project.

Park, Hee Sun, Yoon Sook Shin, and Doshik Yun. 2009. "Differences between White Americans and Asian Americans for social responsibility, individual right and intentions regarding organ donation." *Journal of Health Psychology* 14:707-712.

This study examined factors affecting intention to enroll in an organ donor registry and intention to talk to family about organ donation. Participants indicated their views about maintaining body integrity as an individual right and donating organs as a social responsibility. Results showed that the influence of social responsibility on intention to enroll was stronger for white Americans than for Asian Americans. Individual right was negatively associated with intention to enroll among Asian Americans, but not among white Americans. Social responsibility was significant for intention to talk among both white Americans and Asian Americans, but individual right was not significant.

Pimenteira Thomaz, Ana Claire; Luiz Victor Maia Loureiro; Thatiane da Silva Oliveira; Norma Caroline de Mendonça Furtado Montenegro; Eglailson Dantas Almeida, Júnior; Claudio Fernando Rodrigues Soriano; and Jairo Calado Cavalcante. 2008. "The human milk donation experience: motives, influencing factors, and regular donation." *Journal of Human Lactation* 24:69-76.

The aim of this investigation was to identify factors that influenced or motivated women (N = 737) to donate human milk to human milk banks in Alagoas, Brazil. The most common characteristics of a regular donor were having 4 to 7 pregnancies (relative risk [RR] = 1.9285; 95% confidence interval [CI] = 1.0388-3.5800) and having obtained a higher education level (RR = 2.0625; 95% CI = 1.0097-4.2130). The most commonly reported reasons for donating were "encouragement of a health professional" (61.3%), followed by "the needs of the babies the banks serve" (25.3%). Most of the donors (49.9%) were introduced during their stay in the hospital to the human milk bank to which they donated, and 25.8% chose the bank recommended by a health professional. Health professionals play an indispensable role in motivating mothers to become human milk donors.

Reddy, Deepa S. 2007. "Good gifts for the common good: Blood and bioethics in the market of genetic research." *Cultural Anthropology* 22:429-472.

This article is based on ethnographic fieldwork conducted with the Indian community in Houston, as part of a NIH-NHGRI-sponsored ethics study and sample collection initiative entitled "Indian and Hindu Perspectives on Genetic Variation Research." At the heart of this research is one central exchange—blood samples donated for genetic research—that draws both the Indian community and a community of researchers into an encounter with bioethics. I consider the meanings that come to be associated with blood donation as it passes through various hands, agendas, and associated ethical filters on its way to the lab bench: how and why blood is solicited, how the giving and taking of blood is rationalized, how blood as material substance is alienated, processed, documented, and made available for the promised ends of basic science research. Examining corporeal substances and asking what sorts of gifts and problems these represent, I argue, sheds some light on two imbricated tensions expressed by a community of Indians, on the one hand, and of geneticists and basic science researchers, on the other hand: that gifts ought to be free (but are not), and that science ought to be pure (but is not). In this article, I explore how experiences of bioethics are variously shaped by the histories and habits of Indic giving, prior sample collection controversies, commitments to "good science" and the common "good of humanity," and negotiations of the sites where research findings circulate.

Ríos, Antonio, Laura Martínez-Alarcón, José Sánchez, Nicholas Jarvis, Dolores Guzmán, Pascual Parrilla and Pablo Ramírez. 2009. "Factors that influence the attitude of East European residents in Spain towards living kidney donation." *Transplant International* 22:707-716.

Emigration from East European (EE) countries into the South East of Spain (SES) is becoming more common. The objective of this study was to analyse the attitude towards living kidney donation in this group. A sample of residents ( $n = 320$ ) in the SES who come from EE was obtained randomly and stratified by a respondent's nationality (November-05 to April-06). Attitude was evaluated using a validated questionnaire that was completed anonymously and was self-administered. Control group: native Spanish citizens. The questionnaire completion rate was 83% ( $n = 265$ ). A total of 83% ( $n = 220$ ) were in favor of related living donation. Attitude is similar to that of the urban control group ( $P = 0.0534$ ) and more positive than that prevalent in the rural setting ( $P < 0.001$ ). The variables that were related to attitude included: a respondent's marital status ( $P < 0.001$ ); the country of origin ( $P = 0.014$ ); attitude towards deceased donation ( $P < 0.001$ ); having discussed the subject within the family ( $P < 0.001$ ); a respondent's belief that he might need a transplant organ ( $P = 0.002$ ) and concern about possible 'mutilation' after donation ( $P < 0.001$ ). There is a favorable attitude towards related living kidney donation among EE who are resident in the SES and this attitude is closely related to attitude towards deceased donation, the attitude of one's family and feelings of reciprocity.

Sampath, S., V. Ramsaran, S. Parasram, S. Mohammed, S. Latchman, R. Khunja, D. Budhoo, C. Poon King, K. S. Charles. 2007. "Attitudes towards blood donation in Trinidad and Tobago." *Transfusion Medicine* 17:83-87.

The aims of this study were to determine the factors that influence blood donation in different demographic groups in a multi-ethnic, multicultural community, and to devise a strategy for a national campaign to increase voluntary non-remunerated blood donations.

The majority (87%) of blood donations in Trinidad and Tobago are replacement donations. Seventy per cent of the country's transfusion needs are not met. In 1998, the World Health Assembly recommended that reliance on replacement donations should be phased out due to their association with an increased risk of transfusion-transmitted infections.

An observer-administered questionnaire was completed by 1423 respondents in a multi-ethnic borough in central Trinidad. Respondents were classified as donors or non-donors and grouped by age, race, religion, employment status and highest level of education. The prevalence of a history of blood donation and the factors that encouraged donation or conversely discouraged donation in each demographic group were recorded.

A total of 1146 (81.2%) respondents had never donated blood. Of the 277 (18.8%) who had previously donated, replacement for a family member or friend was the most common reason (86.9%). The prevalence

of donation was low in all racial, religious, gender, educational and age groups. However, there were significant demographic variations. The majority (71.3%) of non-donors cited a lack of information as a major reason for non-donation and expressed a willingness to donate if access to information and donation facilities were improved.

Voluntary blood donation in Trinidad and Tobago could be greatly increased by a national education campaign and increased accessibility to donation centres. This would ensure a safer and more reliable blood supply.

Shaw, Rhonda. 2008. "Rethinking reproductive gifts as body projects." *Sociology* 42:11-28.

In New Zealand, ovarian egg donation and surrogate pregnancy arrangements are often viewed through the interpretative lens of altruism and reproductive gift-giving. However, gift terminology does not represent the narrative accounts of all women who have participated in donor-assisted conception strategies. Drawing on interview data with New Zealand women, this article deals with accounts from donors who see their donative acts not so much as gifts, but as projects of the self, or as events that serve to mark out new beginnings in their lives. (Sage Publications)

---. 2007. "The gift-exchange and reciprocity of women in donor-assisted conception." *Sociological Review* 55:293-310.

This paper explores the rhetoric of gift-exchange as it pertains to the donation of ovarian eggs (oocytes) and participation in surrogate pregnancy arrangements. It does so by drawing on the analysis of interviews with New Zealand women engaged in these practices. Contrary to the view that women's reproductive gift-giving is intrinsically coercive and exploitative, the narrative accounts of donors involved in this research tend to suggest that women's moral identities as ethical subjects are created in the donative process. Despite this, many anxieties and contradictions involving the exchanges of women involved in donor-assisted reproduction remain. This paper discusses some of these complexities in light of perceptions and theorisations of the gift relationship. Adapted from the source document. (SocAbs)

Segev, D.L., and R. A. Montgomery. 2008. "Regional and racial disparities in the use of live non-directed kidney donors." *American Journal of Transplantation* 8:1051-1055.

Use of live non-directed donors (LNDDs), or altruistic donors, has increased significantly over the past decade and has fueled debate regarding the ethics and allocation of this new source of live donor kidneys. Three allocation philosophies are currently in use, including donor-centric, recipient-centric and socio-centric models, and our group has also advocated the use of LNDDs in paired donation. However, no universally accepted allocation policy exists, nor does national oversight. To determine allocation patterns resulting from current practice models, we analyzed the 372 LNDD kidney transplants performed in the United States since 1998. Most LNDD transplants occurred at a minority of centers, with only five centers performing over 10, and over 28% of LNDDs traveled out-of-state to donate. Furthermore, a center's use of LNDD kidneys did not correlate with that center's organ shortage. Finally, African Americans were significantly under-represented among recipients who were allocated LNDD kidneys, even after accounting for differences in the racial makeup of the waiting list representing centers using LNDD kidneys. These disparities suggest the need for continued monitoring and discussion of LNDD at a national level. If non-directed donation continues to rise at its current rate, a national allocation policy may be reasonable.

Steele, et al. 2008. The role of altruistic behavior, empathetic concern, and social responsibility motivation in blood donation behavior. *Transfusion* 48:43-54.

BACKGROUND: Blood donation can be described as a prosocial behavior, and donors often cite prosocial reasons such as altruism, empathy, or social responsibility for their willingness to donate. Previous studies have not quantitatively evaluated these characteristics in donors or examined how they relate to donation frequency.

STUDY DESIGN AND METHODS: As part of a donor motivation study, 12,064 current and lapsed donors answered questions used to create an altruistic behavior, empathetic concern, and social responsibility motivation score for each donor. Analysis of variance was used to compare mean scores by demographics

and donor status and to determine the influence of each variable on the mean number of donations in the past 5 years.

**RESULTS:** The mean score for each prosocial characteristic appeared high, with lower scores in male and younger donors. Higher altruistic behavior and social responsibility motivation scores were associated with increased past donation frequency, but the effects were minor. Empathetic concern was not associated with prior donation. The largest differences in prior donations were by age and donor status, with older and current donors having given more frequently.

**CONCLUSION:** Most blood donors appear to have high levels of the primary prosocial characteristics (altruism, empathy, and social responsibility) commonly thought to be the main motivators for donation, but these factors do not appear to be the ones most strongly related to donation frequency. Traditional donor appeals based on these characteristics may need to be supplemented by approaches that address practical concerns like convenience, community safety, or personal benefit.

Sung, R.S., J. Galloway, J. E. Tuttle-Newhall, T. Mone, R. Laeng, C. E. Freise and P. S. Rao. Organ Donation and Utilization in the United States, 1997–2006. *American Journal of Transplantation* 8:922-934.

Deceased organ donation has increased rapidly since 2002, coinciding with implementation of the Organ Donation Breakthrough Collaborative. The increase in donors has resulted in a corresponding increase in the numbers of kidney, liver, lung and intestinal transplants. While transplants for most organs have increased, discard and nonrecovery rates have not improved or have increased, resulting in a decrease in organs recovered per donor (ORPD) and organs transplanted per donor (OTPD). Thus, the expansion of the consent and recovery of incremental donors has frequently outpaced utilization. Meaningful increases in multicultural donation have been achieved, but donations continue to be lower than actual rates of transplantation and waiting list registrations for these groups. To counteract the decline in living donation, mechanisms such as paired donation and enhanced incentives to organ donation are being developed. Current efforts of the collaborative have focused on differentiating ORPD and OTPD targets by donor type (standard and expanded criteria donors and donors after cardiac death), utilization of the OPTN regional structure and enlisting centers to increase transplants to match increasing organ availability.

Tison, Geoffrey H., Changli Lu, Furong Ren, Kenrad Nelson, and Hua Shan. 2007. "Influences of general and traditional Chinese beliefs on the decision to donate blood among employer-organized and volunteer donors in Beijing, China." *Transfusion* 47:1871-1879.

**BACKGROUND:** For the past several decades, Chinese blood centers have relied on blood donations from employer-organized donors (blood donors who donate blood in groups with coworkers as prearranged by the employer and the local blood center). Recently the government has decided to phase out employer-organized donors and transition to the use of only volunteer donors (blood donors who donate individually independent of employers). Evaluating the beliefs and attitudes of employer-organized and volunteer donors is critical to maintain an adequate blood supply after this transition. **STUDY DESIGN AND METHODS:** The study population consisted of 431 volunteer donors and 527 employer-organized donors who completed a structured questionnaire in July 2005. **RESULTS:** Employer-organized donors tended to be older, male, and married, with higher education and higher income compared to volunteer donors. Volunteer donors were more often motivated by altruism ( $p < 0.001$ ) and more likely to donate larger volumes (400 mL vs. 200 mL) of blood (volunteer 70.5% vs. employer-organized 7%;  $p < 0.001$ ). Employer-organized donors were more inhibited by factors related to traditional Chinese beliefs, such as the belief that blood donation affects life energy "Qi" (volunteer 3.1% vs. employer-organized 12.7%;  $p < 0.001$ ), and requested more time off from work after donating. Employer-organized donors also express a greater concern about contracting disease from donating blood. **CONCLUSION:** To recruit voluntary donors effectively in China and other countries with traditional cultures, efforts need to counteract traditional beliefs and perceptions of risk that discourage donation by emphasizing the benefits, safety mechanisms, physiology, and epidemiology of blood donation. In China, there is a rich opportunity to convert prior employer-organized donors into volunteer donors, and the institution of a confidential predonation screening system may help to facilitate truthful risk factor disclosure.

Weinberg, I., S. Zarka, Y. Levy and E. Shinar. 2009. "Why would young people donate blood? A survey-based questionnaire study." *Vox Sanguinis* 96:128-132.

Background and Objectives: Different issues associated with blood donation among young donors were studied, towards building a large and consistent blood donor base.

Methods: Data were collected from 221/285 donors in drives conducted among military personnel (response rate of 78%), through a self-administered questionnaire tailored to review knowledge, beliefs, attitudes and habits regarding blood and general donations. Data were then further analysed using a multivariate model.

Results: The most significant factors related to blood donation were the donors' perception of approval from a superior (the commander's request to donate blood) and the participant's military rank or position ( $P < 0.0001$  and  $P = 0.0019$ , respectively). Experienced blood donors comprised 71.9% of all donors and more donations were noted among men ( $P = 0.0013$ ).

Conclusions: The important role of a significant superior, and his or her personal involvement in the blood drive organization was elucidated. Various other factors, previously found to be related to readiness or reluctance to donate blood, were insignificant among the studied population. Our finding may assist blood centres in optimizing their efforts in recruiting and retention of young donors.

Wildman, John, and Bruce Hollingsworth. 2008. "Blood donation and the nature of altruism." *Journal of Health Economics* 28: 92-503.

Approximately 10% of people have O-negative blood. Because it can be transfused into almost anyone, hospitals particularly value such blood. We use this fact, together with the assumption that blood types are exogenously assigned by nature, to design an empirical inquiry into altruism. We also investigate the timing of donations, especially focussing on the behaviour of new and established donors. We show that O-negative blood donors donate no more often than other people. Thus individuals apparently do not exhibit pure altruism. We speculate that instead blood donors may be driven by a broad notion of duty rather than by a far-sighted, rational unselfishness.

Wolfe, R.A., R. M. Merion, E. C. Roys, F. K. Port. 2009. "Trends in organ donation and transplantation in the United States, 1998-2007." *American Journal of Transplantation* 9:869-878.

Yee, Samantha, Jason A. Hitkari, and Ellen M. Greenblatt. 2007. "A follow-up study of women who donated oocytes to known recipient couples for altruistic reasons." *Human Reproduction* 22:2040-2050.

BACKGROUND: Current legislation in Canada allows for only altruistic gamete donation. Limited clinical data are available on the emotional and psychological impact of altruistic oocyte donation on known donors. METHODS: Seventeen women who had donated oocytes to known parties without financial compensation agreed to receive the oocyte donation questionnaire (ODQ) to explore the psychological domains of altruistic oocyte donation. RESULTS: Thirteen ODQ were returned, giving a response rate of 76%. All subjects indicated that they were primarily motivated by a 'desire to give and help' the recipient couple. Most subjects did not find the donation decision difficult but some found the post-donation psychological adjustments challenging. Subjects also indicated that mandatory counselling on the psychological implications of oocyte donation was an important component of cycle preparation. The majority of subjects had disclosed the donation to others and felt that disclosure to the presumptive child was essential. CONCLUSIONS: The findings provide clinical materials for conceptualizing the dynamics entailed by known altruistic oocyte donation, with regards to motivation, relationship implications, donor satisfaction and plans for disclosure. The data support the provision of psycho-social support services.

Yee, Samantha. 2009. "Gift without a price tag: Altruism in anonymous semen donation." *Human Reproduction* 24:3-13.

Commercialization of human gametes is now legally prohibited in Canada under the Assisted Human Reproduction Act 2004, making semen donation in Canada altruistic and anonymous by law. Donors must be altruistically motivated to donate gametes without receiving monetary rewards. Globally speaking, Canada is neither the first nor the only country in the world that has legislation to support altruistic gamete donation. Other countries have advocated similar systems either through legislative changes or implementation of best practice models. This paper is a review of literature assessing the differences in donation behaviours under paid and altruistic donation models. It provides contextual information of the current semen donation situation in Canada, while drawing upon relevant literature and research data from



other countries as references. The author also attempts to re-conceptualize the meanings of altruism through exploring the complex interplay between psycho-social and institutional factors in influencing donors' behaviours. Although there is a substantial amount of research studying the impacts on donor recruitment when payment is withdrawn, very few research studies are found that focus on exploring altruistic donor recruitment strategies. It is unrealistic to expect the altruistic donation culture to emerge spontaneously in Canada without any multi-level efforts to coordinate the recruitment strategies. Research programmes are greatly needed to generate empirical knowledge that can guide the development of altruistic donor recruitment models geared to the current socio-cultural environment and legislative framework in Canada. The findings will be invaluable when the legislation comes up for parliamentary review in the near future.

Zeiler, Kristen. "Just Love in Live Organ Donation." 2009. *Medicine, Health Care and Philosophy* 12: 323-331.

Emotionally-related live organ donation is different from almost all other medical treatments in that a family member or, in some countries, a friend contributes with an organ or parts of an organ to the recipient. Furthermore, there is a long-acknowledged but not well-understood gender-imbalance in emotionally-related live kidney donation. This article argues for the benefit of the concept of just love as an analytic tool in the analysis of emotionally-related live organ donation where the potential donor(s) and the recipient are engaged in a love relation. The concept of just love is helpful in the analysis of these live organ donations even if no statistical gender-imbalance prevails. It is particularly helpful, however, in the analysis of the gender-imbalance in live kidney donations if these donations are seen as a specific kind of care-work, if care-work is experienced as a labour one should perform out of love and if women still experience stronger pressures to engage in care-work than do men. The aim of the article is to present arguments for the need of just love as an analytic tool in the analysis of emotionally-related live organ donation where the potential donor(s) and the recipient are engaged in a love relation. The aim is also to elaborate two criteria that need to be met in order for love to qualify as just and to highlight certain clinical implications.

### **CHARITABLE GIVING/PHILANTHROPY**

Apinunmahakul, Amornrat., and R.A. Devlin. 2008. "Social networks and private philanthropy." *Journal of Public Economics* 92:309-328.

A theoretical model is provided in which an individual's social network enhances the consumption benefits from the public good. We find conditions under which investments in network enhancing infrastructure would encourage individuals to donate time and money to charity. An empirical investigation of the link between networks and private philanthropy is undertaken using the Canadian National Survey of Giving, Volunteering and Participating. We find strong evidence that networks promote donations of time and money.

Apinunmahakul, Amornrat, Vicky Barham, and Rose Anne Devlin. 2009. "Charitable giving, volunteering, and the paid labor market." *Nonprofit and Voluntary Sector Quarterly* 38:77-94.

Among the few articles that jointly determine an individual's gifts of time and money, there exists disagreement as to whether these gifts are complements or substitutes. The authors try to shed some light on this debate by expanding the analysis of private contributions to take account of whether or not the individual is working in the paid labor market. The analysis indicates that gifts of time and money are largely complementary to each other, especially for employed individuals. The donations of employed males also appear to be crowded out by government expenditures. The fact that employment status as well as gender affect how individuals respond to fiscal stimulus may have important policy implications.

Andreoni, James. 2008. "Charitable giving." In *The New Palgrave Dictionary of Economics*. 2<sup>nd</sup> edition. Steven Durlauf and Lawrence E. Blume, eds. New York: Palgrave Macmillan.

Atkison, A.B. 2009. "Giving overseas and public policy." *Journal of Public Economics* 93:647-653.

Remarkable numbers of people give to overseas development charities. The aim of this paper is to consider how such overseas giving is best modelled and the implications for public policy. Widely used theories of charitable giving, based on warm-glow or the provision of public goods, provide insight but are not fully satisfactory as explanations of giving for the specific purpose of development. Instead, an "identification" approach to individual giving is proposed here that combines the results focus of the public goods formulation with the scale of the warm-glow model. The theoretical model is used to examine the

implications for public policy, including the extent to which official aid crowds out private giving and how public policy should take account of private willingness to make charitable transfers overseas.

Atkison, Tony, Peter. G. Backus, John Micklewright, Cathy Pharaoh, and Sylke Viola Schnepf. 2008. "Charitable giving for overseas development: U.K. trends over a quarter century." *CEPR Discussion Papers*, 7087.

Charitable giving for overseas development and emergency relief is important in the UK, being about a quarter of the size of government development aid. There has been a strong growth over time, reflecting the activities of development charities and the public response to a series of humanitarian emergencies. This paper examines how individual overseas giving has changed over the quarter century since 1978, using a newly constructed panel data set on donations to individual UK charities. When did the increase take place? Did the public respond to events such as Live Aid? Or has there been a steady upward trend as our society became more globalised? What form did the increase in giving take? Which charities have grown fastest? Have new charities displaced old? How do changes in giving for overseas compare with changes in giving for other causes such as cancer relief or animal welfare? What, if any, is the relation with Official Development Assistance?

Bag, Parimal Kanti, and Santanu Roy. 2008. "Repeated charitable contributions under incomplete information." *Economic Journal* 118:60-91.

Incomplete information about (independent) private valuations of charities by potential donors provides an important strategic rationale for announcement of donations during fundraising drives and explains why donors may add to their initial contributions after learning about contributions made by others. In a two-stage fundraising drive where potential donors may contribute at either or both stages, it is shown that under certain conditions, announcement of contributions generates higher expected total contribution. Contribution announcement plays a similar positive role even when the charity acquires information about donor valuations prior to actual fundraising and can take actions to mitigate incomplete information among donors.

Bajde, Domen. 2009. "Rethinking the social and cultural dimensions of charitable giving." *Consumption Markets & Culture* 12:65-84.

Gifts to distant others, such as charitable giving, represent an important segment of contemporary gift-giving that has often been overlooked due to the excessive focus on dyadic giving between intimate individuals. In response, this paper adopts a sociological systemic perspective on gift-giving and focuses on charitable gifts as an emblem of postmodern gift-giving to distant others. Historical evidence and sociological theory on postmodern solidarity are combined to shed light on the fluid duality of contemporary giving and the importance of the imaginary in charitable giving. The outlined socially symbolic dimensions of charitable giving are critically examined in light of postmodern consumer culture and the recent social corporate responsibility trends. By openly engaging the proposed complexities of gift-giving, our vocabulary and understanding of postmodern giving can be revised so as to invite novel routes of investigation.

Basil, Debra Z. 2007. "Charitable donations as a reflection of national values: An exploratory comparison of Canada and the United States." *Journal of Nonprofit & Public Sector Marketing* 18:1-19.

This article examines whether differences in national values in Canada and the United States are reflected in charitable donations for those countries. It is proposed that the United States is more individualistic, and Canada is more collectivistic. Education is used as a proxy for individualistic causes, and health care as a proxy for collectivist causes. An examination of secondary data supports the proposed hypotheses. Results suggest that charitable donations reflect national values. Results also support Lipset's hypothesis that Americans are more individualistic than Canadians. Canadians demonstrate a tendency toward equality of result whereas Americans demonstrate a tendency toward equality of opportunity. As this work is exploratory, avenues for future research are outlined.

Basil, Debra Z., Nancy M. Ridgway, and Michael D. Basil. 2008. "Guilt and giving: A process model of empathy and efficacy." *Psychology and Marketing* 25:1-23.

This research develops a model of consumer response to charity appeals. Using the Extended Parallel Process Model from the fear appeal literature as a foundation, the current model proposes that empathy and self-efficacy generate guilt and reduce maladaptive responses, which, in turn, shapes donation intention.

The results demonstrate that the impact of empathy on charitable donation intention is fully mediated by guilt and maladaptive responses. The impact of self-efficacy is partially mediated by guilt and maladaptive responses. Therefore, both empathy and self-efficacy determine whether guilt or maladaptive responses result. This model clarifies the process through which guilt appeals operate, by identifying the roles of empathy and self-efficacy.

Benz, Matthias, and Stephan Meier. 2008. "Do people behave in experiments as in the field?—evidence from donations." *Experimental Economics* 11:268-281.

Laboratory experiments are an important methodology in economics, especially in the field of behavioral economics. However, it is still debated to what extent results from laboratory experiments are informative about behavior in field settings. One highly important question about the external validity of experiments is whether the same individuals act in experiments as they would in the field. This paper presents evidence on how individuals behave in donation experiments and how the same individuals behave in a naturally occurring decision situation on charitable giving. While we find evidence that pro-social behavior is more accentuated in the lab, the data show that pro-social behavior in experiments is correlated with behavior in the field.

Brown, Eleanor, and Rosanna Smart. 2007. "Racial differences in civic participation and charitable giving: The confounding effects of educational attainment and unmeasured ability." *Review of Black Political Economy* 34:259-271.

In this paper we use human capital theory to follow the links from educational attainment to civic engagement, and to other pro-social behaviors such as charitable giving and volunteering, and in so doing we offer a cautionary explanation for observed racial differences in civic participation, giving, and volunteering. Our argument is that when, in a racialized society such as the U.S., the costs and benefits of education differ by race, and when innate ability is an unmeasured source of heterogeneity across individuals, controlling for educational attainment and not for ability will create spurious race effects in empirical studies of behaviors that depend on both education and ability. Because (1) blacks at any level of educational attainment are predicted to be of higher average ability than equally educated whites and (2) higher ability is associated with higher levels of civic participation, a regression of civic participation on educational attainment and race will produce a positive coefficient on the dummy variable that takes on a value of one if the subject is African American. Using data from the Social Capital Community Benchmark Survey, we find strong support for the interpretation of race effects as spurious artifacts of having included data on educational attainment without measures of innate ability.

Brown, Eleanor, and James M. Ferris. 2007. "Social capital and philanthropy: An analysis of the impact of social capital on individual giving and volunteering." *Nonprofit and Voluntary Sector Quarterly* 36:85-99.

This article examines the impact of social capital on philanthropy. Based on extensive information on individuals' embeddedness in various dimensions of social capital gathered in the Social Capital Community Benchmark Survey, two measures of social capital are extracted from the data via factor analysis. One relates to individuals' associational networks; the second relates to their trust in others and in their community. These measures are then incorporated into models of religious giving, secular giving, and volunteering. The estimates confirm the importance of social capital in explaining the generosity of individuals. When social capital is included in giving equations, the direct influences of human capital (education) and religiosity fall, raising the question of whether previous understanding of their importance as determinants of giving and volunteering was overstated or, alternatively, whether the extent to which religion and education foster personal philanthropy by fostering associational networks and norms of trust and cooperation has been under-appreciated.

Brown, Philip H., and Jessica H. Minty. 2008. "Media coverage and charitable giving after the 2004 tsunami." *Southern Economic Journal* 75:9-25.

Media coverage of humanitarian crises is widely believed to influence charitable giving, yet this assertion has received little empirical scrutiny. Using Internet donations after the 2004 tsunami as a case study, we show that media coverage of disasters has a dramatic impact on donations to relief agencies. An additional minute of nightly news coverage or an additional story in major newspapers raises donations by 17-21%,

controlling for the time that has elapsed since the disaster, for tax considerations, and for weekends. Repeating the analysis using instrumental variables to account for simultaneity and omitted variable bias, we find that an additional minute of news coverage raises donations by about 2.5%, an effect that remains both economically and statistically significant. We also find evidence of donor fatigue as well as evidence that tax incentives are effective in increasing charitable donations.

Burnham, Terence C., and Brian Hare. 2007. "Engineering human cooperation: Does involuntary neural activation increase public goods contributions?" *Human Nature* 18:88-108.

In a laboratory experiment, we use a public goods game to examine the hypothesis that human subjects use an involuntary eye-detector mechanism for evaluating the level of privacy. Half of our subjects are "watched" by images of a robot presented on their computer screen. The robot--named Kismet and invented at MIT--is constructed from objects that are obviously not human with the exception of its eyes. In our experiment, Kismet produces a significant difference in behavior that is not consistent with existing economic models of preferences, either self- or other-regarding. Subjects who are "watched" by Kismet contribute 29% more to the public good than do subjects in the same setting without Kismet. (PsycInfo)

Cappellari, Lorenzo, Paolo Ghinetti, and Gilberto Turati. 2007. "On time and money donations." *CESifo Working Paper*, 2140. [http://www.cesifo.de/DocCIDL/cesifo1\\_wp2140.pdf](http://www.cesifo.de/DocCIDL/cesifo1_wp2140.pdf).

This paper investigates the determinants of time and money gifts. We first develop a behavioural model which accounts for both types of donations, as well as for decisions about domestic and market hours of work. We then investigate the issue empirically, using survey data for Italy. Results suggest that, according to the theoretical predictions, proxies for "warm glow", reputational concerns and (impure) altruism are important determinants of giving. Moreover, the unobservable determinants driving money and time donations are positively correlated, suggesting a certain degree of complementarity between the two decisions.

Carter, Vernon B., and Jerry Marx. 2007. What motivates African-American charitable giving: Findings from a national sample. *Administration in Social Work* 31:67-85.

Given the growing wealth of minority families in America, including that of African-American families, the potential for charitable donations from these households is much greater. The purpose of this secondary analysis is to examine those variables that may influence African-American charitable giving patterns. This study uses the Panel Study of Income Dynamics (PSID) data to analyze the effects of multiple factors on the giving habits of African-Americans. Based on this study's findings, social workers employed as executive directors or fund-raisers in private nonprofit organizations may want to identify and cultivate individual African-American donors directly, instead of relying on United Way and other federated campaigns.

Chandler, Jesse, Tiffany M. Griffin, and Nicholas Sorensen. 2008. "In the 'I' of the storm: Shared initials increase disaster donations." *Judgment and Decision Making* 3:404-10.

People prefer their own initials to other letters, influencing preferences in many domains. The "name letter effect" (Nuttin, 1987) may not apply to negatively valenced targets if people are motivated to downplay or distance themselves from negative targets associated with the self, as previous research has shown (e.g., Finch & Cialdini, 1989). In the current research we examine the relationship between same initial preferences and negatively valenced stimuli. Specifically, we examined donations to disaster relief after seven major hurricanes to test the influence of the name letter effect with negatively valenced targets. Individuals who shared an initial with the hurricane name were overrepresented among hurricane relief donors relative to the baseline distribution of initials in the donor population. This finding suggests that people may seek to ameliorate the negative effects of a disaster when there are shared characteristics between the disaster and the self. (PsycInfo)

Crampton, William, and Dennis Patten. 2008. "Social responsiveness, profitability and catastrophic events: Evidence on the corporate philanthropic response to 9/11." *Journal of Business Ethics* 81:863-873.

In this study we seek to determine whether catastrophic events lead to corporate charitable giving unrelated to levels of firm profitability. We examine the issue relative to the corporate philanthropic response to the 9/11 terrorist attacks of 2001. Based on a sample of 489 Fortune 500 companies, we find that differences in

the extent of corporate contributions following 9/11 are positively and significantly associated with differences in firms' profitability. Further, while the degree of connection to the catastrophic event led to higher levels of giving in comparison to the contributions of less connected firms, differences in the extent of philanthropy are still related to short-term profitability for the more connected firms. The study thus provides evidence suggesting that even in the wake of catastrophic events, corporate philanthropic giving is constrained by economic concerns.

Croson, Rachel, and Jen (Yue) Shang. 2008. "The impact of downward social information on contribution decisions." *Experimental Economics* 11:221-233.

In this paper we study the effect of downward social information in contribution decisions to fund public goods. We describe the results of a field experiment run in conjunction with the fundraising campaigns of a public radio station. Renewing members are presented with social information (information about another donor's contribution) which is either above or below their previous (last year's) contribution. We find that respondents change their contribution in the direction of the social information; increasing their contribution when the social information is above their previous contribution, and decreasing their contribution when the social information is below. We hypothesize about the psychological motivations that may cause the results and test these hypotheses by comparing the relative size of the upward and downward shifts. These results improve our understanding of cooperation in public good provision and suggest differential costs and benefits to fundraisers in providing social information.

Dalton, S., H. Madden \*, K. Chamberlain, S. Carr, A. C. Lyons. 2008. "It's gotten a bit old, charity': Young adults in New Zealand talk about poverty, charitable giving and aid appeals." *Journal of Community & Applied Social Psychology* 18:492-504.

An extensive body of literature exists on the phenomena of poverty, charitable giving and the effectiveness of aid appeals. To date psychological research has predominantly focused on individualistic models to explain people's understandings of poverty and their charitable giving practices. Based upon a social constructionist epistemology, this study investigates how understandings of aid appeals, poverty and charitable giving are discursively produced and constructed in relation to one another through an analysis of New Zealand young adults' talk about these issues. Data were collected from three focus group discussions among pre-existing friendship groups comprising three male and nine female students aged between 18 and 25. A brief video clip of aid appeals was used to stimulate discussion on poverty and charitable giving. Analysis of these discussions revealed three discursive themes relating to the aid appeals: local versus international need, emotional arousal and insufficient information. Drawing upon these themes the participants constructed poverty as relative or extreme, and largely explained by educational deficits. They constructed charitable giving as solicited through aid appeals, as compromised through immunity to such appeals, and as diminished through positionings of self-help and self-responsibility. These discursive constructions were drawn on by participants to legitimate their own non-donor position.

Dunn, Elizabeth W., Lara B. Aknin, and Michael I. Norton. 2008. "Spending money on others promotes happiness." *Science* 319:1687-1688.

Although much research has examined the effect of income on happiness, we suggest that how people spend their money may be at least as important as how much money they earn. Specifically, we hypothesized that spending money on other people may have a more positive impact on happiness than spending money on oneself. Providing converging evidence for this hypothesis, we found that spending more of one's income on others predicted greater happiness both cross-sectionally (in a nationally representative survey study) and longitudinally (in a field study of windfall spending). Finally, participants who were randomly assigned to spend money on others experienced greater happiness than those assigned to spend money on themselves.

Eckel, Catherine C., and Philip J. Grossman. 2008. "Subsidizing charitable contributions: a natural field experiment comparing matching and rebate subsidies." *Experimental Economics* 11:234-252.

We report the results of a field experiment conducted in conjunction with a mailed fundraising campaign of a nonprofit organization. The experiment is designed to compare the response of donors to subsidies in the form of matching amounts or rebated amounts. Matching subsidies are used by many corporations as an

employee benefit; the US federal tax system encourages giving using a rebate subsidy by making donations tax deductible. The design includes a control group and two levels of subsidy of each type. Our main result is that matching subsidies result in larger total donations to charities than rebate subsidies, a result that is qualitatively similar to the lab findings. The estimated price elasticities for the matching subsidy are very similar to (and insignificantly different from) the lab experiments, while rebate subsidies lead to lower contributions in the field than in the lab. Since rebates in the field involve substantial lags and additional complications as compared with the “instant rebates” of the lab, this latter difference is not unexpected. The matching results are an important step in validating lab estimates of responsiveness to subsidies of charitable giving.

Eller, Anja. 2008. “Solidarity.com: Is there a link between offline behavior and online donations?” *Cyberpsychology and Behavior* 11:611-613.

Solidarity websites, such as The Hunger Site, where people can donate food at no financial cost and minimal effort, have become immensely popular and effective since 1999. These new forms of philanthropy are characterized by wide participation and direct assistance and feedback. The present longitudinal, quasi-experimental study aimed to examine whether online solidarity can be predicted by offline contact with, attitudes about, and altruistic behavior tendencies towards a population in need, asylum seekers. Fifty-seven university students completed two surveys, separated by 1 year. Prior to T1, only 9% of respondents had visited solidarity websites, while at T2 47% reported clicking. Multiple regression analysis showed that T2 visits to solidarity websites were (negatively) predicted by T1 quantity of contact, and marginally, by T1 general evaluation of asylum seekers. These long-term, offline-to-online effects are intriguing, although there were no effects of offline contact quality and altruistic behavior tendencies. Future research should further investigate the causal direction between offline and online behavior and the factors that might influence the link between offline and online attitudes and behavior.

Fong, Christina M., and Erzo F.P. Luttmer. 2007. “What determines giving to Hurricane Katrina victims: Evidence from a field experiment.” *NBER Working Paper*, 13219. <http://www.nber.org/papers/w13219>.

We investigate determinants of private and public generosity to Katrina victims using an artifactual field experiment. In this experiment, respondents from the general population first viewed a short audiovisual presentation that manipulated respondents' perceptions of the income, race, and deservingness of Katrina victims in one of two small cities. Respondents then decided how to split \$100 between themselves and a charity helping Katrina victims in this small city. We also collected survey data on subjective support for government spending to help the Katrina victims in the cities. We find, first, that our income manipulation had a significant effect on giving; respondents gave more when they perceived the victims to be poorer. Second, the race and deservingness manipulations had virtually no effect on average giving. Third, the averages mask substantial racial bias among sub-groups of our sample. For instance, whites who identify with their ethnic or racial group strongly biased their giving against blacks while whites who do not identify with their ethnic or racial group biased their giving in favor of blacks. Finally, subjective support for government spending to help Katrina victims was significantly influenced by both our race and deservingness manipulations, but not by the income manipulation. White respondents supported significantly less public spending for black victims and significantly more for victims who were described in more flattering terms, such as being helpful and law-abiding.

Freeman, Dan, Kari Aquino, and Brent McFerran. 2009. “Overcoming beneficiary race as an impediment to charitable donations: Social dominance orientation, the experience of moral elevation, and donation behavior.” *Personality and Social Psychology Bulletin* 35:72-84.

Three studies examined the relationship between social dominance orientation (SDO), the experience of moral elevation, and Whites' donations to charitable organizations. Study 1 used video clips depicting acts of moral excellence to elicit a state of moral elevation (a distinctive feeling of warmth and expansion, which is accompanied by admiration, affection, and even love for people whose exemplary moral behavior is being observed). Results show that moral elevation increased participants' willingness to donate to a Black-oriented charity and attenuated the negative effect of the group based dominance (GBD) component of SDO on donation behavior. Studies 2 and 3 replicate and extend these findings by using a written story to elicit a

state of moral elevation and examining actual donations to a Black oriented charity. Results show that moral elevation increased donations to the Black-oriented charity and neutralized the negative influence of GBD.

Givel, Reto. 2007. "The button to make poverty history & how to double your donation." *Ethical Theory and Moral Practice* 10:335-338.

Even if together we could make poverty history, we would not all do our part. The paper presents a device that makes it more likely for everybody to do his part. This is achieved by making everybody's contribution dependent on the other people's commitment to contribute given that certain conditions are fulfilled. Furthermore, a device is introduced which, based on the same general idea, doubles everybody's donation. Finally, possibilities, assumptions and limitations of such devices are addressed.

Graddy, Elizabeth, and Lili Wang. 2008. "Social capital, volunteering, and charitable giving." *Voluntas* 19:23-42.

This paper explores the impact of social capital—measured by social trust and social networks—on individual charitable giving to religious and secular organizations. Using United States data from the national sample of the 2000 Social Capital Community Benchmark Survey, we find that social trust, bridging social network, and civic engagement increase the amount of giving to both religious and secular causes. In contrast, organizational activism only affects secular giving. Volunteering activity, and human and financial capital indicators positively affect both religious and secular giving. Finally, those who are happy about their lives and those who are religious give more to religious causes, but these factors do not affect secular giving. We find evidence of important differences in the determinants of religious and secular giving, suggesting the need to distinguish these two types of charitable giving in future work.

Halme, Minna, and Juha Laurila. 2009. "Philanthropy, integration, or innovation? Exploring the financial and societal outcomes of different types of corporate responsibility." *Journal of Business Ethics* 84:325-339.

This article argues that previous research on the outcomes of corporate responsibility should be refined in two ways. First, although there is abundant research that addresses the link between corporate responsibility (CR) and financial performance, hardly any studies scrutinize whether the type of corporate responsibility makes a difference to this link. Second, while the majority of CR research conducted within business studies concentrates on the financial outcomes for the firm, the societal outcomes of CR are left largely unexplored. To tackle these two deficiencies, this article extends the different conceptualizations of corporate responsibility and elaborates both the financial and the societal outcomes of different types of CR. (PsycInfo)

Handy, Femida, and Eliakim Katz. 2008. "Donating behavior: if time is money, which to give? A preliminary analysis." *Journal of Economic Studies* 35:323-332.

Purpose – There appears to be a puzzle associated with the observation that individuals both donate and volunteer to charity. If the purpose of a giving individual is to maximize the effect of his/her donation, then he/she should give as effectively as possible. This implies that an individual should donate either time or money but not both. Yet, simultaneous volunteering and donating money is extremely common. Indeed, it may be viewed as the rule rather than the exception. This paper aims to offer a solution to this puzzle. Design/methodology/approach – This theoretical paper models giving behavior by individuals and takes into account the disutility of volunteer and income related work. Findings – By modeling the difference between an individual's volunteer and income-related work, it can be understood why individuals' giving behavior of donating money and volunteering.

Research limitations/implications – Future research should test these findings empirically.

Originality/value – Theoretical contribution to our understanding of giving behavior as to why individuals donate money and time even if it is not economically efficient to do both.

Harbaugh, William T., Ulrich Mayr, and Daniel Burghardt. 2007. "Neural responses to taxation and voluntary giving reveal motives for charitable donations." *Science* 316:1622-1625.

Civil societies function because people pay taxes and make charitable contributions to provide public goods. One possible motive for charitable contributions, called "pure altruism," is satisfied by increases in the public good no matter the source or intent. Another possible motive, "warm glow," is only fulfilled by an individual's own voluntary donations. Consistent with pure altruism, we find that even mandatory, tax-like transfers to a charity elicit neural activity in areas linked to reward processing. Moreover, neural responses to the charity's financial gains predict voluntary giving. However, consistent with warm glow, neural activity further increases when people make transfers voluntarily. Both pure altruism and warm-glow motives appear to determine the hedonic consequences of financial transfers to the public good.

Iredale, Wendy, Mark van Vugt, and Robin Dunbar. 2008. "Showing off in humans: Male generosity as a mating signal." *Evolutionary Psychology* 6:386-392.

We examined people's charity contributions while in the presence of an observer of the same sex, opposite sex, or no observer. Inspired by costly signaling theory, we hypothesized that men would be more generous in the presence of a potential mate. Men and women played a number of experimental games in which they could earn money. On completion of these games participants were asked what percentage of their earned money they would be willing to donate to charity. Our results show that men contribute more to charity when observed by a member of the opposite sex than by a member of the same sex or no observer. Conversely, female charity donations did not significantly vary across the three observer conditions. Findings support the notion that men's generosity might have evolved as a mating signal. (PsycInfo)

James, Russell N. III and Deanna L. Sharpe. 2007. "The nature and causes of the U-shaped charitable giving profile." *Nonprofit and Voluntary Sector Quarterly* 36:218-238.

The U-shaped income-giving profile, where those in the lower and higher income brackets give higher percentages of their income to charity, has been the subject of much dispute. Examining data from 16,442 households, the authors find clear evidence of a U-shaped relationship. Previous findings contradicting the U-shaped profile are shown to suffer from selection bias that systematically deflates reported lower-income giving levels. Although the U-shaped profile is an appropriate descriptor, it does not reflect typical household behavior. Instead, it is driven almost entirely by the 5% of households that contribute one tenth or more of their after-tax income. Traditionally, the presence of so many highly committed, low-income households has been attributed to religious sect affiliation by the poor. The authors find an additional explanation in that these highly committed, lower-income households are dramatically wealthier than other members of their income classification, in part reflecting the presence of lower-income, higher-asset, retirement-aged households.

Johnson, Paula Doherty. 2007. "Diaspora Philanthropy: Influences, Initiatives, and Issues." The Philanthropic Initiative, White paper. [http://www.tpi.org/resources/white\\_papers/diaspora\\_philanthropy\\_influences\\_initiatives.aspx](http://www.tpi.org/resources/white_papers/diaspora_philanthropy_influences_initiatives.aspx).

Interest in the flows, practices, and impact of diaspora giving has grown markedly in the past several years. New patterns and accelerated rates of migration, concomitant growth in the flow of remittances, and a search for new sources of support for economic and social development have all fuelled the interest in promoting greater and more effective diaspora philanthropy. This study examines the growing significance and practice of giving from citizens and residents of the United States to their country of origin.

Lee, Yu-Kang, and Chun-Tuan Chang. 2007. "Who gives what to charity? Characteristics affecting donation behavior." *Social Behavior and Personality* 35:1773-1180.

Giving to charities takes two major forms: time and money. In this study the authors explored whether donors/nondonors can be distinguished using demographic, socioeconomic, and psychographic variables suggested by literature across disciplines. Data were collected through a large-scale telephone survey in Taiwan. The results indicate that determinants affecting volunteering are mostly intrinsic while those for



monetary donations are mostly extrinsic. Additionally, educational attainment and income are useful to explain and predict monetary donation amounts. Major differences between our results and previous findings in Western countries are drawn and fund-raising strategies discussed.

Littler, Jo. 2008. "I feel your pain: Cosmopolitan charity and the public fashioning of the celebrity soul." *Social Semiotics* 18:237-351.

Offering support for global charities has become practically part of the contemporary celebrity job description and a hallmark of the established star. Locating the expansion of this phenomenon within the post-Fordist cultural turn, this paper explores how public displays of support for the afflicted can be a way for celebrities to appear to raise their profile above the zone of the crudely commercial into the sanctified, quasi-religious realm of altruism and charity, whilst revealing or constructing an added dimension of personality: of compassion and caring. The paper suggests that investigating the communicative cultural flows circulating between the celebrity, their impoverished Others and the non-destitute, non-celebrity ordinary subject can tell us something both about how such power relationships are maintained and how the possibilities of change to global injustices are imagined or disavowed. To theorise these interconnections, the paper links together conceptions of the social power of celebrity with debates around cosmopolitanism, work on the mediation of distant suffering and Nietzsche's conception of the soul. (SocAbs)

Liu, Wendy, and Jennifer Aaker. 2008. "The happiness of giving: The time-ask effect." *Journal of Consumer Research* 35:543-557.

This research examines how a focus on time versus money can lead to two distinct mind-sets that affect consumers' willingness to donate to charitable causes. The results of three experiments, conducted both in the lab and in the field, reveal that asking individuals to think about "how much time they would like to donate" (vs. "how much money they would like to donate") to a charity increases the amount that they ultimately donate to the charity. Fueling this effect are differential mindsets activated by time versus money. Implications for the research on time, money, and emotional well-being are discussed.

MacKenzie, R., and J. Collin. 2008. "Philanthropy, politics, and promotion: Philip Morris' 'charitable contributions' in Thailand." *Tobacco Control* 17:284-285.

The efforts of members of the tobacco industry to portray themselves as responsible corporations via ostensible commitment to improved labour practices and public philanthropy have attracted growing criticism. This is particularly true of corporate social responsibility (CSR) schemes undertaken in emerging nations that are designed to rehabilitate the tobacco industry's image among public, government and market opinions in North America and western Europe. In the case of Thailand, sponsorship of arts events and community groups has been one avenue of promoting the industry in a regulatory environment that severely curtails promotion and advertising. The Association of Southeast Asian Nations (ASEAN) Art Award, sponsored by Philip Morris (PM) has provided one such outlet for 10 years. Analysis of PM funding announcements since the end of the ASEAN art programme in Thailand reveals that recent donations to tobacco-related community organisations reinforces the extent to which seemingly generous acts are driven by corporate self-interest rather than social responsibility.

Martin, Richard, and John Randal. 2009. "How Sunday, price, and social norms influence donation behavior." *Journal of Socio-Economics*. Article in press.

We describe a natural field experiment investigating donation behaviour. The setting was an art gallery where donations could be deposited into a transparent box in the foyer. Two aspects of the donation environment were manipulated: signs on the donation box and the initial contents of the box. We used three sign treatments: a control with no sign, a sign that thanked donors, and a sign that indicated donations would be matched. We used two initial contents treatments: one with relatively little money (\$50) and one with four times as much. The average donation per donor was significantly larger in the \$200 treatments but this was offset by a decrease in the propensity to donate. In the matching treatments donations were significantly larger both at the per donor and per visitor level. A control variable turned out to have the largest influence on donation behaviour: the day of the week. The average donation per visitor was 51% higher on Sundays, when compared to every other day of the week.

Marx, Jerry D., and Vernon Brooks Carter. 2008. "Hispanic charitable giving: An opportunity for nonprofit development." *Nonprofit Management & Leadership* 19:173-187.

In 2003, the U.S. Census Bureau indicated that Hispanics had become the largest U.S. minority group. Representing 14 percent of the population, more than forty million Hispanics currently live in the United States and are a growing source of charitable giving. This study uses a national probability sample ( $n = 3,261$ ) to examine variables that may influence Hispanic charitable giving in the United States to private nonprofit organizations. Logistic regression analyses indicated that Hispanics were eight times more likely to donate to human service organizations when using payroll deduction. In addition, Hispanics who were solicited for a donation by telephone were twice as likely to make a donation to educational organizations as Hispanic donors not solicited by phone. Volunteerism was also a predictor of Hispanic charitable giving. U.S. demographic trends and this study's findings suggest that nonprofit leaders, including those responsible for fundraising in private nonprofit organizations, need to be aware of the opportunities for Hispanic charitable support.

Mayo, John W., and Catherine H. Tinsley. 2008. "Warm glow and charitable giving: Why the wealthy do not give more to charity?" *Journal of Economic Psychology* 30:490-499.

Attempts to understand the economic and psychological motivations for charitable giving date at least back to Adam Smith (1759). In his *Theory of Moral Sentiments*, Smith attempts to explain why and how an individual or household will feel sympathy for other less well-off individuals or households. At the heart of Smith's analysis is the general proposition that sympathy (and presumably discernible actions based on that sympathy) is embodied in the ability of an individual to imagine, *from his own perspective*, the plight of the less well-off household. In this paper we posit a model of charitable giving that is predicated on this basic proposition that we believe lies at the center of explaining the pattern of charitable giving in the United States. In particular, we suggest that understanding the fundamental human and economic drivers of giving requires us to consider the nature and determinants of the "warm glow" a household experiences when making charitable donations to other households. We borrow from cognitive psychologists' research into how people judge reward distributions and infer causality of such distributions to explain when households are more and less likely to experience this warm glow. Specifically, we explain how biased perceptions of effort and luck, as the causes of reward distributions, will systematically reduce warm glow of high-income households, which may help explain the essentially flat relationship between income and percentage donations to charity.

Mayr, Ulrich, William T. Harbaugh, and Dharol Tankersley. 2008. "Neuroeconomics of charitable giving and philanthropy." Pp 303-320 in *Neuroeconomics: Decision Making and the Brain*, edited by Paul W. Glimcher, Colin F. Camerer, Russell Alan Poldrack and Ernst Fehr. New York: Elsevier Academic Press.

Meer, Jonathan, and Harvey Rosen. 2008. "The ABCs of charitable solicitation." *Center for Economic Policy Studies Working Paper*, 1057. <http://www.princeton.edu/~ceps/workingpapers/173rosen.pdf>

The "iron law of fundraising" says that people do not donate to a charity unless they are asked. We test the iron law using observational data on alumni giving at an anonymous research university, which we refer to as Anon U. At Anon U, volunteers use lists provided by the Development Office to telephone classmates and solicit them for donations. The names on these lists are always in alphabetical order. The volunteers who do the soliciting often run out of time before they reach the end of their lists, and conditional on reaching the end of their lists, the solicitations are likely to be done with less energy and enthusiasm. These observations suggest a simple strategy for testing whether solicitation matters, viz., examine whether alumni with names toward the end of the alphabet are less likely to give than alumni with names toward the beginning, *ceteris paribus*. If so, then solicitation matters. Our main finding is that location in the alphabet--and hence, solicitation--has a strong effect on probability of making a gift, but not on the amount given, conditional on donating. This result is consistent with a theoretical model of charitable behavior developed by Andreoni and Payne [2003], in which solicitation reduces the transaction cost of making a gift. Our finding is also in line with a model in which individuals donate to charities in order to avoid the solicitor's disapproval. In this case, the donation per se is perceived as eliminating the stigma; the amount given, conditional on giving, has no additional impact. We also find that women respond more strongly to

solicitation than men. This is consistent with a robust result in the psychology literature, that women find it more difficult than men to refuse requests that they perceive as being legitimate.

Micklewright, John, and Sylke V. Schnepf. 2009. "Who gives for overseas development?" *Journal of Social Policy* 38: 317-341.

Individuals' donations to overseas charities are an important source of funding for development assistance from rich industrialised countries. But little is known about the nature of these charitable donations. The literature on giving focuses on total donations to all causes and does not identify separately the pattern or the determinants of giving to any particular cause. We investigate giving to overseas causes using UK survey microdata that record individuals' donations to different types of charity. We establish a picture of overseas giving, comparing this with giving to other causes. Socio-economic correlates of both types of giving are analysed, including gender, marital status, occupation, education and, especially, income. We also investigate the relationship between individuals' overseas giving and their attitudes towards poverty in developing countries.

Mohlin, Erik, and Magnus Johannesson. 2008. "Communication: Content or relationship?" *Journal of Economic Behavior and Organization* 65:409-419.

We investigate the effect of anonymous communication on generosity in a dictator game. One-way written communication from the recipient is compared with no communication. Communication increases donations by more than 70 percent ( $p < 0.05$ ). To separate the effect of the content of the communication from the "relationship effect" of communication, a third treatment is carried out with one-way communication from third-parties (as messages from the recipients in the second treatment). In this third treatment, the donations are about 40 percent higher than in the treatment with no communication ( $p < 0.10$ ), suggesting that the impersonal content of the communication affects donations.

Muller, Alan, and Gail Whiteman. 2009. "Exploring the geography of corporate philanthropic disaster response: A study of Fortune Global 500 firms." *Journal of Business Ethics* 84:589-603.

In recent years, major disasters have figured prominently in the media. While corporate response to disasters may have raised corporate philanthropy to a new level, it remains an understudied phenomenon. This article draws on comparative research on corporate social responsibility (CSR) and corporate philanthropy to explore the geography of corporate philanthropic disaster response. The study analyzes donation announcements made by Fortune Global 500 firms from North America, Europe and Asia to look for regional patterns across three recent disasters: the South Asian Tsunami, Hurricane Katrina, and the Kashmiri earthquake. The results reveal inter-regional differences in the overall likelihood of donations and in their cash value, in addition to the identification of home-region- and local presence effects. Implications for researchers and practitioners are discussed.

Nickel, Patricia Mooney, and Angela M. Eikenberry. 2009. "A critique of the discourse of marketized philanthropy." *American Behavioral Scientist* 52:974-989.

Philanthropy has received increased attention in recent years and is an important focus for social theorists concerned with discourse. The authors argue that the transformative potential of philanthropy its potential to represent the need for and bring about social change is increasingly lost in the current market-based discourse of philanthropy that includes consumption of products (i.e., cause-related marketing) and consumption of media and celebrities (i.e., charitainment) as the basis for benevolent human relations. This marketization of philanthropy depoliticizes the relationship between the market and the negative impacts it has on human well-being, thereby making philanthropy less likely to catalyze substantive social change. In this article, the authors argue that in fast capitalism philanthropy must be distinguished from the market, narrate on behalf of the marginalized, and be rewritten independent of the necessity of the market and marginality.

Oosterhof, Liesbeth, Ard Heuvelman, and Oscar Peters. 2009. "Donation to disaster relief campaigns: Underlying social cognitive factors exposed." *Evaluation and Program Planning* 32:148-157.

A number of very serious natural disasters have put an enormous pressure on relief organizations in the last few years. The present study exposes underlying social cognitive factors for donation to relief campaigns. A

causal model was constructed, based on social cognitive theory, research on attitudes, and the impact of media exposure. The aim was to expand and improve an already existing model by Cheung and Chan (2000). The expanded model showed a better fit. Furthermore, the expanded model explained two-thirds of the variance of the intention to donate to a disaster relief campaign. The greatest predictor of the intention to donate proved to be past donation to disaster relief campaigns. The factor News exposure was indicated to be a valuable additional factor, as it had a significant direct effect on Awareness of a disaster relief campaign and was the only factor that had a total effect on all other factors, including Intention to donate to a disaster relief campaign. (PsycINFO)

Payton, Robert L., and Michael P. Moody. 2008. *Understanding Philanthropy: Its Meaning and Mission*. Bloomington, IN: Indiana University Press.

Philanthropy has existed in various forms in all cultures and civilizations throughout history, yet most people know little about it and its distinctive place in our lives. Why does philanthropy exist? Why do people so often turn to philanthropy when we want to make the world a better place? In essence, what is philanthropy? These fundamental questions are tackled in this engaging and original book. Written by one of the founding figures in the field of philanthropic studies, Robert L. Payton, and his former student, sociologist Michael P. Moody, *Understanding Philanthropy* presents a new way of thinking about the meaning and mission of philanthropy. Weaving together accessible theoretical explanations with fascinating examples of philanthropic action, this book advances key scholarly debates about philanthropy and offers practitioners a way of explaining the rationale for their nonprofit efforts.

Peloza, John, and Katherine N. Hassay. 2007. "A typology of charitable support behaviors: Toward a holistic view of helping." *Journal of Nonprofit and Public Sector Marketing* 17:135-151.

Charities and researchers have begun to adopt a much broader view of support; one that transcends traditional forms of consumer charitable support behavior (CSB) such as donations and volunteerism to include cause-related marketing (CRM), charity events and charity gaming. The current article builds upon this expanding view of charity support by introducing a typology of CSB that encompasses the breadth of consumer CSB. In doing so, the article provides direction for charities seeking to garner additional support from current supporters, as well as a means of attracting new supporters by using non-traditional forms of charitable support.

Piper, Greg, and Sylke V. Schnepf. 2008. "Gender differences in charitable giving in Great Britain." *Voluntas* 19:103-124.

The predominant part of the literature states that women are more likely to donate to charitable causes but men are more generous in terms of the amount given. The last result generally derives from the focus on mean amount given. This article examines gender differences in giving focusing on the distribution of amounts donated and the probability of giving using micro-data on individual giving to charitable causes for Great Britain. Results indicate that women are generally more generous than men also in terms of the amounts donated. Quantile regression analysis shows that this pattern is robust if we take into account gender differences in individual characteristics such as household structure, education, and income. The article also investigates differences in gender preferences for varying charitable causes. Results are presented separately for single and married people, highlighting the very different gender patterns of giving behaviour found in the two groups.

Rice, James G. 2007. "Icelandic charity donations: Reciprocity reconsidered." *Ethnology* 46:1-20.

This article considers the analytical treatment of charitable donations within the anthropological exchange spectrum. The paper draws upon a multi-year ethnographic research project on the work of material aid charities in Reykjavik, Iceland. It explores the giving, receiving, and redistributing of material goods at one particular agency and argues that the donations are not always gifts, or "free gifts," despite the act of giving to charities being framed in the language of gifting. Such donations defy analytical generalization within this complex flow of goods. A close consideration of charitable giving can contribute to understanding how structural inequalities are produced and reproduced within wealthy societies, particularly in terms of how these often magnanimous acts can contribute to the disempowerment and marginalization of those who

depend upon such forms of assistance. (Charity giving, exchange, inequality, Reykjavik, Iceland). Adapted from the source document. (SocAbs)

Rondeau, Daniel, and John A. List. 2008. "Matching and challenge gifts to charity: evidence from laboratory and natural field experiments." *Experimental Economics* 11:253-267.

This study designs a natural field experiment linked to a controlled laboratory experiment to examine the effectiveness of matching gifts and challenge gifts, two popular strategies used to secure a portion of the \$200 billion annually given to charities. We find evidence that challenge gifts positively influence contributions in the field, but matching gifts do not. Methodologically, we find important similarities and dissimilarities between behavior in the lab and the field. Overall, our results have clear implications for fundraisers and provide avenues for future empirical and theoretical work on charitable giving.

Sargeant, Adrian, John B. Ford, and Jane Hudson. 2008. "Charity brand personality: The relationship with giving behavior." *Nonprofit and Voluntary Sector Quarterly* 37:468-491.

Charity brands have been found to assist income generation by enhancing donor understanding of an organization and what it stands for. Despite an increasing interest in this topic, few studies have addressed the dimensions of such brands and sought to explore the link (if any) with donor behavior. The authors report the results of a large-scale postal survey of donors to nine national nonprofits and conclude that traits associated with benevolence, progression, and conservatism are incapable of distinguishing between the study's participating brands. Traits associated with emotional engagement, service, voice, and tradition are capable of serving as the basis for differentiation and are also linked to facets of individual giving behavior.

Shang, Jen; Americus Reed, II; and Rachel Croson. 2008. "Identity congruency effects on donations." *Journal of Marketing Research* 45:351-361.

This article describes several field and laboratory experiments that investigate an identity congruency effect on donations. Experiment 1 is a field experiment showing that consumers give more money to a public radio station if they are told that a previous donor who shares their identity also made a large contribution. This effect is more likely to occur when consumers have high collective-identity esteem (measured in Experiment 2a) and when attention is focused on others (manipulated in Experiment 2b). The authors measure these two moderators simultaneously and observe and replicate a three-way interaction. Again, the identity congruency effect is the strongest when consumers have high collective-identity esteem and when attention is focused on others (Experiment 3a and Experiment 3b). These results provide a novel understanding of the causes of the identity congruency effect on donations. The authors conclude with a discussion of the theoretical and substantive implications of these findings. (PsycInfo)

Silver, Ira. 2007. "Disentangling class from philanthropy: The double-edged sword of alternative giving." *Critical Sociology* 33:537-549.

A recurring theme echoed by critics of United States philanthropy is that foundations are instrumental in reproducing the class privilege of elites. Since the early 1970s, a cluster of 'alternative' foundations has responded to this critique in two ways: 1) By distributing grants to recipients largely overlooked by mainstream philanthropy: marginalized groups organizing for progressive social change, and 2) By making grant decisions in ways that explicitly aim to challenge the class power foundations traditionally exercise. Regarding the latter, these alternative foundations either segregate donors from the process of deciding where their money goes and give this power instead to community activists, or they integrate donors with community activists to make grant decisions collaboratively. My analysis illustrates how both of these grant-making models reinforce class distinctions, despite their intention of doing otherwise. Indeed, looking at alternative foundations in comparison to their more traditional counterparts reveals just how deeply class lies at the very core of philanthropy. Adapted from the source document. (SocAbs)

Simmons, Walter O., and Rosemarie Emanuele. 2007. "Male-female giving differentials: are women more altruistic?" *Journal of Economic Studies* 34:534-550.

Purpose – The purpose of this paper is to offer two empirical analyses of differences in the donations of money and time between males and females based on the impact of identical variables on the donation of

money and time. Analysis was made of not only how a person's giving patterns are determined for both sexes, but also what portion of differences in giving patterns can be explained by observable and unobservable characteristics between men and women.

Design/methodology/approach – The US dataset Giving and Volunteering 1999 was used in the study.

Findings – It was found that, on average, women are predicted to donate more of both money and time. Variables affecting money donations are significant and robust for both males and females, whereas the variation in time donation is poorly explained by the same variables. A substantial portion of the money and time donation differential gap (over 85 percent in time donation) is unexplained by mean levels of characteristics such as, wage, age and experience.

Practical implications – While the issue of whether altruism is innate or the product of socialization is not addressed, these results imply that women bring an extra willingness to give and to volunteer than do men. As women gain economic power in the marketplace, this may result in even more giving and volunteering, creating a windfall to organizations that rely on such donations.

Originality/value – Organizations that rely on women for donations of time and money may find these results interesting. They imply that women are motivated by forces not easily captured by a traditional wage equation, especially when looking at donations of time.

Small, Deborah A., George Loewenstein, and Paul Slovic. 2007. "Sympathy and callousness: The impact of deliberative thought on donations to identifiable and statistical victims." *Organizational Behavior and Human Decision Processes* 102:143-153.

The issue of why individuals choose to support charity has been the focus of considerable research in the disciplines of economics, psychology, social psychology, sociology, anthropology and more recently, management and marketing. This paper draws together extant work, developing a content model of giving behavior that fundraisers may use to inform their professional practice. A number of specific propositions are developed from the literature to assist in this goal. The paper provides summary tables of existing empirical studies categorized by the dimensions of the model, explores ambiguity in research findings, and concludes by highlighting opportunities for further research.

Smith, Joanne R., and Andr  e McSweeney. 2007. "Charitable giving: The effectiveness of a revised theory of planned behaviour model in predicting donating intentions and behavior." *Journal of Community & Applied Social Psychology* 17:363-386.

A revised theory of planned behaviour (TPB) model was used to determine the influence of attitudes, norms (injunctive, descriptive and moral norms), perceived behavioural control, and past behaviour on intentions to donate money to charitable organisations. Respondents ( $N = 227$ ) completed a questionnaire assessing the constructs of the revised TPB model. Four weeks later, a subsample of respondents ( $N = 67$ ) reported their donating behaviour. Hierarchical multiple regression analyses revealed support for the revised TPB model. Attitudes, perceived behavioural control, injunctive norms, moral norms and past behaviour all predicted charitable giving intentions; however, descriptive norms did not predict donating intentions. Donating intentions were the only significant predictor of donating behaviour at Time 2. In addition, a number of beliefs differentiated between those who did and did not intend to donate to charity. Theoretical and applied implications of the results are discussed.

Smith, Raymond D. 2008. "The value of charity in a world of profit maximization." *Journal of Human Values* 14:49-61.

This article addresses the issue of whether the traditional values of charity and philanthropy are ethically recommended, and how they may be reconciled with the sometimes contradictory profit maximization value of the capitalist 'free market'.<sup>1</sup> That is, what place does charity have in the context of the free market where profit maximization is the ruling value?

In answering this question, the article contrasts the effects of 'no mercy' with that of 'mercy' behaviour on overall utility maximization, and argues that what may be best ultimately from an economic efficiency point of view (no charity) may not in fact maximize overall net utility when defined qualitatively to include social capital such as psychological states and other quality of life indicators. The ethical imperative of love for one's fellow humans is also considered in the debate between the two approaches. To address this point, I

introduce the concept of 'loving altruism', and in this context make the case for charitable acts of mercy that may nonetheless result in a loss of economic utility in a larger sense. The article concludes that there is a valid place for both charity and philanthropy at either the individual or corporate level, and that the efficiency loss may or may not be outweighed by the gains in overall life quality. The ultimate net outcome would be determined by the specifics of each particular case after an explicit consideration of the need for altruism. The article ends by suggesting an application of Aristotle's 'Golden Mean' in determining the optimal level of charity.

Soetevent, Adriaan R. 2009. "Payment choice, image motivation and contributions to charity." *Tinbergen Institute Discussion Papers*, 09-015/1. <http://www.tinbergen.nl/ti-publications/discussion-papers.php?list=41&jaar=2009>.

This study uses a door-to-door fundraising field experiment to examine the impact of different payment options on charitable giving. Households are randomly divided into three treatments, distinguished by the possibility for respondents to donate cash, by debit card, or both. I find that due to dwindling participation, revenues are significantly lower in the debit-only treatment than in the baseline cash-only treatment. In the combined treatment, the vast majority of donors uses cash, participation decreases and especially small donors drop out. This indicates that the option to donate electronically crowds out the image motivation of cash donations.

Van Lange, Paul A.M., Rene Bekkers, Theo N. M. Schuyt, and Mark Van Vugt. 2007. "From games to giving: Social value orientation predicts donations to noble causes." *Basic and Applied Social Psychology* 29:375-384.

The central purpose of the present research is to examine the ability of social value orientation (i.e., prosocial, individualistic, and competitive orientation), as measured with methods rooted in game theory (i.e., decomposed games), to predict real-life prosocial behavior. Consistent with hypotheses, results revealed that individual differences in social value orientation are predictive of various donations. Relative to individualists and competitors, prosocials reported to engage in a greater number of donations, especially donations to organizations aimed at helping the poor and the ill. Results are discussed in terms of theory and methodology regarding the individual differences in social value orientation, as well as in terms of societal implications for enhancing donations to noble causes. Adapted from the source document. (SocAbs)

Wiepking, Pamela. 2007. "The Philanthropic Poor: In Search of Explanations for the Relative Generosity of Lower Income Households." *Voluntas* 18:339-358.

In this study we investigate the relationship between income and charitable giving. Previous research shows inconsistent findings regarding both the effect of income on the probability of giving and the proportion of income spent on charitable giving. We test hypotheses with the Giving in The Netherlands Panel Study 2003 ( $N = 1,316$ ). We do not find an effect of income on the probability of giving, but a consistent negative effect of income on both total and religious donations as a proportion of income. This effect cannot be explained by stronger religious affiliation of lower income groups, or by other differences such as age, and price of giving. We find evidence in favor of a giving standard: Norms concerning the level of donations in specific situations that people in different income groups share, leading lower income groups to donate a higher proportion of their income.

Winterich, Karen Page, Vikas Mittal, and William T. Ross, Jr. 2009. "Donation behavior toward in-groups and out-groups: The role of gender and moral identity." *Journal of Consumer Research*. Electronic publication.

We investigate how two important social identities—gender identity and moral identity—result in differential donations to in-groups and out-groups. Results from three studies indicate that moral identity importance tends to increase donations to out-groups (Iraq, Indonesia) and not to in-groups (London, New Orleans). However, this occurs only for consumers with a feminine gender identity. For consumers with a masculine

gender identity, moral identity importance increases donations to the in-group but not the out-group. Inclusion of Other in the Self (IOS) mediates the moderating role of gender identity on the effect of moral identity on in-group and out-group donations.

Whitman, John R. 2009. "Measuring social values in philanthropic foundations." *Nonprofit Management & Leadership* 19:305-325.

Philanthropic foundations are seen as organizations that allocate resources to achieve their visions of a better world. Drawing on a sample of foundations in Canada, the United States, and Europe, this research undertakes to reveal the social values that constitute such visions and to measure the consistency between espoused social values and those conveyed by resource allocations. A social values identification and measurement instrument is described and tested. The social values that comprise the instrument are presented in a chart of social values. A methodology for measuring the consistency between social values espoused by a foundation and those actually conveyed by resource allocation decisions is described, tested, and critiqued. It is argued that the results of this research provide a basis on which to pursue development of a standardized vocabulary of social values that may enhance understanding and discourse regarding the purposes and work of foundations, as well as provide a basis for cross-cultural comparative analyses of foundations.

Wilhelm, Mark O. 2008. "The quality and comparability of survey data on charitable giving." *Nonprofit and Voluntary Sector Quarterly* 36:65-84.

This article examines six major household surveys of charitable giving and attempts to trace differences in estimates to underlying differences in survey methodology. The main result is that surveys that cue respondent recall by directing attention to charities' outputs and use interviewers experienced in obtaining information about dollar amounts measure larger amounts of giving. Even so, it is very difficult to estimate giving at the top of the distribution without a high-income oversample: Only one of the surveys not containing a high-income oversample produces estimates around the 90th percentile similar to that obtained with a high-income oversample.

## **CHILD/ADOLESCENT DEVELOPMENT OF PROSOCIAL BEHAVIOR**

Barr, Jason J., and Ann Higgin-D'Alessandro. 2007. "Adolescent empathy and prosocial behavior in the multidimensional context of school culture." *Journal of Genetic Psychology*, 168:231-250.

The authors investigated whether students' positive perceptions of their high school's culture were associated with higher levels of empathy and prosocial behavior. The authors collected information from 2 samples to ensure a wide range of school culture perceptions. As expected, empathy and prosocial behavior were correlated. As evidence of the validity of the measure of school culture, students in a small alternative school perceived their school culture as more positive than did students in the companion large, traditional high school. More positive perceptions of school culture were associated with higher levels of empathy but not with prosocial behavior. Results were moderated by gender but not by age. Male students with higher levels of emotional concern (one aspect of empathy) perceived peer relationships (one aspect of school culture) to be more positive than did those with lower levels of emotional concern. This study highlights the importance of using multidimensional constructs for school culture and empathy to understand the effects of schooling on youth.

Barry, Carolyn McNamara, Laura M. Padilla-Walker, Stephanie J. Madsen, and Larry J. Nelson. 2008. "The impact of maternal relationship quality on emerging adults' prosocial tendencies: Indirect effects via regulation of prosocial values." *Journal of Youth and Adolescence* 37:581-591.

Studies document that parents serve as children's primary socialization agents, particularly for moral development and prosocial behavior; however, less is known regarding parental influences on prosocial outcomes during the transition to adulthood. The purpose of this study was to investigate how mother-child relationship quality was related to prosocial tendencies via emerging adults' regulation of prosocial values. Participants included 228 undergraduate students (ranging from 18 to 25 years; 90% European American) and their mothers (ranging from 38 to 59 years) from four locations across the United States. Path analyses using structural equation modeling revealed that mother-child relationship quality was related to emerging



adults' regulation of prosocial values, which was, in turn, related to emerging adults' prosocial tendencies. Specifically, emerging adults who reported higher levels of internal regulation of prosocial values were more likely to report prosocial tendencies that de-emphasized themselves, and were less likely to report prosocial tendencies for the approval of others.

Carlo, Gustavo, Meredith McGinley, Rachel Hayes, Candice Batenhorst, and Jamie Wilkinson. 2007. "Parenting styles or practices? Parenting, sympathy, and prosocial behaviors among adolescents." *Journal of Genetic Psychology* 168:147-176.

In the present study, the authors examined the relations among parenting styles, parental practices, sympathy, and prosocial behaviors in adolescents. The participants were 233 adolescents (M age = 16.7 years; 69% girls; mostly White) from public high schools in the Midwestern region of the United States who completed measures of prosocial behaviors, parenting styles, parenting practices, and sympathy. Overall, the authors found evidence that parenting practices were significantly associated with adolescents' prosocial behaviors. However, the associations between parenting practices and prosocial behaviors occurred mostly through the indirect relations with sympathy. The relations among parenting practices, sympathy, and prosocial behaviors varied as a function of the specific parenting practice and the specific prosocial behavior. Implications for future research on the study of prosocial development and parenting among adolescents are discussed.

Culotta, Carmen M., and Sara E. Goldstein. 2008. "Adolescents' aggressive and prosocial behavior: Associations with jealousy and social anxiety." *Journal of Genetic Psychology*, 169:21-33.

The authors examined how relational aggression, physical aggression, and proactive prosocial behavior were associated with jealousy and social anxiety in a diverse sample of 60 middle school students. After the authors controlled for gender and race, jealousy predicted relational aggression and proactive prosocial behavior, but it did not predict physical aggression. Additionally, social anxiety predicted proactive prosocial behavior. Adolescents who were more jealous in their peer relationships also tended to engage in relational aggression and proactive prosocial behavior, and adolescents who were more socially anxious also tended to be proactively prosocial. The authors discuss the implications of these findings and suggest directions for future research.

Dunsmore, J., I. Bradbrn, P. Costanzo, and B.L. Fredrickson. 2009. "Mothers' expressive style and emotional responses to children's behavior predict children's prosocial and achievement-related self-ratings." *International Journal of Behavioral Development* 33:253-264.

In this study we investigated whether mothers' typical expressive style and specific emotional responses to children's behaviors are linked to children's prosocial and competence self-ratings. Eight-to 12-year-old children and their mothers rated how mothers had felt when children behaved pro-socially and antisocially, achieved and failed to achieve. Children rated self-descriptiveness of prosocial and achievement-related traits. Mothers' positive expressiveness was associated with children's higher achievement-related self-ratings. Mothers' positive- and negative-dominant expressiveness was associated with children's lower prosocial self-ratings. Mothers' happiness about both children's prosocial and achievement-related behavior was associated with children's higher self-ratings for both domains. Mothers' anger about children's antisocial behavior was related to children's lower self-ratings for both domains. When mothers were higher in negative-submissive expressiveness, and responded with more sadness to children's failure to achieve, children reported lower achievement self-ratings. Results support the importance of multidimensional assessment of self-concept and suggest that parents' typical expressive style moderates the influence of parents' specific emotional responses on children's self-ratings.

Ellis, Wendy E., and Lynne Zarbatany. 2007. "Peer group status as a moderator of group influence on children's deviant, aggressive, and prosocial behavior." *Child Development* 78:1240-1254.

Group status was examined as a moderator of peer group socialization of deviant, aggressive, and prosocial behavior. In the fall and 3 months later, preadolescents and early adolescents provided self-reported scores for deviant behavior and group membership, and peer nominations for overt and relational aggression, prosocial behavior, and social preference. Using the social cognitive map, 116 groups were identified involving 526 children (282 girls; M age=12.05). Hierarchical linear modeling revealed that high group

centrality (visibility) magnified group socialization of relational aggression, deviant behavior, and prosocial behavior, and low group acceptance magnified socialization of deviant behavior. Results suggest group influence on behavior is not uniform but depends on group status, especially group visibility within the larger peer context.

Fehr, Ernst, Helen Bernhard and Bettina Rockenbach. 2008. "Egalitarianism in young children." *Nature* 454:1079-1083.

Human social interaction is strongly shaped by other-regarding preferences, that is, a concern for the welfare of others. These preferences are important for a unique aspect of human sociality—large scale cooperation with genetic strangers—but little is known about their developmental roots. Here we show that young children's other-regarding preferences assume a particular form, inequality aversion that develops strongly between the ages of 3 and 8. At age 3–4, the overwhelming majority of children behave selfishly, whereas most children at age 7–8 prefer resource allocations that remove advantageous or disadvantageous inequality. Moreover, inequality aversion is strongly shaped by parochialism, a preference for favouring the members of one's own social group. These results indicate that human egalitarianism and parochialism have deep developmental roots, and the simultaneous emergence of altruistic sharing and parochialism during childhood is intriguing in view of recent evolutionary theories which predict that the same evolutionary process jointly drives both human altruism and parochialism.

Fujisawa, Keiko K., Nobuyuki Kutsukake, and Toshikazu Hasegawa. 2008. "Reciprocity of prosocial behavior in Japanese preschool children." *International Journal of Behavioral Development* 32:89-97.

This study investigated the reciprocity of prosocial behavior among 3-and 4-year-old Japanese preschool children during free-play time. Matrix correlation tests revealed positive correlations between the frequencies of object offering given and received within dyads and between the frequencies of helping given and received within dyads. These results suggest that young children reciprocate prosocial behavior spontaneously. Positive correlations were also found between the frequencies of object offering and helping behavior exchanged within dyads, suggesting that children exchanged the two types of prosocial behaviors (i.e., "interchanged"). The interchange was independent of both reciprocity within object offering and reciprocity within helping behavior in 4-year-olds. Friends reciprocated object offerings more frequently than non-friends, suggesting that friendship affects the quantitative aspect of reciprocity. These data provide refined evidence of reciprocity among children and also suggest that reciprocity becomes more complicated as children grow older. (PsycINFO)

Hastings, Paul D., Kelly E. McShane, Richard Parker, and Farriola Ladha. 2007. "Ready to make nice: parental socialization of young sons' and daughters' prosocial behaviors with peers." *Journal of Genetic Psychology* 168:177-200.

In this study, the authors examined the extent to which maternal and paternal parenting styles, cognitions, and behaviors were associated with young girls' and boys' more compassionate (prototypically feminine) and more agentic (prototypically masculine) prosocial behaviors with peers. Parents of 133 preschool-aged children reported on their authoritative parenting style, attributions for children's prosocial behavior, and responses to children's prosocial behavior. Approximately 6 months later, children's more feminine and more masculine prosocial behaviors were observed during interactions with unfamiliar peers and reported on by their preschool teachers. Boys and girls did not differ in the observed and teacher-reported measures of prosocial behavior. Compared to other parents, fathers of boys were less likely to express affection or respond directly to children's prosocial behavior. Mothers' authoritative style, internal attributions for prosocial behavior, and positive responses to prosocial behavior predicted girls' displays of more feminine prosocial actions and boys' displays of more masculine prosocial actions toward peers. Relations were similar but weaker for fathers' parenting, and after accounting for mother' scores, fathers' scores accounted for unique variance in only one analysis: Teachers reported more masculine prosocial behavior in boys of fathers who discussed prosocial behavior. Overall, the results support a model of parental socialization of sex-typed prosocial behavior and indicate that mothers contribute more strongly than do fathers to both daughters' and sons' prosocial development.

Hur, Yoon-Mi, and J Philippe Rushton. 2007. "Genetic and environmental contributions to prosocial behaviour in 2- to 9-year-old South Korean twins." *Biology Letters* 3:664-666.

Although over 50 twin and adoption studies have been performed on the genetic architecture of antisocial behaviour, far fewer studies have investigated prosocial behaviour, and none have done so on a non-western population. The present study examined mothers' ratings of prosocial behaviour in 514 pairs of 2- to 9-year-old South Korean monozygotic and dizygotic twins. Correlational analyses showed a tendency of increasing genetic effects and decreasing shared environmental effects with age although shared family environment effects and the moderating effects of age did not attain statistical significance in model-fitting analyses. The best-fitting model indicated that 55% (95% CI: 45-64%) of the variance in the 2- to 9-year-olds' prosocial behaviour was due to genetic factors and 45% (95% CI: 36-55%) was due to non-shared environmental factors. It is concluded that genetic and environmental influences on prosocial behaviour in young South Koreans are mostly similar to those in western samples.

Ma, H.K., P.C. Cheun, and D.T.L. Shek. 2007. "The relation of prosocial orientation to peer interactions, family social environment and personality of Chinese adolescents." *International Journal of Behavioral Development* 31:12-18.

This study investigated the relation of peer interactions, family social environment and personality to prosocial orientation in Chinese adolescents. The results indicated no sex differences in general prosocial orientation and inclination to help others, but sex differences in inclination to maintain an affective relationship and inclination to co-operate and share with others. In general, prosocial orientation was associated negatively with peer negative influence and peer delinquent behavior, and positively with peer positive influence. Prosocial orientation was associated with positive family social environment. In addition, prosocial orientation was associated negatively with psychoticism and neuroticism, but positively with social desirability. The findings suggested that positive peer interactions, good family social environment and positive personality tended to increase the prosocial orientation of adolescents. From the perspective of the theory of planned behavior, the present findings in prosocial orientation were in line with similar findings in prosocial behavior in previous studies. Uses of the construct of prosocial orientation and implications of its correlates were discussed.

Malti, Tina, Michaela Gummerum, Monika Keller, Marlis Buchmann. 2009. "Children's moral motivation, sympathy, and prosocial behavior." *Child Development* 80:442-460.

Two studies investigated the role of children's moral motivation and sympathy in prosocial behavior. Study 1 measured other-reported prosocial behavior and self- and other-reported sympathy. Moral motivation was assessed by emotion attributions and moral reasoning following hypothetical transgressions in a representative longitudinal sample of Swiss 6-year-old children (N = 1,273). Prosocial behavior increased with increasing sympathy, especially if children displayed low moral motivation. Moral motivation and sympathy were also independently related to prosocial behavior. Study 2 extended the findings of Study 1 with a second longitudinal sample of Swiss 6-year-old children (N = 175) using supplementary measures of prosocial behavior, sympathy, and moral motivation. The results are discussed in regard to the precursors of the moral self in childhood.

Martin, Don, Magy Martin, Suzanne Semivan Gibson, and Jonathan Wilkins. 2007. "Increasing prosocial behavior and academic achievement among adolescent African American males." *Adolescence* 42:689-698.

African American adolescents disproportionately perform poorly compared to peers in both behavioral and academic aspects of their educational experience. In this study, African American male students participated in an after-school program involving tutoring, group counseling, and various enrichment activities. All students were assessed regarding their behavioral changes using attendance, discipline referrals, suspensions, and expulsions reports. The Kaufman Brief Intelligence Test (KBIT) and the Kaufman Test of Educational Achievement (KTEA) were used to assess the adolescents' improvement in their skills in reading and mathematics. After the end of the two-year program, initial results showed that the adolescents had increased their daily attendance, decreased discipline referrals, and had no suspensions or expulsions. These results also indicated that although the students entered the program at different skill levels, they were assessed to have the ability to function at their appropriate grade level. Their average improvement in basic skills was at least two grade levels. Implications drawn from the findings include: (a) there is a need to emphasize appropriate assessment prior to beginning a skill improvement program; (b) a need to emphasize the use of individualized learning plans and tutors; and (c) a need to further investigate the role of assessment and intervention in after-school programming in order to close the achievement gap.

McGrath, Marianne P., and Bethany C. Brown. 2008. "Developmental differences in prosocial motives and behavior in children from low-socioeconomic status families." *Journal of Genetic Psychology* 169:5-20.

Developmental theories of prosocial reasoning and behavior posit a transition from concrete (e.g., give a toy to receive one) to abstract (e.g., spend time to make someone happy) forms and have been supported with research on middle-socioeconomic status (SES), White samples. The methodology that researchers have used to date has restricted the responses that children can offer. In the present study, 122 Grade 2 and Grade 4 children from low-SES families described different types of motives and behavior and whether a conflict existed between self- and other-serving behaviors. The authors found developmental differences for both abstract and tangible motives that focused on the benefactor of prosocial behavior. Grade 2 girls and Grade 4 boys were the most likely to spontaneously describe a conflict between self- and other-serving behaviors.

Michalik, Nicole M., Nancy Eisenberg, Tracy L. Spinrad, Becky Ladd, Marilyn Thompson, and Carlos Valiente. "Longitudinal Relations Among Parental Emotional Expressivity and Sympathy and Prosocial Behavior in Adolescence." *Social Development* 16:286-309.

Concurrent and longitudinal relations among parental emotional expressivity, children's sympathy and children's prosocial behavior were assessed with correlations and structural equation modeling when the children were 55–97 months old ( $N = 214$ ;  $M$  age = 73 months,  $SD = 9.59$ ) and eight years later ( $N = 130$ ; ages 150–195 months old,  $M = 171$  months,  $SD = 10.01$ ). Parent emotional expressivity (positive and negative) and children's sympathy were stable across time and early parent-reported sympathy predicted adolescents' sympathy and prosocial behavior. Parents' positive expressivity was positively related to sympathy and prosocial behavior, but in adolescence, this was likely primarily because of consistency over time. Early observed parental negative expressivity was negatively related to adolescents' prosocial behavior. Reported negative expressivity in childhood was negatively related to boys' sympathy in childhood and positively related to girls' sympathy behavior in adolescence. The later relation remained significant when controlling for the stability of parental expressivity and sympathy, suggesting an emerging positive relation between the variables for girls.

Nantel-Vivier, Amelie; Katja Kokko, Gian Vittorio Caprara, Concetta Pastorelli, Maria Grazia Gerbino, Marinella Paciello, Sylvana Cote, Robert O. Pihl, Frank Vitaro, and Richard E. Tremblay. 2009. "Prosocial development from childhood to adolescence: A multi-informant perspective with Canadian and Italian longitudinal studies." *Journal of Child Psychology and Psychiatry* 50:590-598.

Objectives: To longitudinally describe prosocial behaviour development from childhood to adolescence, using multiple informants within Canadian and Italian samples. Method: Participants in Study 1 were 1037 boys from low socioeconomic status (SES) areas in Montreal, Canada, for whom yearly teacher and mother reports were obtained between the ages of 10 and 15. Participants in Study 2 were 472 children (209 girls) from Genzano, Italy, for whom yearly self and teacher reports were obtained between the ages of 10 and 14. Developmental trajectories were estimated from ratings by each informant to identify subgroups of children following distinct courses of prosocial development. Results: In Study 1, three trajectory groups (low/declining 53%, high/declining 16%, high/steep declining 31%) were identified from teacher ratings, while five trajectories (low/stable 7%, low/declining 19%, moderate/stable 41%, high/declining 24%, high/stable 9%) were identified from mother ratings. Small but significant associations were observed between mother and teacher ratings. In Study 2, three trajectory groups (low/stable 9%, moderate/stable 50%, high/stable 42%) were identified from self-ratings, while four trajectory groups (low/stable 8%, moderate/declining 48%, high/declining 37%, increasing 7%) were identified from teacher ratings. Small but significant associations were observed between self- and teacher ratings. Conclusions: The present studies investigated levels of prosocial behaviours from childhood to adolescence, using a multi-informant, cross-cultural perspective. All but one of the developmental trajectories identified were characterised by stable or declining levels of prosocial behaviours. Further research longitudinally investigating prosociality across developmental periods is needed to clarify prosocial behaviour development over time

Olson, Kristina R., and Elizabeth S. Spelke. 2008. "Foundations of cooperation in young children." *Cognition* 108: 222-231.

Observations and experiments show that human adults preferentially share resources with close relations, with people who have shared with them (reciprocity), and with people who have shared with others (indirect reciprocity). These tendencies are consistent with evolutionary theory but could also reflect the shaping effects of experience or instruction in complex, cooperative, and competitive societies. Here, we report evidence for these three tendencies in 3.5-year-old children, despite their limited experience with complex cooperative networks. Three pillars of mature cooperative behavior therefore appear to have roots extending deep into human development.

Trommsdorff, G., W. Friedlmeier, and B. Mayer. 2007. "Sympathy, distress, and prosocial behavior of preschool children in four cultures." *International Journal of Behavioral Development* 31:284-293.

This study examined emotional responding (sympathy and distress) and prosocial behavior as well as their relations across four cultures in a specific context. Preschool children (  $N = 212$ ) from two Western cultures, Germany and Israel, and two South-East Asian cultures, Indonesia and Malaysia, participated in this study. Children's emotional reactions and prosocial behavior were observed when interacting with an adult in a quasi-experimental situation. Results showed that children from the two South-East Asian cultures, as compared to children from the two Western cultures, displayed more self-focused distress and less prosocial behavior. Across cultures, a positive relation between sympathy and prosocial behavior and a negative relation between self-focused distress and prosocial behavior were found. The strengths of these relations were moderated by culture. These results are discussed with regard to their cultural meaning in the specific experimental situation as well as to general culture-specific characteristics.

Vaish, Amrisha, Malinda Carpenter, and Michael Tomasello. 2009. "Sympathy through affective perspective taking and its relation to prosocial behavior in toddlers." *Developmental Psychology* 45:534-543.

In most research on the early ontogeny of sympathy, young children are presented with an overtly distressed person and their responses are observed. In the current study, the authors asked whether young children could also sympathize with a person to whom something negative had happened but who was expressing no emotion at all. They showed 18- and 25-month-olds an adult either harming another adult by destroying or taking away her possessions (harm condition) or else doing something similar that did not harm her (neutral condition). The "victim" expressed no emotions in either condition. Nevertheless, in the harm as compared with the neutral condition, children showed more concern and subsequent prosocial behavior toward the victim. Moreover, children's concerned looks during the harmful event were positively correlated with their subsequent prosocial behavior. Very young children can sympathize with a victim even in the absence of overt emotional signals, possibly by some form of affective perspective taking.

Van de Vliert, Evert, Gerben S. Van der Vegt, Onne Janssen. 2009. "Prosocial to Egoistic Enculturation of Our Children: A Climato-Economic Contextualization." *Negotiation and Conflict Management Research* 2:123-137.

Are altruistic, cooperative, apathetic, and egoistic cultures passed on from generation to generation in nongenetic ways? A society-level analysis of data from the most recent World Values Surveys showed that adults in increasingly demanding cold or hot climates value cooperative enculturation of children to the extent that their society is richer, but egoistic enculturation to the extent that their society is poorer. These results refine the climatic demands-resources theory of prosociality, which posits that (a) humans in more demanding—colder or hotter—climates find it more difficult to satisfy homeostatic needs for thermal comfort, nutrition, and health; (b) increasingly demanding climates matched by wealth-based resources and availability of homeostatic goods produce more prosocial cultures; and (c) increasingly demanding climates unmatched by wealth-based resources and availability of homeostatic goods produce less prosocial cultures.

Veenstra, R., S. Lindenberg, A.J. Oldehinkel, A.F. DeWinter, F.C. Verhulst, and J. Ormel. 2008. "Prosocial and antisocial behavior in preadolescence: Teachers' and parents' perceptions of the behavior of girls and boys." *Journal of Behavioral Development*, 32:243-251.

There has been recent emphasis on the importance of investigating prosocial and antisocial behavior simultaneously owing to doubts about whether examining one automatically gives information about the other. However, there has been little empirical research into this question. The present study (based on a large population sample of preadolescents,  $N = 2,230$ ) simultaneously examines prosocial and antisocial

behavior, explicitly including the possibility that children might show prosocial behavior according to one informant and antisocial behavior according to another. When parents and teachers agreed in their judgments, children were distinctly profiled and differed clearly in effortful control, intelligence, academic performance, and several peer nominations and family characteristics. The correlates were more rater-specific for children that were prosocial according to one informant and antisocial according to the other informant. Teachers and parents used different context-dependent criteria for judging children to be prosocial or antisocial. Academic performance and peer relations were related to the teacher's judgment of prosocial and antisocial behavior. By contrast, children's being problematic at home (and thus causing stress for the parents) was related to the parents' judgment.

Wentzel, Kathryn R., Laurence Filisetti, and Lisa Looey. 2007. "Adolescent prosocial behavior: the role of self-processes and contextual cues." *Child Development* 78:895-910.

Peer- and teacher-reported prosocial behavior of 339 6th-grade (11-12 years) and 8th-grade (13-14 years) students was examined in relation to prosocial goals, self-processes (reasons for behavior, empathy, perspective taking, depressive affect, perceived competence), and contextual cues (expectations of peers and teachers). Goal pursuit significantly predicted prosocial behavior, and goal pursuit provided a pathway by which reasons for behavior were related to behavior. Reasons reflected external, other-focused, self-focused, and internal justifications for behavior; each reason was related to a unique set of self-processes and contextual cues. Associations between prosocial outcomes and sex and race (Caucasian and African American) were mediated in part by self-processes and contextual cues. The implications of studying prosocial behavior from a motivational perspective are discussed.

## GENEROSITY

Broberg, Tomas, Tore Ellingsen and Magnus Johannesson. 2007. "Is generosity involuntary?" *Economics Letters* 94: 32-37.

We estimate the distribution of exit reservation prices in a dictator game. The mean exit reservation price equals 82% of the dictator game endowment and only 36% of subjects have exit reservation prices consistent with selfish or social preferences.

Brooks, Arthur C. 2007. "Does giving make us prosperous?" *Journal of Public Economics* 31:403-411.

Nonprofit economists have always assumed that income is a precursor to giving. In contrast, many philosophical and religious teachings have asserted that it is giving that leads to prosperity. This article seeks to test the non-economic hypothesis, using data from the 2000 Social Capital Community Benchmark Survey. It identifies strong evidence that money giving does, in fact, influence income. This is consistent with extant psychology research which clearly shows that volunteering leads to positive mental and physical health outcomes. The implication of these findings for researchers and managers is that the value of charity is not limited to those who receive the services that giving makes possible. On the contrary, charity unleashes substantial benefits to the givers themselves.

Duncan, Brian. 2008. "Secret Santa reveals the secret side of giving." *Economic Inquiry* 47:165-181.

This article shows how a secret Santa gift exchange offers unique insights into the nature of generosity and charitable giving. In a dictator experiment modified with features similar to a secret Santa gift exchange, I find that individuals contribute less when their gifts are allocated such that each person gives to fewer recipients. The results are inconsistent with both altruism and warm glow, suggesting that players are motivated by something in addition to these conventional models of generosity. Several alternative models of generosity are shown to be consistent with the experimental findings, all of which imply that, in addition to

Klapwijk, Anthon, and Paul A.M. Van Lange. 2009. "Promoting cooperation and trust in "noisy" situations: The power of generosity." *Journal of Personality and Social Psychology* 96:83-103.

The authors present an interdependence theoretical framework and advance the argument that generosity serves the important purpose of communicating trust, which is assumed to be of utmost importance to coping with incidents of negative noise (i.e., when the other every now and then behaves less cooperatively than intended). Using a new social dilemma task (the parcel delivery paradigm), it was hypothesized that

incidents of negative noise would exert detrimental effects on trust and trust-related judgments and experiences, as well as cooperation, and that relative to tit for tat and self-regarding strategies (stingy or unconditionally cooperative strategies), other-regarding strategies (i.e., unconditional cooperation and generosity) would be more effective at reducing such as detrimental effects. Results from 2 studies provided strong support for these hypotheses, suggesting that the power of generosity is underestimated in the extant literature, especially in its ability to maintain or build trust, which is essential for coping with noise. (PsycInfo)

Konow, James, and Joseph Earley. 2008. "The hedonistic paradox: Is Homo Economicus happier?" *Journal of Public Economics* 92:1-33.

The "Hedonistic Paradox" states that homo economicus, or someone who seeks happiness for him- or herself, will not find it, but the person who helps others will. This study examines two questions in connection with happiness and generosity. First, do more generous people, as identified in dictator experiments, report on average greater happiness, or subjective well-being (SWB), as measured by responses to various questionnaires? Second, if the answer is affirmative, what is the causal relationship between generosity and happiness? We find a favorable correlation between generosity and happiness (i.e., SWB is directly related to several measures of happiness and inversely related to unhappiness) and examine various possible explanations, including that material well-being causes both happiness and generosity. The evidence from this experiment, however, indicates that a tertiary personality variable, sometimes called psychological well-being, is the primary cause of both happiness and greater generosity. In contrast to field studies, the experimental method of this inquiry permits anonymity measures designed to minimize subject misrepresentation of intrinsic generosity (e.g., due to social approval motives) and of actual happiness (e.g., because of social desirability biases) and produces a rich data set with multiple measures of subjective, psychological and material well-being. The results of this and other studies raise the question of whether greater attention should be paid to the potential benefits (beyond solely the material ones) of policies that promote charitable donations, volunteerism, service education, and, more generally, community involvement, political action, and social institutions that foster psychological well-being.

Wilhelm, Mark Ottoni, Eleanor Brown, Patrick M. Rooney, and Richard Steinberg. 2008. "The intergenerational transmission of generosity." *Journal of Public Economics* 92:2146-2156.

This paper estimates the correlation between the generosity of parents and the generosity of their adult children using regression models of adult children's charitable giving. New charitable giving data are collected in the Panel Study of Income Dynamics and used to estimate the regression models. The regression models are estimated using a wide variety of techniques and specification tests, and the strength of the intergenerational giving correlations is compared with intergenerational correlations in income, wealth, and consumption expenditure from the same sample using the same set of controls. We find the religious giving of parents and children to be strongly correlated, as strongly correlated as are their income and wealth. The correlation in the secular giving (e.g., giving to the United Way, educational institutions, for poverty relief) of parents and children is smaller, similar in magnitude to the intergenerational correlation in consumption. Parents' religious giving is positively associated with children's secular giving, but in a more limited sense. Overall, the results are consistent with generosity emerging at least in part from the influence of parental charitable behavior. In contrast to intergenerational models in which parental generosity towards their children can undo government transfer policy (Ricardian equivalence), these results suggest that parental generosity towards charitable organizations might reinforce government policies, such as tax incentives aimed at encouraging voluntary transfers.

## GIFT-GIVING

Andreoni, James. 2007. "Giving gifts to groups: How altruism depends on the number of recipients." *Journal of Public Economics* 91:1731-1749.

When a single gift goes to a group of recipients, how does giving depend on the size of the group? This question is important for understanding charitable giving and fund-raising, public goods provision, family altruism, and more. If we think of the gift as giving up a dollar to create a social surplus, then we want to know how the number of recipients of that surplus affects its value to the giver. In other words, how

congestible is altruism? This paper builds a theoretical framework for this question and begins to answer it with a controlled experiment. The finding is that for most subjects altruism is congestible. For the average subject, a gift that results in one person receiving  $x$  is equivalent to one in which  $n$  people receive  $x / n$  0.68 each.

Falk, Armin. 2007. "Gift exchange in the field." *Econometrica* 75:1501-1511.

This study reports evidence from a field experiment that was conducted to investigate the relevance of gift exchange in a natural setting. In collaboration with a charitable organization, we sent roughly 10,000 solicitation letters to potential donors. One-third of the letters contained no gift, one-third contained a small gift, and one-third contained a large gift. Treatment assignment was random. The results confirm the economic importance of gift exchange. Compared to the no gift condition, the relative frequency of donations increased by 17 percent if a small gift was included and by 75 percent for a large gift. The study extends the current body of research on gift exchange, which is almost exclusively confined to laboratory studies.

Dunn, Elizabeth W., Jeff Untsinger, Janetta Lun, and Stacey Sinclair. 2008. "The gift of similarity: How good and bad gifts influence relationships." *Social Cognition* 26:469-481.

We tested the hypothesis that gifts act as markers of interpersonal similarity for both acquaintances and close relationship partners. Participants were led to believe that a new opposite sex acquaintance (Experiment 1) or romantic partner (Experiment 2) had selected either a desirable or undesirable gift for them. In Experiment 1, men viewed themselves as less similar to their new acquaintance after receiving a bad versus good gift from her, whereas women's perceived similarity ratings were unaffected by gift quality. In Experiment 2, men reported decreased similarity to their romantic partner after receiving a bad gift, whereas women responded to the bad gift more positively; perceived similarity, in turn, had an impact on participants' evaluations of the relationship's future potential. This research highlights the need for more experimental work on gift-giving, which has been largely overlooked by mainstream social psychologists despite its economic and interpersonal significance. (PsycINFO)

Komter, Aafke. 2007. "Gifts and social relations." *International Sociology* 22:93-107.

In the modern gift literature an anti-utilitarian and a utilitarian view on the gift can be distinguished. From the anti-utilitarian perspective, the freedom of the gift is seen as one of its main characteristics, while the idea that gifts are caught in a cycle of reciprocity is downplayed. In the utilitarian approach, assumptions about rational actors weighing their preferences according to some utility are predominant. In the first approach, reciprocity is seen as undermining 'genuine' gifts. The utilitarian approach does take reciprocity into account but fails to analyse why the principle of reciprocity is so effective. This article attempts to provide such an explanation. By illuminating both the variety of the forms of the gift and the universality of the underlying principle, it is argued that gifts reflect a multi-purpose symbolic 'utility' that transcends both utilitarianism and anti-utilitarianism.

Sargeant, Adrian, and Lucy Woodliffe. 2007. "Gift-giving: An interdisciplinary review." *International Journal of Nonprofit & Voluntary Sector Marketing* 12:275-307.

The issue of why individuals choose to support charity has been the focus of considerable research in the disciplines of economics, psychology, social psychology, sociology, anthropology and more recently, management and marketing. This paper draws together extant work, developing a content model of giving behavior that fundraisers may use to inform their professional practice. A number of specific propositions are developed from the literature to assist in this goal. The paper provides summary tables of existing empirical studies categorized by the dimensions of the model, explores ambiguity in research findings, and concludes by highlighting opportunities for further research. (PsycInfo)



## HELPING BEHAVIOR

Banyard, Victoria L. 2008. Measurement and correlates of prosocial bystander behavior: the case of interpersonal violence. *Violence and Victims* 23:83-97.

The field of social psychology has long investigated the role of prosocial bystanders in assisting crime victims and helping in emergency situations. This research has usually been experimental and has established important principles about the conditions under which individuals will choose to engage in prosocial bystander behaviors. More recently, interest has grown in applying this work to the important practical problem of preventing interpersonal violence in communities. Yet, to date, there has been little research on the role of bystanders in cases of interpersonal violence. The current study is thus exploratory. Using a sample of 389 undergraduates, the study discusses key issues in the development of measures to investigate these questions and presents preliminary analyses of correlates of bystander behavior in the context of sexual and intimate partner violence.

Batson, C. Daniel, Jakob Hakansson Eklund, Valerie L. Chermok, Jennifer L. Hoyt, and Biaggio G. Ortiz. 2007. "An additional antecedent of empathic concern: Valuing the welfare of the person in need." *Journal of Personality and Social Psychology* 93:65-74.

Two experiments examined the role of valuing the welfare of a person in need as an antecedent of empathic concern. Specifically, these experiments explored the relation of such valuing to a well-known antecedent-perspective taking. In Experiment 1, both perspective taking and valuing were manipulated, and each independently increased empathic concern, which, in turn, increased helping behavior. In Experiment 2, only valuing was manipulated. Manipulated valuing increased measured perspective taking and, in part as a result, increased empathic concern, which, in turn, increased helping. Valuing appears to be an important, largely overlooked, situational antecedent of feeling empathy for a person in need.

Bshary, Redouan., and R. Bergmüller. 2008. "Distinguishing four fundamental approaches to the evolution of helping." *Journal of Evolutionary Biology* 21:405-420.

The evolution and stability of helping behaviour has attracted great research efforts across disciplines. However, the field is also characterized by a great confusion over terminology and a number of disagreements, often between disciplines but also along taxonomic boundaries. In an attempt to clarify several issues, we identify four distinct research fields concerning the evolution of helping: (1) basic social evolution theory that studies helping within the framework of Hamilton's inclusive fitness concept, i.e. direct and indirect benefits, (2) an ecological approach that identifies settings that promote life histories or interaction patterns that favour unconditional cooperative and altruistic behaviour, e.g. conditions that lead to interdependency or interactions among kin, (3) the game theoretic approach that identifies strategies that provide feedback and control mechanisms (protecting from cheaters) favouring cooperative behaviour (e.g. pseudo-reciprocity, reciprocity), and (4) the social scientists' approach that particularly emphasizes the special cognitive requirements necessary for human cooperative strategies. The four fields differ with respect to the 'mechanisms' and the 'conditions' favouring helping they investigate. Other major differences concern a focus on either the life-time fitness consequences or the immediate payoff consequences of behaviour, and whether the behaviour of an individual or a whole interaction is considered. We suggest that distinguishing between these four separate fields and their complementary approaches will reduce misunderstandings, facilitating further integration of concepts within and across disciplines.

Flynn, Francis J., and Vanessa Lake. 2008. "If you need help, just ask: underestimating compliance with direct requests for help." *Journal of Personality and Social Psychology* 95:128-143.

A series of studies tested whether people underestimate the likelihood that others will comply with their direct requests for help. In the first 3 studies, people underestimated by as much as 50% the likelihood that others would agree to a direct request for help, across a range of requests occurring in both experimental and natural field settings. Studies 4 and 5 demonstrated that experimentally manipulating a person's perspective (as help seeker or potential helper) could elicit this underestimation effect. Finally, in Study 6, the authors explored the source of the bias, finding that help seekers were less willing than potential helpers were to appreciate the social costs of refusing a direct request for help (the costs of saying "no"), attending instead to the instrumental costs of helping (the costs of saying "yes").

Hendriks, Michelle, Marcel A. Croon, and Ad Vingerhoets. 2008. "Social reactions to adult crying: The help-soliciting function of tears." *Journal of Social Psychology* 148:22-41.

The authors investigated how people believe they respond to crying individuals. Participants (N = 530) read 6 vignettes describing situations in which they encountered a person who either cried or did not cry. Participants reported they would give more emotional support to and express less negative affect toward a crying person than a noncrying person. However, regression analyses revealed that participants judged a crying person less positively than a noncrying person and felt more negative feelings in the presence of a crying person than a noncrying person. The valence of the situation strongly moderated these reactions. Overall, results support the theory that crying is an attachment behavior designed to elicit help from others.

Kunstman, Jonathan W., and E. Ashby Plant. 2008. "Racing to help: Racial bias in high emergency helping situations." *Journal of Personality and Social Psychology* 95:1499-1510.

The present work explored the influence of emergency severity on racial bias in helping behavior. Three studies placed participants in staged emergencies and measured differences in the speed and quantity of help offered to Black and White victims. Consistent with predictions, as the level of emergency increased, the speed and quality of help White participants offered to Black victims relative to White victims decreased. In line with the authors' predictions based on an integration of aversive racism theory and the arousal: cost-reward perspective on prosocial behavior, severe emergencies with Black victims elicited high levels of aversion from White helpers, and these high levels of aversion were directly related to the slower help offered to Black victims but not to White victims (Study 1). In addition, the bias was related to White individuals' interpretation of the emergency as less severe and themselves as less responsible to help Black victims rather than White victims (Studies 2 and 3). Study 3 also illustrated that emergency racial bias is unique to White individuals' responses to Black victims and not evinced by Black helpers. (APA)

Lindsey, Lisa L. Massi, Kimo Ah Yun, and Jennifer B. Hill. 2007. "Anticipated guilt as motivation to help unknown others: An examination of empathy as a moderator." *Communication Research* 34:468-480.

Previous research finds that messages that induce substantial perceptions of (a) an unknown-other directed threat, (b) response-efficacy, and (c) self-efficacy result in feelings of anticipated guilt that subsequently motivate behavioral intent, and ultimately, behaviors to avert the threat to unknown others. It is not clear, however, if certain individual differences make people more or less likely to experience anticipatory guilt. To this end, this study asks whether empathic concern and perspective taking moderates the relationship between exposure to such a message and anticipated guilt. This question is tested by focusing on the topic of bone marrow donation. Participants are assigned randomly to 1 of 3 message conditions and complete a questionnaire designed to assess perspective taking, empathic concern, and anticipated guilt. The data indicate that the message has a substantial direct effect on guilt anticipation, and neither a direct effect for the empathy dimensions nor an interaction effect between empathy and anticipated guilt are present.

Levine, Robert V., Stephen Reysen, and Ellen Ganz. 2008. "The kindness of strangers revisited: A comparison of 24 U.S. cities." *Social Indicators Research* 85:461-481.

Three field studies compared helping behavior across a sample of 24 small, medium and large cities across the United States. The relationship of helping to statistics reflecting the demographic, social, and economic characteristics of these communities was then examined. The strongest predictors of city differences in helping were population size, population density, economic purchasing power and, to a somewhat lesser extent, walking speed. Changes in several community variables over the past decade were also associated with helping: population size, economic well-being as measured by both purchasing power and poverty rates, and crime rates. These data were compared to similar data collected 13-15 years ago. (SocAbs)

Miller, Christian B. 2009. "Empathy, social psychology, and global helping traits." *Philosophical Studies* 142:247-275.

The central virtue at issue in recent philosophical discussions of the empirical adequacy of virtue ethics has been the virtue of compassion. Opponents of virtue ethics such as Gilbert Harman and John Doris argue that experimental results from social psychology concerning helping behavior are best explained not by appealing to so-called 'global' character traits like compassion, but rather by appealing to external situational forces or, at best, to highly individualized 'local' character traits. In response, a number of philosophers have argued that virtue ethics can accommodate the empirical results in question. My own view is that neither

side of this debate is looking in the right direction. For there is an impressive array of evidence from the social psychology literature which suggests that many people do possess one or more robust global character traits pertaining to helping others in need. But at the same time, such traits are noticeably different from a traditional virtue like compassion.

Nakao, Hisashi, and Shoji Itakura. 2009. "An integrated view of empathy: Psychology, philosophy, and neuroscience." *Integrative Psychological & Behavioral Science* 43:42-52.

In this paper, we will examine and untangle a conflict mainly between a developmental psychologist, Martin Hoffman and a social psychologist, Daniel Batson. According to Hoffman, empathic distress, a vicarious feeling through empathy, is transformed into an altruistic motivation. Batson and others on the other hand, criticize Hoffman, claiming that empathic altruism has no relation with empathic distress. We will point out some problems with Batson's position by referring to the results of fMRI experiments that suggest empathic distress and empathic altruism share a common basis, and defend Hoffman's argument. This will also offer new insights into the evolution of empathy.

Sprecher, Susan, Beverly Fehr and Corinne Zimmerman. 2007. "Expectation for mood enhancement as a result of helping: The effects of gender and compassionate love." *Sex Roles* 56:43-549.

Several theoretical perspectives in the social psychology literature on helping suggest that people forecast the benefit that they will receive as a result of helping others, and help only if they determine that it is rewarding to do so. One type of self-benefit that can be received from helping is an enhancement of positive mood. The major hypotheses of the present study were: (1) women, to a greater degree than men, would expect to experience enhanced positive mood as a consequence of both helping and receiving help in a relational context; and (2) those who are high in compassionate love for others would expect to experience enhanced positive mood from giving and receiving help relative to those who are lower on compassionate love. Support was found for both hypotheses. In addition, women were more likely than men to rate certain helping behaviors in a relational context (e.g., providing verbal support) as good examples of "compassionate love acts." The meaning of the results with respect to altruism and for gender differences in

Shaw, Eric K. 2008. "Fictive kin and helping behavior: A social psychosocial exploration among Haitian immigrants, Christian fundamentalists, and gang members." *Sociation Today* 6.  
<http://www.ncsociety.org/sociationtoday/v62/fictive.htm>

This paper is primarily about why individuals choose to help others. Kinship is an important concept in research on helping behavior with common distinctions made between kin, non-kin, and fictive kin. Unrelated individuals become 'adopted' family members who accept the affection, obligations and duties of 'real' kin. Understanding more about the subjective nature of fictive kin relations is important for understanding individual motivations for engaging in various helping behaviors. Gang members are found to use fictive kin terminology and gangs are a substitute family for members. Adapted from the source document. (SocAbs)

Tang, Thomas Li-Ping, et al. 2008. "To help or not to help? The Good Samaritan Effect and the Love of Money on helping behavior." *Journal of Business Ethics* 82:865-887.

This research tests a model of employee helping behavior (a component of Organizational Citizenship Behavior, OCB) that involves a direct path (Intrinsic Motives → Helping Behavior, the Good Samaritan Effect) and an indirect path (the Love of Money → Extrinsic Motives → Helping Behavior). Results for the full sample supported the Good Samaritan Effect. Further, the love of money was positively related to extrinsic motives that were negatively related with helping behavior. We tested the model across four cultures (the USA., Taiwan, Poland, and Egypt). The Good Samaritan Effect was significant for all four countries. For the indirect path, the first part was significant for all countries, except Egypt, whereas the second part was significant for Poland only. For Poland, the indirect path was significant and positive. The love of money may cause one to help in one culture (Poland) but not to help in others. Results were discussed in the light of ethical decision making.

## **ORGANIZATIONAL CITIZENSHIP BEHAVIOR**

Chen, Chun-Hsi Vivian, Shih-Jon Wang, Wei-Chieh Chang, and Chin-Shin Hu. 2008. "The effect of leader-member exchange, trust, supervisor support on organizational citizenship behavior in nurses." *Journal of Nursing Research* 16:321-328.

This study examined from a social exchange perspective the influence of leader-member exchange (LMX) on the trust of subordinates in their supervisors as well as their perception of support received from their medical organization supervisors and the subsequent effect of such on organizational citizenship behavior (OCB) in subordinates. Two hundred valid supervisor-subordinate (head nurses-nurses) dyads from 3 medical centers and 3 regional hospitals took part in this study, which found that the quality of leader-member exchange affects nurse trust in their supervisors as well as their perception of supervisor support, which consequently promotes OCB on the part of nurses. Findings imply that a higher level of LMX can enhance nurses' commitment, significantly reduce turnover, and promote their OCB, resulting in greater organizational effectiveness.

Chen, Yi-Jung, Cheng-Chen Lin, Yu-Chuan Tung, and Yuan-ta Ko. 2008. "Associations of organizational justice and ingratiation with Organizational Citizenship Behavior.: The beneficiary perspective." *Social Behavior and Personality* 36:289-302.

In this study we investigated whether the two motivational forces - social exchange and impression management - behind Organizational Citizenship Behavior (OCB) proposed by Bolino (1999) would be associated differently with an individual's OCB toward a coworker, supervisor, and organization. Organizational justice and ingratiation represented the social exchange and impression management motives, respectively. Based on the data collected from managers, colleagues, and employees, the results of a total sample size of 529 questionnaires showed that both ingratiation and perception of organizational justice were positively associated with individuals' OCB toward their supervisors. However, for individuals performing OCB toward their jobs, only the perception of distributive justice showed a positive correlation, and neither motive was positively associated with individuals' OCB toward their coworkers.

Cohen, Aaron. 2007. "One nation, many cultures: A cross-cultural study of the relationship between personal cultural values and commitment in the workplace to in-role performance and organizational citizenship behavior." *Cross-Cultural Research* 41:273-300.

This study examines the relationship between commitment forms (organizational commitment, occupational commitment, job involvement, work involvement, and group commitment), personal cultural values (individualism—collectivism, power distance, uncertainty avoidance, and masculinity—femininity), and in-role performance and organizational citizenship behaviors (OCB). Five groups of Israeli teachers who were assumed to represent different cultural groups (secular Jews, orthodox Jews, kibbutz teachers, Druze, and Arabs) were examined. The findings showed substantial differences among the five groups in the four cultural values. Both membership in a cultural group, measured as a dummy variable, and cultural values were associated with OCB and in-role performance in addition to the effect of multiple commitments. The results also showed that organizational commitment and group commitment were related to forms of OCB more than to the other commitment foci. The findings and their implications for the continuation of research on commitment and culture are discussed.

Cohen, Aaron, and Danny Keren. 2008. "Individual values and social exchange variables: Examining their relationship to and mutual effect on organizational citizenship behavior." *Group & Organization Management* 33:425-452.

This study examines the relationship between individual values and organizational commitment and the joint effect of commitment dimensions and individual values on employees' in-role performance and organizational citizenship behavior (OCB). The sample includes 539 secular Israeli teachers employed in 20 secular schools. The OCB data were provided by each school's principal. Hierarchical linear modeling analyses showed individual values, particularly collectivism, were related to affective and normative commitment above and beyond the effect of organizational justice. The findings also showed that individual values were related to three of the behavioral outcomes, also above and beyond the effect of the social exchange variables. The relationship of commitment forms to in-role performance and OCB was rather weak and raises some questions about the utility of organizational commitment in predicting these outcomes. The

findings' implications for the continuation of research on the relationship between individual values and workplace attitudes and behaviors are discussed. (SageJournals)

Euwema, Martin C., Hein Wendt, and Hetty van Emmerik. 2007. "Leadership styles and group organizational behavior across cultures." *Journal of Organizational Behavior* 28:1035-1057.

This study investigates (a) the effects of societal culture on group organizational citizenship behavior (GOCB), and (b) the moderating role of culture on the relationship between directive and supportive leadership and GOCB. Data were collected from 20 336 managers and 95 893 corresponding team members in 33 countries. Multi-level analysis was used to test the hypotheses, and culture was operationalized using two dimensions of Hofstede (2001) and GLOBE (2004): Individualism (IDV) and power distance (PD). There was no direct relationship between these cultural dimensions and GOCB. Directive leadership had a negative relation, and supportive leadership a positive relation with GOCB. Culture moderated this relationship: Directive leadership was more negatively, and supportive behavior less positively, related to GOCB in individualistic compared to collectivistic societies. The moderating effects of societal PD were explained by societal IDV.

Farrell, Sarah K., and Lisa M. Finkelstein. 2007. "Organizational citizenship behavior and gender: Expectations and attributes for performance." *North American Journal of Psychology* 9:81-95.

Recent research suggests that women are more likely to participate in the helping dimension of organizational citizenship behavior (OCB) whereas men are more likely to participate in the civic virtue dimension. Three laboratory studies were conducted to test the hypotheses that observers expect employees to participate in gender-congruent OCBs and that, when exhibited, observers are more likely to attribute gender-incongruent OCBs than gender-congruent OCBs to impression management motives. Results indicated that OCBs in general were expected more of women than of men. Only under specific conditions were OCB-civic virtue behaviors expected more of men. Additionally, participants were more likely to attribute men's OCB than women's OCB to impression management motives. Implications and future research suggestions are discussed.

Fassina, Neil E., David A. Jones, and Krista L. Uggerslev. 2007. "Meta-analytic tests of relationships between organizational justice and organizational citizenship behavior: Testing agent-system and shared-variance models." *Journal of Organizational Behavior* 29:805-828.

Research on the unique effects of different types of perceived fairness on citizenship behavior that benefits individuals (organizational citizenship behavior (OCB-I) and organizations (OCB-O) has produced mixed results. We assert that how OCB-O and OCB-I are conceptualized affects the patterns of results, and we hypothesize that, when OCB is conceptualized appropriately, an agent-system model is supported (interactional and procedural justice are the strongest unique predictors of OCB-I and OCB-O, respectively). We also hypothesize that shared variance among the justice types explains additional variance in OCB. Analyses of semi- partial correlations conducted on meta-analytic coefficients supported our hypotheses. Theoretical and practical implications are discussed.

Ilies, Remus, Jennifer D. Nahrgang, and Frederick P. Morgeson. 2007. "Leader-member exchange and citizenship behaviors: A meta-analysis." *Journal of Applied Psychology* 92:269-277.

This article provides a meta-analytic review of the relationship between the quality of leader-member exchanges (LMX) and citizenship behaviors performed by employees. Results based on 50 independent samples ( $N = 9,324$ ) indicate a moderately strong, positive relationship between LMX and citizenship behaviors ( $r = .37$ ). The results also support the moderating role of the target of the citizenship behaviors on the magnitude of the LMX-citizenship behavior relationship. As expected, LMX predicted individual-targeted behaviors more strongly than it predicted organizational targeted behaviors ( $r = .38$  vs.  $r = .31$ ), and the difference was statistically significant. Whether the LMX and the citizenship behavior ratings were provided by the same source or not also influenced the magnitude of the correlation between the 2 constructs.

Ishak, Noormala Amir, and Syed Shah Alam. 2009. "The effects of leader-member exchange on organizational justice and organizational citizenship behavior: Empirical study." *European Journal of Social Sciences* 8:324-334.

On numerous occasions it has been suggested that organizational justice plays a significant role in determining organizational citizenship behavior. In this study, we examine the relationships of organizational justice, organizational citizenship behavior and leader-member exchange among non-supervisory employees and supervisors in the banking organizations in Malaysia. Leader-member exchange as a mediator in the relationship was also examined. Results indicated that interactional justice contributed to the performance of altruism and consideration through leader-member exchange. These results are consistent with the social exchange theory. Procedural justice and distributive justice did not contribute to subordinates performing organizational citizenship behavior. Implications of the results are discussed.

Kamdar, D., and L. Van Dyne. 2007. "The joint effects of personality and workplace social exchange relationships in predicting task performance and workplace performance." *Journal of Applied Psychology* 92:1286-1298.

This field study examines the joint effects of social exchange relationships at work (leader-member exchange and team-member exchange) and employee personality (conscientiousness and agreeableness) in predicting task performance and citizenship performance. Consistent with trait activation theory, matched data on 230 employees, their coworkers, and their supervisors demonstrated interactions in which high quality social exchange relationships weakened the positive relationships between personality and performance. Results demonstrate the benefits of consonant predictions in which predictors and outcomes are matched on the basis of specific targets. We discuss theoretical and practical implications.

Lin, Chieh-Peng. 2008. "Clarifying the relationship between organizational citizenship behaviors, gender, and knowledge sharing in workplace organizations in Taiwan." *Journal of Business and Psychology* 22:241-250.

This study examines the relationships between organizational citizenship behaviors (OCBs) and knowledge sharing using gender as a moderator. In the proposed model, five components of OCBs—altruism, courtesy, conscientiousness, sportsmanship, and civic virtue—influence knowledge sharing. Gender stereotypes have a moderating effect on each path and a main effect on each antecedent. These moderating effects are simultaneously examined using data obtained from employees at various companies who attend evening college classes for advanced study in Taiwan. A moderating test reveals that the influence of altruism on knowledge sharing is stronger for women than for men, while the influences of courtesy and sportsmanship on knowledge sharing are stronger for men than for women. Lastly, the influences of conscientiousness and civic virtue on knowledge sharing are similar between women and men. Implications of empirical findings are also discussed.

Mayer, Brad W., Katherine A. Fraccastoro and Lisa D. McNary. 2007. "The relationship among organizational-based self esteem and various factors motivating volunteers." *Nonprofit and Voluntary Sector Quarterly* 36:327-340.

Organizational-based self-esteem (OBSE) reflects the perception individuals have of themselves as important, meaningful, effectual, and worthwhile within their organization. Employees with high OBSE participate in activities valued by their organization and in other organization-related behaviors that will benefit the organization to display organizational citizenship behavior (OCB). The purpose of this study is to examine the effect of OBSE on the extent of voluntarism and the perceived motives behind why individuals volunteer. Using survey research, this study tested eight hypotheses and found six relating OBSE to the amount of time volunteered and the reasons for volunteering. The implications for organizations and employees are discussed.

Podaskoff, Nathan P., Stephen W. Whiting, Philip M. Podaskoff, and Brian D. Blume. 2009. "Individual and organizational-level consequences of organizational citizenship behaviors: A meta-analysis." *Journal of Applied Psychology* 94:122-141.

Although one of the main reasons for the interest in organizational citizenship behaviors (OCBs) is the potential consequences of these behaviors, no study has been reported that summarizes the research regarding the relationships between OCBs and their outcomes. Therefore, the purpose of this study is to provide a meta-analytic examination of the relationships between OCBs and a variety of individual- and organizational-level outcomes. Results, based on 168 independent samples (N = 51,235 individuals), indicated that OCBs are related to a number of individual-level outcomes, including managerial ratings of employee performance, reward allocation decisions, and a variety of withdrawal-related criteria (e.g., employee turnover intentions, actual turnover, and absenteeism). In addition, OCBs were found to be related

( $k = 38$ ;  $N = 3,611$  units) to a number of organizational-level outcomes (e.g., productivity, efficiency, reduced costs, customer satisfaction, and unit-level turnover). Of interest, somewhat stronger relationships were observed between OCBs and unit-level performance measures in longitudinal studies than in cross-sectional studies, providing some evidence that OCBs are causally related to these criteria. The implications of these findings for both researchers and practitioners are discussed.

Van Dick, Rolf, Daan van Knippenberg, Rudolf Kerschreiter, Guido Hertel and Jan Wieseke. 2008. "Interactive effects of work group and organizational identification on job satisfaction and extra-role behavior." *Journal of Vocational Behavior* 72:388-399.

Past research has focused on the differential relationships of organizational and work group identification with attitudes and behavior. However, no systematic effort has been undertaken yet to explore interactive effects *between* these foci of identification. We predicted that in cases of positive overlap of identifications (i.e. high work group *and* organizational identification) identifications are more strongly associated with employee job satisfaction and extra-role behavior than when only one of the identifications is high—that is, the one identification augments the influence of the other. These hypotheses were tested and supported with data from two samples of bank employees ( $N = 358$ ) and travel agency employees ( $N = 308$ ).

Vigoda-Gadot, Eran. 2007. "Redrawing the boundaries of OCB? An empirical examination of compulsory extra-role behavior in the workplace." *Journal of Business and Psychology* 21:377-405.

Contemporary literature on Organizational Citizenship Behavior (OCB) has primarily focused on the positive connotations of the "good soldier syndrome." Most of the studies published in recent decades about OCB have pointed to the benefits and advantages of voluntary helping behaviors, pro-social behavior, and extra-role behavior. In contrast with this view we suggest a different look at OCB by focusing on the exploitative and abusive tendency of supervisors and managements to impose so-called "voluntary" or "extra-role" activities via compulsory mechanisms in the workplace. Mostly, we are interested in empirically testing the relationship between such behaviors and employees' performance. We follow the approach suggested by Vigoda-Gadot (*Journal for the Theory of Social Behavior*, 2006) to argue that such behaviors are a substantial deviation from the original meaning of OCB and thus should be recognized and analyzed separately. Our arguments are based on an exploratory study conducted in 13 Israeli schools. Of the 206 teachers who participated in the study, a substantial majority of 75% reported feeling strong pressure to engage in what we usually define as OCB, but should actually be defined as Compulsory Citizenship Behavior (CCB). The findings are discussed in light of present knowledge about OCB, and the implications question the normally positive image of this behavior.

Whiting, Steven W., Philip M. Podsakoff, and Jason R. Pierce. 2008. "Effects of task performance, helping, voice, and organizational loyalty on performance appraisal ratings." *Journal of Applied Psychology* 93:125-139.

Despite the fact that several studies have investigated the relationship between organizational citizenship behavior and performance appraisal ratings, the vast majority of these studies have been cross-sectional, correlational investigations conducted in organizational settings that do not allow researchers to establish the causal nature of this relationship. To address this lack of knowledge regarding causality, the authors conducted 2 studies designed to investigate the effects of task performance, helping behavior, voice, and organizational loyalty on performance appraisal evaluations. Findings demonstrated that each of these forms of behavior has significant effects on performance evaluation decisions and suggest that additional attention should be directed at both voice and organizational loyalty as important forms of citizenship behavior aimed at the organization.

Wu, Wei-Li, Chien-Hsin Lin, Bi-Fen Hus, and Ryh-Song Yeh. 2009. "Interpersonal Trust and Knowledge Sharing: Moderating Effects of Individual Altruism and a Social Interaction Environment." *Social Behavior and Personality* 37:83-94.

The relationship between interpersonal trust and knowledge sharing was explored, along with the impact of individual altruism and a social interaction environment. Participants were employees in Taiwanese high-tech industries. Employees perceived interpersonal trust, of either their colleagues or supervisor, was found to be positively correlated with their knowledge-sharing behaviors in the workplace. Employees altruism traits were found to be a factor for them to share knowledge in the workplace and the trait of altruism was

also found to reduce the positive association between trust of colleagues and knowledge sharing. An organizational social interaction environment intensifies the positive association between trust of colleagues and knowledge sharing. Theoretical and managerial implications of the study are discussed. (PsycInfo)

Zagencyk, Thomas J., Ray Gibney, Audrey J. Murrell, and Scott R. Boss. 2008. "Friends don't make friends good citizens, but advisors do." *Group and Organization Management* 33:360-380.

The authors explore whether employees' willingness to perform organization citizenship behavior (OCB), or go "above and beyond" what is required by their jobs, is affected by social influence. The authors draw on social information processing and social learning theories to argue that OCB is contagious, or affected by the OCB of employees with whom a focal employee maintains social network ties. A study of admissions department employees reveals that strong advice ties between employees are positively and significantly related to similarity in OCB, whereas strong friendship ties and weak ties are not. Implications for research and practice, including suggestions for influencing ethical behavior in organizations, are discussed.

Zoghbi Manrique de Lara, Pablo, and Tomas F. Espino Rodriguez. Organizational anomie as moderator of the relationship between an unfavorable attitudinal environment and citizenship behavior (OCB): An empirical study among university administration and services personnel." *Personnel Review* 36:843-866.

The purpose of this paper is to examine the relationship between an unfavorable attitudinal environment and organizational citizenship behavior (OCB). The proposed model suggests that organizational anomie (OA) acts as a moderator of that link, and thus OA interacts with unfavorable attitudes and OCB by tightening their theoretical negative association.

## PHILOSOPHY/VIRTUE ETHICS

Blackstone, Amy. 2008. "Doing good, being good, and the social construction of compassion." *Journal of Contemporary Ethnography* 38:85-116.

Activists and volunteers in the United States face the dilemma of having to negotiate the ideals of American individualism with their own acts of compassion. In this article, I consider how activists and volunteers socially construct compassion. Data from ethnographic research in the breast cancer and antirape movements are analyzed. The processes through which compassion is constructed are revealed in participants' actions and in their identities. It is through their actions (or 'doing good') and their perceptions and presentations of themselves ('being good') that participants construct compassion as a gendered phenomenon. Together, the processes of doing good and being good raise questions about the extent to which participants' acts of compassion are or can be transformative in a way that promotes the social change which activists and volunteers seek. (Sage Publications)

Browning, Don. 2008. "Love as sacrifice, love as mutuality: Response to Jeffrey Tillman." *Zygon* 43:557-562.

Jeffrey Tillman is perceptive in noticing that certain Protestant theologians have used evolutionary theory to become more sympathetic to Roman Catholic views of Christian love. But he is incorrect in saying that these formulations deemphasize a place for self-sacrifice in Christian love. Christian love defined as a strenuous equal-regard for both other and self also requires sacrificial efforts to restore love as equal-regard when finitude and sin undermine genuine mutuality and community.

Etzioni, Amitai. 2008. "The Denial of Virtue." *Society* 45:12-19.

When a New York City man risked his own life to save a stranger on the subway tracks, the New York Times interpreted his behavior not in terms of virtue but as a product of certain 'hard-wiring' he happened to possess. In denying virtue, the Times followed a school of thought that is pervasive in social science (referred to in this paper as the 'individualists') who, for example, explain charitable donations by pointing



out tax deductions, explain volunteer work by revealing the opportunities contained therein to meet other singles, and so on. Actually, the assumptions and arguments which ground this widespread 'denial of virtue' are both empirically and normatively flawed, and the theory itself is belied by data about people doing good for moral reasons. Evidence drawn from personal introspection, from empirical studies of human behavior, from analysis of voting as a civil act, from interpreting peoples' reaction to Alzheimer's disease, from critical inspection of the logic of 'individualist' social explanations, and from a normative criticism of the products of the 'individualist' approach all support a rejection of the 'individualist' approach. The deniers of virtue should heed the evidence and pay mind to the amoralizing consequences of their erroneous theories.

Fehr, Beverly, Susan Sprecher, and Lynn G. Underwood, Editors. 2008. *The Science of Compassionate Love: Theory, Research, and Applications*. Wiley-Blackwell.

*The Science of Compassionate Love* is an interdisciplinary volume that presents cutting-edge scholarship on the topics of altruism and compassionate love. The book

- Adopts a social science approach to understanding compassionate love
- Emphasizes positive features of social interaction
- Encourages the appropriate expression of compassionate love both to those in intimate relationships and to strangers
- Includes articles by distinguished contributors from the fields of Psychology, Sociology, Communication Studies, Family Studies, Epidemiology, Medicine and Nursing
- Is ideal for workshops on compassionate love, Positive Psychology, and creating constructive interactions between health professionals and patients.

Miller, Christian. 2009. "Social psychology, mood, and helping: Mixed results for virtue ethics." *Journal of Ethics*. Forthcoming. SpringerLink. <http://www.springerlink.com/content/2747214q57247643/fulltext.pdf>.

I first summarize the central issues in the debate about the empirical adequacy of virtue ethics, and then examine the role that social psychologists claim positive and negative mood have in influencing compassionate helping behavior. I argue that this psychological research is compatible with the claim that many people might instantiate certain character traits after all which allow them to help others in a wide variety of circumstances. Unfortunately for the virtue ethicist, however, it turns out that these helping traits fall well short of exhibiting certain central features of compassion.

Tillman, Jeffrey J. 2008. "Sacrificial agape and group selection in contemporary American Christianity." *Zygon* 43:541-556.

Human altruistic behavior has received a great deal of scientific attention over the past forty years. Altruistic-like behaviors found among insects and animals have illumined certain human behaviors, and the revival of interest in group selection has focused attention on how sacrificial altruism, although not adaptive for individuals, can be adaptive for groups. Curiously, at the same time that sociobiology has placed greater emphasis on the value of sacrificial altruism, Protestant ethics in America has moved away from it. While Roman Catholic ethics has a longstanding tradition emphasizing an ordering of love, placing love of self second only to love for God, Protestant ethics in America has adopted a similar stance only recently, replacing a strong sacrificial ethic with one focusing on mutual regard for self and others. If sociobiology is correct about the significance of sacrificial altruistic behaviors for the survival of communities, this shift away from sacrificial agape by American Christianity may cut the community off from important resources for the development of a global ethic crucial for the survival of that faith community and humankind itself.

Ratié, Isabelle. 2007. "Remarks on compassion and altruism in the Pratyabhijñā philosophy." *Journal of Indian Philosophy* 35:313-370.

According to Utpaladeva and Abhinavagupta, a subject who has freed himself from the bondage of individuality is necessarily compassionate, and his action, necessarily altruistic. This article explores the paradoxical aspects of this statement; for not only does it seem contradictory with the Pratyabhijñā's non-dualism (how can compassion and altruism have any meaning if the various subjects are in fact a single, all-encompassing Self?)—it also implies a subtle shift in meaning as regards the very notion of compassion

(*karuṇā*, *kr pā*), since according to the two Śaivas, compassion does not result from the awareness of the others' pain (*duḥkha*)—as in Buddhism—but from the awareness of one's own bliss (*ānanda*). The article thus shows that in spite of their radical criticism of traditional ethical categories such as merit (*dharma*) and demerit (*adharma*), the two Śaiva philosophers still make use of ethical categories, but not without profoundly transforming them.

Rigoni, Fr. Florenzo Mária. 2007. "Compassion and solidarity." *Social Work in Health Care* 44:17-27.

In his introduction, the author discusses topics including: Compassion and Solidarity as a Life Option; Today's Culture vs. Compassion and Solidarity; Compassion and Solidarity in a Hostile Culture; Compassion and Solidarity Suffocated by Indifference; the Risks of Compassion and Solidarity; Compassion and Solidarity as a Risk of Exclusion; Compassion and Solidarity as a Risk of Manipulation; A Personal Tale of Compassion through Solidarity; and Gratuitousness—Absence of Gratification. (PsycInfo)

Rosas, Alejandro. 2007. "Beyond the Sociobiological Dilemma: Social Emotions and the Evolution of Morality." *Zygon* 42:685-700.

Is morality biologically altruistic? Does it imply a disadvantage in the struggle for existence? A positive answer puts morality at odds with natural selection, unless natural selection operates at the level of groups. In this case, a trait that is good for groups though bad (reproductively) for individuals can evolve. Sociobiologists reject group selection and have adopted one of two horns of a dilemma. Either morality is based on an egoistic calculus, compatible with natural selection; or morality continues tied to psychological and biological altruism but not as a product of natural selection. The dilemma denies a third possibility—that psychological altruism evolves as a biologically selfish trait. I discuss the classical treatments of the paradox by Charles Darwin ([1871] 1989) and Robert Trivers (1971), focusing on the role they attribute to social emotions. The upshot is that both Darwin and Trivers sketch a natural-selection process relying on innate emotional mechanisms that render morality adaptive for individuals as well as for groups. I give additional reasons for viewing it as a form of natural, instead of only cultural, selection.

## PROSOCIAL BEHAVIOR

Ahmed, Ali. 2007. "Can education affect pro-social behavior? Cops, economists and humanists in social dilemmas." *International Journal of Social Economics* 35:298-307.

The purpose of this paper is to examine whether education and training affect pro-social behavior. Economics students are often accused of being less pro-social. The explanations given are that less pro-social people choose to study economics or that economics studies indoctrinate students to selfish behavior. The paper experimentally tests these postulations. The paper uses the prisoner's dilemma game and stag hunt game to study cooperation across different groups of students. The experiment supports neither of the postulations: economics students would be indoctrinated or less pro-social people choose to study economics. However, the study shows that police cadets, who go through an education where teamwork and cooperation is promoted, become more cooperative and pro-social after their completed education. In contrast to earlier studies, this paper does not simply study economics students, but also examines if students in educational programs that promote loyalty and cooperation and encourage teamwork are more pro-social than other students.

Anesi, Vincent. 2008. "Incentives and prosocial behavior in democratic societies." *Journal of Economic Psychology* 29:849-855.

This paper studies the relationship between monetary incentives to encourage citizens' contributions to a social good (voting, charity donation, etc.) and the society's consideration for that good in the presence of social signaling. We establish that, no matter how much citizens value the social good, low incentives (or disincentives) may emerge as the unique majority voting outcome when concerns for social reputation are sufficiently high.

Ariely, Dan, Anat Bracha, and Stephan Meier. 2009. "Doing good or doing well? Image motivation and monetary incentives in behaving prosocially." *American Economic Review* 99:544-555.

This paper examines image motivation—the desire to be liked and well-regarded by others—as a driver in prosocial behavior (doing good), and asks whether extrinsic monetary incentives (doing well) have a detrimental effect on prosocial behavior due to crowding out of image motivation.

Baumeister, Roy F., E.J. Masicampo, and C. Nathan DeWall. 2009. "Prosocial benefits of feeling free: Disbelief in free will increases aggression and reduces helpfulness." *Personality and Social Psychology Bulletin* 35:260 - 268.

Laypersons' belief in free will may foster a sense of thoughtful reflection and willingness to exert energy, thereby promoting helpfulness and reducing aggression, and so disbelief in free will may make behavior more reliant on selfish, automatic impulses and therefore less socially desirable. Three studies tested the hypothesis that disbelief in free will would be linked with decreased helping and increased aggression. In Experiment 1, induced disbelief in free will reduced willingness to help others. Experiment 2 showed that chronic disbelief in free will was associated with reduced helping behavior. In Experiment 3, participants induced disbelief in free will caused participants to act more aggressively than others. Although the findings do not speak to the existence of free will, the current results suggest that disbelief in free will reduces helping and increases aggression.

Biglan, Anthony, and Erika Hinds. 2009. "Evolving prosocial and sustainable neighborhoods and communities." *Annual Review of Clinical Psychology* 5:169-196.

In this review, we examine randomized controlled trials of community interventions to affect health. The evidence supports the efficacy of community interventions for preventing tobacco, alcohol, and other drug use; several recent trials have shown the benefits of community interventions for preventing multiple problems of young people, including antisocial behavior. However, the next generation of community intervention research needs to reflect more fully the fact that most psychological and behavioral problems of humans are interrelated and result from the same environmental conditions. The evidence supports testing new comprehensive community interventions that focus on increasing nurturance in communities. Nurturing communities will be ones in which families, schools, neighborhoods, and workplaces (a) minimize biologically and socially toxic events, (b) richly reinforce prosocial behavior, and (c) foster psychological acceptance. Such interventions also have the potential to make neighborhoods more sustainable.

Boulet, Jacques, Lucy Healy, and Robyn Helton. 2008. "Gift relationships and their political economy: Of volunteering, community involvement and creating (a) civil society." *New Community Quarterly* 6(2):28-41.

Caprara, Gian Vittorio, and Patrizia Steca. 2007. "Prosocial agency: The contribution of values and self-efficacy beliefs to prosocial behavior across ages." *Journal of Social and Clinical Psychology* 26:218-239.

A number of findings attest to the positive influence that prosocial behavior, namely people's tendency to act voluntarily to benefit others, exerts on individual functioning and interpersonal transactions. A large sample from the Italian population belonging to six age groups participated in the study and filled out self-report questionnaires aimed at evaluating personal efficacy beliefs, values, and prosocial behavior. The present study examined a conceptual model in which self-efficacy beliefs and self-transcendence values—benevolence and universalism—operate in concert to promote prosocial behavior. The posited model accounted for a notable portion of the variance of prosocial behavior, ranging from 41% to 70% in both genders. Findings attest to the effects that self-transcendence values exert on prosocial behavior either directly, or indirectly through self-efficacy beliefs, in regulating affect and in managing interpersonal relationships.

Einolf, Christopher J. 2008. "Empathic concern and prosocial behaviors: A test of experimental results using survey data." *Social Science Research* 37:1267-1279.

This study uses survey data to test the correlation between empathic concern and 14 different prosocial behaviors, including informal help to individuals and formal helping through institutions. Statistically significant correlations were found for 10 behaviors, but substantively meaningful correlations were only found for three, all of which were spontaneous, informal helping behaviors, where the individual needing help was directly present. The findings indicate that empathic concern may not be an important motivator for planned helping decisions and decisions to help others who are not immediately present, such as volunteering, charitable giving, and blood donation. The weak correlation between empathic concern and most helping behaviors indicates that individual differences in empathic concern may not play much a role in helping decisions. [Copyright 2008 Elsevier Inc.]

Eisenberg, N. 2007. "Empathy-related responding and prosocial behavior." *Novartis Foundation Symposium* 278:71-80.

In this paper I differentiate among empathy, sympathy and personal distress and discuss the central role of empathy-related responding in positive (including moral) development. Empathy-related responding, especially sympathy, is likely an important source of prosocial, other-oriented motivation. In fact, empathy-related responding, especially sympathy, has been associated with prosocial behaviour (voluntary behaviour intended to benefit another, e.g. helping, sharing); this relation has been obtained for both specific instances of empathy-related responding and for dispositional sympathy. In addition, sympathy (or sometimes empathy) has been linked to relatively high levels of moral reasoning and social competence, and to low levels of aggression and antisocial behaviour. In my talk, I will review research on the relation of empathy-related responding to prosocial behaviour, the consistency of costly prosocial behaviour over time and the possible role of sympathy in its consistency, and the relation of empathy-related responding to moral reasoning, antisocial behaviour and social competence. Examples of research, including longitudinal research in our laboratory, are provided to illustrate these relations. Because of its close relations to social and prosocial responding, an understanding of empathy-related responding contributes to efforts to promote children's moral development.

Ellis, Wendy E., and Lynne Zabantany. 2007. "Peer group status as a moderator of group influence on children's deviant, aggressive and prosocial behavior." *Child Development* 78:1240-1254.

Group status was examined as a moderator of peer group socialization of deviant, aggressive, and prosocial behavior. In the fall and 3 months later, preadolescents and early adolescents provided self-reported scores for deviant behavior and group membership, and peer nominations for overt and relational aggression, prosocial behavior, and social preference. Using the social cognitive map, 116 groups were identified involving 526 children (282 girls; *M* age = 12.05). Hierarchical linear modeling revealed that high group centrality (visibility) magnified group socialization of relational aggression, deviant behavior, and prosocial behavior, and low group acceptance magnified socialization of deviant behavior. Results suggest group influence on behavior is not uniform but depends on group status, especially group visibility within the larger peer context.

Finkelstein, Marcia M. 2009. "Intrinsic vs. extrinsic motivational orientations and the volunteer process." *Personality and Individual Differences* 46:653-658.

The present study incorporated the constructs of intrinsic and extrinsic motivation into an investigation of dispositional factors that contribute to volunteering. Recent research has conceptualized motivational tendencies as akin to personality variables, stable across time and situations. Volunteer motives, volunteer role identity, and prosocial personality were assessed, along with motivational orientation and time devoted to volunteering. Intrinsic motivation was positively associated with a volunteer self-concept, prosocial personality, volunteer time, and motive strength. This was particularly true for "internal" motives, those that are satisfied by the volunteer activity itself. Extrinsic orientation was most closely associated with "external" motives (specifically career aspirations), which require an outcome separate from the volunteer work in order to be fulfilled. The study was the first to consider constructs from the prevailing conceptual view of the volunteer process in the context of motivational orientation. The wider theoretical perspective offers insight into human behavior beyond volunteerism.

Gebauer, Jochen E., Michael Riketta, Philip Broemer, and Gregory R. Maio. 2008. "Pleasure and pressure based prosocial motivation: Divergent relations to subjective well-being." *Journal of Research in Personality* 42:399-420.

We propose two fundamentally different motives for helping: gaining pleasure and fulfilling one's duty ("pressure"). Using the newly developed Pleasure and Pressure based Prosocial Motivation Scale, we demonstrated the distinctiveness of pleasure and pressure based prosocial motivation in three studies. Although the two motives exhibited different relations to a variety of personality characteristics, they were similarly related to trans-situational helping. Of particular interest, pleasure based prosocial motivation was positively related to self-actualization, self-esteem, life satisfaction, and positive affect and negatively related to negative affect. On the contrary, pressure based prosocial motivation was unrelated to self-actualization, self-esteem, life satisfaction, and positive affect but positively related to negative affect. These results qualify research showing that prosocial life goals generally increase subjective well-being.

Grant, A.M. 2008. "Does intrinsic motivation fuel the prosocial fire? Motivational synergy in predicting persistence, performance, and productivity." *Journal of Applied Psychology* 93:48-58.

Researchers have obtained conflicting results about the role of prosocial motivation in persistence, performance, and productivity. To resolve this discrepancy, I draw on self-determination theory, proposing that prosocial motivation is most likely to predict these outcomes when it is accompanied by intrinsic motivation. Two field studies support the hypothesis that intrinsic motivation moderates the association between prosocial motivation and persistence, performance, and productivity. In Study 1, intrinsic motivation strengthened the relationship between prosocial motivation and the overtime hour persistence of 58 firefighters. In Study 2, intrinsic motivation strengthened the relationship between prosocial motivation and the performance and productivity of 140 fundraising callers. Callers who reported high levels of both prosocial and intrinsic motivations raised more money 1 month later, and this moderated association was mediated by a larger number of calls made. I discuss implications for theory and research on work motivation.

Graziano, William G., Meara M. Habashi, Brad E. Sheese, and Renée M. Tobin. "Agreeableness, empathy, and helping: A person x situation perspective." *Journal of Personality and Social Psychology* 93:583-599.

This research program explored links among prosocial motives, empathy, and helping behavior. Preliminary work found significant relations among components of self-reported empathy and personality (N = 223). In Study 1, the authors examined the generality of prosocial behavior across situations and group memberships of victims (N = 622). In Study 2, empathic focus and the victim's outgroup status were experimentally manipulated (N = 87). Study 3 (N = 245) replicated and extended Study 2 by collecting measures of prosocial emotions before helping. In Study 4 (N = 244), empathic focus and cost of helping as predictors of helping behavior were experimentally manipulated. Overall, prosocial motivation is linked to (a) Agreeableness as a dimension of personality, (b) proximal prosocial cognition and motives, and (c) helping behavior across a range of situations and victims. In persons low in prosocial motivation, when costs of helping are high, efforts to induce empathy situationally can undermine prosocial behavior.

Gretemeyer, T. "Effects of songs with prosocial lyrics on prosocial thoughts, affect, and behavior." *Journal of Experimental Social Psychology*, 45:186-190.

Previous research has shown that exposure to violent media increased aggression-related affect and thoughts, physiological arousal, and aggressive behavior as well as decreased prosocial tendencies. The present research examined the hypothesis that exposure to prosocial media promotes prosocial outcomes. Three studies revealed that listening to songs with prosocial (relative to neutral) lyrics increased the accessibility of prosocial thoughts, led to more interpersonal empathy, and fostered helping behavior. These results provide first evidence for the predictive validity of the General Learning Model [Buckley, K. E., & Anderson, C. A. (2006). A theoretical model of the effects and consequences of playing video games. In P. Vorderer, & J. Bryant, (Eds.), *Playing video games: Motives responses and consequences* (pp. 363–378). Mahwah, NJ: Lawrence Erlbaum Associates] for the effects of media with prosocial content on prosocial thought, feeling, and behavior.

Gurven, Michael, and Jeffrey Winking. 2008. "Collective action in action: Prosocial behavior in and out of the laboratory." *American Anthropologist* 110:179-190.

Experiments have become a popular method to study altruism and cooperation in laboratory and, more recently, in field settings. However, few studies have examined whether behavior in experiments tells us anything about behavior in the "real world." To investigate the external validity of several common experimental economics games, we compare game behavior with prosocial behavior among Tsimane forager-horticulturalists of lowland Bolivia. We find that food-sharing patterns, social visitation, beer production and consumption, labor participation, and contributions to a feast are not robustly correlated with levels of giving in the economics games. Payoff structure and socioecological context may be more important in predicting prosocial behavior in a wide variety of domains than stable personality traits. We argue that future experimental methods should be tailored to specific research questions, show reduced anonymity, and incorporate repeat measures under a variety of conditions to inform and redirect ethnographic study and build scientific theory.

-----, 2007. "Relational job design and the motivation to make a prosocial difference." *Academy of Management Review* 32:393-417.

This article illustrates how work contexts motivate employees to care about making a positive difference in other people's lives. I introduce a model of relational job design to describe how jobs spark the motivation to make a prosocial difference, and how this motivation affects employees' actions and identities. Whereas existing research focuses on individual differences and the task structures of jobs, I illuminate how the relational architecture of jobs shapes the motivation to make a prosocial difference.

Gurven, M., A. Zanolini, and E. Schniter. 2008. "Culture sometimes matters: Intra-cultural variation in pro-social behavior among Tsimane Amerindians." *Journal of Economic Behavior and Organization* 67:587-607.

Agent-centered models usually consider only individual-level variables in calculations of economic costs and benefits. There has been little consideration of social or cultural history on shaping payoffs in ways that impact decisions. To examine the role of local expectations on economic behavior, we explore whether village affiliation accounts for the variation in dictator game offers among the Tsimane of the Bolivian Amazon independently of other factors that could confound such an effect. Our analysis shows that significant differences in altruistic giving exist among villages, village patterns are recognized by residents, and offers likely reflect variation in social expectations rather than stable differences in norms of fairness.

Hirschberger, Gilad, Tsachi Ein-Dor and Shaul Almakias. 2008. "The self-protective altruist: Terror management and the ambivalent nature of prosocial behavior." *Personality and Social Psychology Bulletin* 34:666-678.

Three studies examined the hypothesis that mortality salience (MS) will increase prosocial behaviors when the prosocial cause promotes terror management processes. However, when the prosocial cause interferes with these processes, MS will reduce prosocial behavior. In Study 1, following a MS procedure, participants indicated their willingness to donate money to charity or to donate to an organ donation organization. In Study 2, a research assistant randomly distributed fliers with reminders of death or back pain, and another research assistant solicited participants' assistance from either a charitable fund booth or an organ donation booth. Study 3 examined the impact of MS on helping a wheelchair-bound confederate or a walking confederate. The results indicated that MS increased charitable donations and increased help to a walking confederate. However, MS significantly decreased organ donation card signings and decreased help to a wheelchair-bound confederate. The discussion examines the tension between personal fear and worldview validation.

Hofer, Jan, Holger Busch, Athanasios Chasiotis, Joscha Kartner, and Domingo Campos. 2008. "Concern for generativity and its relation to implicit pro-social power motivation, generative goals, and satisfaction with life: A cross-cultural investigation." *Journal of Personality* 76:1-30.

So far, cross-cultural research on generativity has been lacking. The present study tests the cross-cultural applicability of an integrative model of generativity proposed by McAdams and de St. Aubin. Measures of implicit pro-social power motivation, a general disposition for generativity, generative goals, and life satisfaction were administered to adults in Cameroon, Costa Rica, and Germany. These measures cover the intrapersonal part of the generativity model. After examining the comparability of the measures across the three cultures, cultural differences in the level of each variable were inspected. Finally, the hypothesized model was tested via structural equation modeling. Results show that the model can be successfully applied in all three cultural samples. This finding has interesting implications for the further investigation of generativity, particularly its social antecedents and behavioral consequences.

Kavussanu, Maria, and Ian D. Boardley. 2009. "The prosocial and antisocial behavior in sport scale." *Journal of Sport & Exercise Psychology* 31:97-117.

This research aimed to (a) develop a measure of prosocial and antisocial behavior in sport, (b) examine its invariance across sex and sport, and (c) provide evidence for its discriminant and concurrent validity. We conducted two studies. In study 1, team sport athletes (N=1,213) recruited from 103 teams completed questionnaires assessing demographics and prosocial and antisocial behaviors in sport. Factor analyses revealed two factors representing prosocial behavior and two factors representing antisocial behavior. The model had a very good fit to the data and showed configural, metric, and scalar invariance across sex and sport. The final scale consisted of 20 items. In Study 2, team-sport athletes (N=106) completed the scale and measures of empathy and goal orientation. Analyses provided support for the discriminant and

concurrent validity of the scale. In conclusion, the new scale can be used to measure prosocial and antisocial behaviors in team sport.

Marsh, Abigail A., Nalini Ambady, and Megan N. Kozak. 2007. "Accurate identification of fear facial expression predicts prosocial behavior." *Emotion* 7:239-251.

The fear facial expression is a distress cue that is associated with the provision of help and prosocial behavior. Prior psychiatric studies have found deficits in the recognition of this expression by individuals with antisocial tendencies. However, no prior study has shown accuracy for recognition of fear to predict actual prosocial or antisocial behavior in an experimental setting. In 3 studies, the authors tested the prediction that individuals who recognize fear more accurately will behave more prosocially. In Study 1, participants who identified fear more accurately also donated more money and time to a victim in a classic altruism paradigm. In Studies 2 and 3, participants' ability to identify the fear expression predicted prosocial behavior in a novel task designed to control for confounding variables. In Study 3, accuracy for recognizing fear proved a better predictor of prosocial behavior than gender, mood, or scores on an empathy scale.

Mikulincer, Mario, and Philip R. Shaver. 2007. "Boosting attachment security to develop mental health, prosocial values, and inter-group tolerance." *Psychological Inquiry* 18:139-156.

In this article, we conceptualize the sense of attachment security as an inner resource and present theory and research on the broaden and build cycle of attachment security generated by the actual or symbolic encounter with external or internalized loving and caring relationship partners. We also propose that the body of research stimulated by attachment theory offers productive hints about interventions that might increase positive experiences and prosocial behavior by bolstering a person's sense of security. On this basis, we review recent experimental studies showing how interventions designed to increase attachment security have beneficial effects on mental health, prosocial behavior, and intergroup relations, and discuss unaddressed issues concerning the mechanism underlying the beneficial effects of these interventions, the temporal course of these effects, and their interaction with countervailing forces.

Michie, Susan. 2009. "Pride and gratitude: How positive emotions influence the prosocial behaviors of organizational leaders." *Journal of Leadership and Organizational Studies* 15:393-403.

This study investigated whether two positive morally relevant emotions, pride and gratitude, were associated with the prosocial behaviors exhibited by organizational leaders. Pride and gratitude were measured as dispositional tendencies in leaders across various types of organizations. The results revealed that a leader's propensity to experience authentic pride was positively related to two types of prosocial behavior—social justice and altruism. Furthermore, the results indicated that leader gratitude mediated the effects of pridefulness on social justice behaviors.

McGinley, Meredith, and Gustavo Carlo. 2007. "Two sides of the same coin? The relations between prosocial and physically aggressive behaviors." *Journal of Youth and Adolescence* 36:337-349.

The direct and indirect relations between six types of prosocial behavior and physical aggression were examined. Data were gathered from 252 college students (*M* age = 21.67 years; 184 women) who completed measures of sympathy, prosocial behavior, and physical aggression. Structural equation modeling revealed that sympathy fully mediated the relations between compliant prosocial behaviors and physical aggression, and partially mediated the relations between altruism and physical aggression and public prosocial behaviors and physical aggression. The findings suggest that the relations between prosocial behaviors and aggression are complex and that prosocial behavior should not be treated as a unitary construct.

Rutten, Esther A, Maja Deković, Geert Jan Stams, Carlo Schuengel, Jan B. Hoeksma, and Gert Biesta. 2008. "On- and off-field antisocial and prosocial behavior in adolescent soccer players: A multilevel study." *Journal of Adolescence* 31:371-387.

This study investigated to what extent team membership predicts on- and off-field antisocial and prosocial behavior in (pre)adolescent athletes. Effects of team-membership were related to characteristics of the team environment, such as relational support from the coach towards team members, fair play attitude and sociomoral reasoning within the team, and sociomoral climate. The sample consisted of N=331 male soccer

players. Multilevel analyses revealed that 21% of the variance in off-field antisocial behavior, and 8% and 14% of the variance in on-field antisocial and prosocial behavior, respectively, could be attributed to characteristics of the sporting environment, including relational support from the coach, exposure to high levels of sociomoral reasoning about sports dilemmas, and positive team attitude toward fair play. The results highlight the importance of contextual factors in explaining both antisocial and prosocial behavior in adolescent athletes and emphasize the role of organized youth sports as a socialization context.

Simpson, Brent, and Rob Willer. 2008. "Altruism and indirect reciprocity: The interaction of person and situation in prosocial behavior." *Social Psychology Quarterly* 71:37-52.

A persistent puzzle in the social and biological sciences is the existence of prosocial behavior, actions that benefit others, often at a cost to oneself. Recent theoretical models and empirical studies of indirect reciprocity show that actors behave prosocially in order to develop an altruistic reputation and receive future benefits from third parties. Accordingly, individuals should stop investing in reputations via prosocial behavior when a future benefit (via indirect reciprocity) is unlikely. The conclusion that the absence of reputational incentives necessarily leads to egoistic behavior contrasts sharply with models of heterogeneous social preferences. Such models demonstrate the theoretical plausibility of populations composed of egoists and altruists. Results of Study One show that actors classified *a priori* as egoists respond strategically to reputational incentives, whereas those classified *a priori* as altruists are less affected by these incentives. Egoists act prosocially when reputational incentives are at stake but not when opportunities for indirect reciprocity are absent, while altruists tend to act prosocially regardless of whether reputational incentives are present. These results suggest that altruistic behavior can result from non-strategic altruism or reputation-building egoism. Study Two replicates these results and explores indirect reciprocation of others' prosocial acts. We found that altruists indirectly reciprocate at higher levels than egoists, and individuals tend to discount others' prosocial behaviors when they occur in the presence of reputational incentives. As a result, public prosocial behaviors are indirectly reciprocated less than private prosocial behaviors. In line with our argument that altruists pay less attention to reputational incentives, egoists showed a greater tendency than altruists to discount others' public prosocial behaviors. The results support the growing focus on heterogeneity of individuals' social preferences in models of altruism and indirect reciprocity.

Shipley, Andrew. 2008. Social comparison and prosocial behavior: An applied study of social identity theory in community food drives. *Psychological Reports* 102:425-434.

Social Identity Theory and the concept of social comparison have inspired research on individuals, addressing effects of personal and environmental factors in directing social attention. The theory's conceptual origins, however, suggest that social comparison may have behavioral implications as well. Such behaviors may include attempts by an individual to enhance the relative status of his ingroup on a salient dimension of comparison. Such behavior is referred to as "social competition." In two studies, the effects of social comparison and social competition were measured in the real-world environment of community food drives. Participants were aggregated by household; 600 households in upper middle-class neighborhoods in Eugene and Salem, Oregon, were contacted. In Study 1 of 300 households, it was hypothesized that inclusion of a social competition cue in requests for donation would significantly increase the likelihood of donation. This hypothesis was supported. Study 2 was done to clarify the possible role in a social comparison of perceived ingroup inferiority in the prior observed increase in donations. The inclusion of a social comparison cue in the donation request significantly increased donations in households of the second study. The findings suggest that researchers should expand study of the theory's behavioral implications, including the role of social comparison in prosocial behavior.

Small, Deborah A., and Uri Simonsohn. 2008. "Friends of victims: Personal experience and prosocial behavior." *Journal of Consumer Research* 35:532-542.

Why do different people give to different causes? We show that the sympathy inherent to a close relationship with a victim extends to other victims suffering from the same misfortunes that have afflicted their friends and loved ones. Both sympathy and donations are greater among those related to a victim, and they are greater among those in a communal relationship as compared to those in an exchange relationship.



Experiments that control for information support causality and rule out the alternative explanation that any effect is driven by the information advantage possessed by friends of victims.

Stel, Mariëlle, Rick B. Van Baaren, and Roos Vonk. 2008. "Effects of mimicking: Acting prosocially by being emotionally moved." *European Journal of Social Psychology* 38:965-976.

Mimicry is functional for empathy and bonding purposes. Studies on the consequences of mimicry at a behavioral level demonstrated that mimicry increases prosocial behavior. However, these previous studies focused on the *mimickee*. In the present paper, we investigated whether *mimickers* also become more helpful due to mimicry. In two studies, we have demonstrated that participants, who mimicked expressions of a person shown on a video, donated more money to a charity than participants who did not mimic. Moreover, the processes by which mimicry and prosocial behavior are related largely remain empirically unexamined in existing literature. The results of Study 2 confirmed our hypothesis that *affective empathy* mediates the relationship between mimicry and prosocial behavior. This suggests that mimicry created an affective empathic mindset, which activated prosocial behaviors directed toward others.

Stutzer, Alois, Lorenz Goette, and Michael Zehnder. 2007. "Active decisions and prosocial behavior." *Federal Reserve Bank of Boston Working Papers*, 07-13.

In this paper, we propose a decision framework where people are individually asked to either actively consent to or dissent from some pro-social behavior. We hypothesize that confronting individuals with the choice of whether to engage in a specific pro-social behavior contributes to the formation of issue-specific altruistic preferences, while simultaneously involving a commitment. The hypothesis is tested in a large-scale field experiment on blood donations. We find that this "active-decision" intervention substantially increases the actual donation behavior of people who had not fully formed preferences beforehand.

Twenge, Jean, et al. 2007. "Social exclusion decreases prosocial behavior." *Journal of Personality and Social Psychology* 92:56-66.

In 7 experiments, the authors manipulated social exclusion by telling people that they would end up alone later in life or that other participants had rejected them. Social exclusion caused a substantial reduction in prosocial behavior. Socially excluded people donated less money to a student fund, were unwilling to volunteer for further lab experiments, were less helpful after a mishap, and cooperated less in a mixed-motive game with another student. The results did not vary by cost to the self or by recipient of the help, and results remained significant when the experimenter was unaware of condition. The effect was mediated by feelings of empathy for another person but was not mediated by mood, state self-esteem, belongingness, trust, control, or self-awareness. The implication is that rejection temporarily interferes with emotional responses, thereby impairing the capacity for empathic understanding of others, and as a result, any inclination to help or cooperate with them is undermined.

Vaculik, Mark, J. Prochazka, and P. Kveton. 2007. "The relation between prosocial behavior and demanding prosocial behavior." *Studia Psychologica* 49:157-166.

The research is focused on prosocial behavior. The authors are trying to answer this question: Will a prosocially acting person demand more prosocial behavior than a person with smaller tendency to prosocial behavior. The authors also concentrated on the relation between these tendencies and gender. The research group consisted of 340 respondents each of whom completed a questionnaire identifying tendencies to act prosocially and to demand prosocial behavior. According to the results there is a positive relation between the tendency to prosocial behavior and the tendency to demand prosocial behavior. Gender has no effect on the tendency to prosocial behavior but influences the tendency to demand prosocial behavior - women have stronger tendency to demand prosocial behavior than men. (PsycInfo)

Van Rompay, Thomas J.L., Dorette J. Vonk, and Marieke L. Fransen. 2009. "The eye of the camera: Effects of security cameras on prosocial behavior." *Environment and Behavior* 41:60-74.

This study addresses the effects of security cameras on prosocial behavior. Results from previous studies indicate that the presence of others can trigger helping behavior, arising from the need for approval of others. Extending these findings, the authors propose that security cameras can likewise trigger such approval-seeking behaviors by implying the presence of a watchful eye. Because people vary in the extent to

which they strive for others' approval, it was expected that the effects of security cameras on prosocial behavior vary with participants' need for approval. To test these predictions, an experimental study was conducted with "presence of security camera" and "need for approval" as independent variables. Results showed that participants indeed offered more help in the presence of a security camera but only to the extent that this helping involved public or observable behavior. As expected, this effect was more pronounced for individuals high in need for approval. Practical implications and suggestions for future research are discussed.

Vollhardt, Johanna Ray. 2009. "Altruism born of suffering and prosocial behavior following adverse life events: A review and conceptualization." *Social Justice Research* 22:53-97.

This paper introduces the concept of "altruism born of suffering," and provides a review and integration of relevant research and theories from various disciplines. In contrast to the well-supported notion that prosocial behavior is rooted in positive experiences, whereas violence and adversity often contribute to further violence and antisocial behavior, it is proposed that suffering may actually enhance the motivation to help other disadvantaged members of society, including outgroups. A motivational process model is presented that includes a typology of altruism born of suffering, integrates clinical and social psychological perspectives on underlying processes, and proposes potential mediators and moderators. Relevant empirical studies are reviewed that provide initial support for this model. A particular emphasis is placed on victims of group-based violence, and implications for intergroup relations and social justice.

Wilson, D.S. D.T. O'Brien, and A. Sesma. 2009. "Human prosociality from an evolutionary perspective: Variation and correlations at a city-wide scale." *Evolution and Human Behavior* 30:190-200.

Prosociality is a fundamental theme in all branches of the human behavioral sciences. Evolutionary theory sets an even broader stage by examining prosociality in all species, including the distinctive human capacity to cooperate in large groups of unrelated individuals. We use evolutionary theory to investigate human prosociality at the scale of a small city (Binghamton, NY), based on survey data and a direct measure of prosocial behavior. In a survey of public school students (Grades 6–12), individual prosociality correlates strongly with social support, which is a basic requirement for prosociality to succeed as a behavioral strategy in Darwinian terms. The most prosocial individuals receive social support from multiple sources (e.g., family, school, neighborhood, religion and extracurricular activities). Neighborhood social support is significant as a group-level variable in addition to an individual-level variable. The median income of a neighborhood does not directly influence individual prosociality, but only indirectly through forms of social support. Variation in neighborhood quality, as measured by the survey, corresponds to the likelihood that a stamped addressed letter dropped on the sidewalk of a given neighborhood will be mailed. We discuss the results in relation to evolutionary theory, the experimental economics literature and the social capital literature in an effort to integrate the study of human prosociality across disciplines.

## RELIGIOUS GIVING

Ahmed, Ali M., and Osvaldo Salas. 2009. "Is the hand of God involved in human cooperation?" *International Journal of Social Economics* 36:70-80.

The purpose of this paper is to examine the supernatural punishment theory. The theory postulates that religion increases cooperation because religious people fear the retributions that may follow if they do not follow the rules and norms provided by the religion. The paper reports results for a public goods experiment conducted in India, Mexico, and Sweden. By asking participants whether they are religious or not, one can study whether religiosity has an effect on voluntary cooperation in the public goods game. No significant behavioral differences were found between religious and nonreligious participants in the experiment.

Berger, Ida E. 2006. "The influence of religion on philanthropy in Canada." *Voluntas* 17:110-127

Recognition of the multi-cultural nature of the Canadian population has led companies across a wide array of business domains to reach beyond their traditional bases of support to focus on hitherto untapped communities as potential markets for their goods and services. Competitive conditions within the voluntary sector have pushed nonprofits along this same path. However, no systematic Canadian research reports on the attitudes, social norms, benefits sought, expectations, opportunities, experiences, or behaviors of sub-

communities in the voluntary sector. This paper examines philanthropic behavior by religion using data from the Statistics Canada 2000 National Survey of Giving, Volunteering and Participating. The paper compares and contrasts the voluntary and philanthropic behaviors of the Canadian population across religious groups; compares and contrasts the motivations for and perceived impediments against such behaviors; and articulates and examines a model that traces the influence of religion on voluntary and philanthropic behavior in Canada's multi-cultural society.

Clain, Susan Heller, and Charles Zech. 2008. "Determinants of the allocation of volunteer time: Church-related versus other non-market activities." *Atlantic Economic Journal* 36:455-467.

This paper analyzes the relative time allocation decisions of individuals who volunteer time to a religious institution. The most important factor influencing the amount of time spent in church ministry relative to other non-market activities is educational attainment. In general, religious volunteers who are college-educated are significantly more likely to spend relatively more time working in church ministry than devoting time to family responsibilities, engaging in spiritual practices, or volunteering time to civic/community organizations. The presence of school-aged children tends to diminish the relative amount of time spent volunteering in church ministry. The findings of this study suggest church ministry perceived as being child-friendly or strengthening one's spirituality is more likely to attract relatively greater time commitments from its volunteers.

Ecklund, Elaine Howard, and Jerry Z. Park. 2007. "Religious diversity and community volunteerism among Asian Americans." *Journal for the Scientific Study of Religion* 46:233-244.

We examine whether religious membership and participation foster community volunteerism among a religiously diverse group of Asian Americans. We use data from the Social Capital Community Benchmark Survey (SCCBS), the only data set that contains both a large, national sample of Asian Americans and detailed questions on religious and civic participation. Asian-American Protestants, Catholics, and adherents of non-Christian religions are involved in community volunteerism to varying degrees. Surprisingly, however, fewer Hindus and Buddhists volunteer when compared to the nonaffiliated. We use these results to propose theoretical concepts that take into account the impact of a religion's structure as well as the double-minority status faced by nonwhite and non-Christian Asian Americans on the likelihood of volunteering. Our findings indicate that accepted predictors of community volunteerism may operate differently among new nonwhite immigrants and their children than in the general U.S. population; this provides building blocks for future research on religion and civic participation among nonwhite and non-Christian populations.

Elisha, Omri. 2008. "Moral ambitions of grace: The paradox of compassion and accountability in evangelical faith-based activism." *Cultural Anthropology* 23:154-189.

Based on fieldwork in Knoxville, Tennessee, I analyze the ethical dilemmas of conservative evangelical Protestants engaged in faith-based activism and social outreach, especially dilemmas stemming from the theological paradox of compassion and accountability. Evangelicals who minister to the poor and distressed must reconcile romanticized notions of pure sacrificial giving with an ideology of personal responsibility inherent in their concept of accountability. Socially engaged evangelicals struggle with competing moral ambitions and religious imperatives that derive meaning from an overarching rubric of Christian evangelism, in which gifts of divine grace are seen as creating reciprocal obligations as well as insurmountable debt on the part of recipients. The outreach efforts of suburban churchgoers are further complicated by unequal power dynamics between charitable givers and charity recipients. While exploring the complexities of a vernacular theology through which socially engaged evangelicals wrestle with these issues, I discuss theoretical and political implications of the case study, including the role of activism in shaping religious identities and the resurgence of religious conservatism in U.S. civil society and public culture.

French, Doran C., Nancy Eisenberg, Julie Vaughan, Urip Purwono, and Telie A. Suryanti. 2008. "Religious involvement and the social competence and adjustment of Indonesian Muslim adolescents." *Developmental Psychology* 44:597-611.

This study assessed the relation between religious involvement and multiple indices of competence in 183 eighth- and ninth-grade Indonesian Muslim adolescents ( $M = 13.3$  years). The authors assessed spirituality and religiosity using both parent and adolescent reports, and social competence and adjustment using

multiple measures and data sources. Structural equation modeling analyses revealed that parent and adolescent reports of religiosity and spirituality yielded a single religious involvement latent variable that was related to peer group status, academic achievement, emotional regulation, prosocial behavior, antisocial/problem behavior, internalizing behavior, and self-esteem. The consistency of relations between religious involvement and competence may be in part attributable to the collectivist context of religion in West Java, Indonesia, within which people exhibit strong beliefs in Islam and religion permeates daily life.

Gruber, Jonathan, and Daniel M. Hungerman. 2008. "The church versus the mall: What happens when religion faces increased secular competition?" *Quarterly Journal of Economics* 123:184-195.

Recently economists have begun to consider the causes and consequences of religious participation. An unanswered question in this literature is the effect upon individuals of changes in the opportunity cost of religious participation. In this paper, we identify a policy-driven change in the opportunity cost of religious participation based on state laws that prohibit retail activity on Sunday, known as "blue laws." Many states have repealed these laws in recent years, raising the opportunity cost of religious participation. We use a variety of data sets to show that when a state repeals its blue laws religious attendance falls and that church donations and spending fall as well. These results do not seem to be driven by declines in religiosity prior to the law change, nor do we see comparable declines in membership in or giving to nonreligious organizations after a state repeals its laws. We then assess the effects of changes in these laws on drinking and drug use behavior in the NLSY. We find that repealing blue laws leads to an increase in drinking and drug use and that this increase is found only among the initially religious individuals who were affected by the blue laws. The effect is economically significant; for example, the gap in heavy drinking between religious and nonreligious individuals falls by about half after the laws are repealed.

Hungerman, Daniel M. 2008. "Race and charitable church activity." *Economic Inquiry* 46:380-400.

The availability of public funding for charitable church activity has increased dramatically in recent years. A key dispute over this increase is whether congregations' propensity to provide charitable services depends upon the local community's racial composition. Using three congregation-level data sets, this article investigates how race affects charitable church activity. Each data set indicates that all-white congregations become less charitably active as the share of black residents in the community grows. This response is found only for charitable activities and not for other activities. Additionally, all-white congregations favorably disposed toward receiving government funding respond no differently to black residents than do not-all-white congregations.

James, Russell N., III, and Deanna L. Sharpe. 2007. "The 'sect effect' in charitable giving: Distinctive realities of exclusively religious charitable givers." *American Journal of Economics and Sociology* 66:697-726.

An examination of the charitable giving behavior of 16,442 households reveals intriguing patterns consistent with the club-theoretic approach to religious sect affiliation. The club-theoretic model suggests that individuals with lower socioeconomic standing will rationally be more likely to align themselves with exclusivistic sects. Because sect affiliation is also associated with more obligatory religious contributions, this approach generates novel predictions not anticipated by standard economic models of charitable behavior. Traditional analysis of charitable giving can mask the "sect effect" phenomenon, as low-income giving is dwarfed by the giving of the wealthy. However, the application of a two-stage econometric model -- separating the participation decision from the subsequent decision regarding the level of gifting -- provides unique insights. Basic socioeconomic factors have significant and opposite associations with different categories of giving, calling into question the treatment of charitable giving as a homogenous activity and supporting the understanding of sect affiliation, and potentially religious extremism, as rational choice phenomena. Adapted from the source document. (SocAbs)

Kochuyt, Thierry. 2009. "God, gifts, and poor people: On charity in Islam." *Social Compass* 56:98-116.

Islam asks the faithful to help the poor. Outlining the ideal type of this religious charity—known as the *zakat*—the author will analyse these alms as gifts. After identifying those who contribute and those who are eligible, he moves on to the beneficial effects of this solidarity. To assess the social mechanisms by which the community of faith is being built, the author refers throughout the article to the writings of Mauss, Sahlins

and Bourdieu as regards gift giving and reciprocity. This analytical input permits him eventually to develop a triadic model of religiously-inspired charity that includes the divine protagonist who asks us to be generous.

Koenig, Laura B., Matt McGue, Robert F. Krueger, and Thomas J. Bouchard, Jr. 2007. "Religiousness, antisocial behavior, and altruism: Genetic and environmental mediation." *Journal of Personality* 75:265-290.

Although religiousness is considered a protective factor against antisocial behaviors and a positive influence on prosocial behaviors, it remains unclear whether these associations are primarily genetically or environmentally mediated. In order to investigate this question, religiousness, antisocial behavior, and altruistic behavior were assessed by self-report in a sample of adult male twins (165 MZ and 100 DZ full pairs, mean age of 33 years). Religiousness, both retrospective and current, was shown to be modestly negatively correlated with antisocial behavior and modestly positively correlated with altruistic behavior. Joint biometric analyses of religiousness and antisocial behavior or altruistic behavior were completed. The relationship between religiousness and antisocial behavior was due to both genetic and shared environmental effects. Altruistic behavior also shared most all of its genetic influence, but only half of its shared environmental influence, with religiousness.

Krause, Neil. 2009. "Church-based volunteering, providing informal support at church, and self-rated health later in life." *Journal of Aging and Health* 21:63-84.

To assess the relationships among volunteer work at church, providing informal support to fellow church members, religious commitment, and change in self-rated health over time. **Method:** Data are obtained from a nationwide longitudinal sample of 681 older adults. The study participants are aged 66 years or older at the baseline interview. The between-round interval was 6 years. **Results:** The findings suggest that providing informal tangible support to fellow church members is associated with better health but only for study participants who were more deeply committed to their faith. In contrast, a comparable interaction effect between volunteer work at church and religious commitment do not emerge from the data. **Discussion:** Although older people may assist others in different ways within the church, the informal assistance they provide to coreligionists appears to be more strongly associated with health when they are more deeply committed to their faith.

Malhotra, Deepak. 2008. "(When) Are religious people nicer? Religious salience and the "Sunday effect" on prosocial behavior. *Harvard Business School Working Papers*, 09-066.

Prior research has found mixed evidence for the long-theorized link between religiosity and pro-social behavior. To help overcome this divergence, we hypothesize that pro-social behavior is linked not to religiosity per se, but rather to the salience of religion and religious norms. We report on a field experiment that examines when auction participants will respond to an appeal to continue bidding for secular charitable causes. The results reveal that religious individuals are more likely than non-religious individuals to respond to an appeal "for charity" only on days that they visit their place of worship; on other days of the week, religiosity has no effect. Notably, the result persists after controlling for a host of factors that may influence bidding, but disappears when the appeal "for charity" is replaced by an appeal to bid for other reasons. Implications for the link between religion and pro-social behavior are discussed.

Monsma, Steven V. 2007. "Religion and philanthropic giving and volunteering: Building blocks for civic responsibility." *Interdisciplinary Journal for Research on Religion* 3. [www.religjournal.com](http://www.religjournal.com).

This article systematizes the findings of previous studies of religion and philanthropic giving and volunteering, contributes to the theoretical understanding of the role religion plays in philanthropic giving and volunteering, and relates the conjunction of religion and philanthropic giving and volunteering to a polity marked by democratic norms. It does so by reviewing the findings of previously published studies and using existing datasets to examine key questions for which earlier studies have had inconsistent findings or that they have not studied. It examines the social network and religious belief theories for explaining the conjunction between religion and philanthropic giving and volunteering and concludes that both help to explain this conjunction but that social network theory is the stronger explanatory theory. It also documents a positive relationship among religiosity, giving and volunteering, and other marks of civic responsibility and concludes that people who are marked by high levels of religiosity come closer to the democratic norm of civic responsibility than do those with low levels of religiosity.

Norenzayan, Ara, and Azim F. Shariff. 2008. "The origin and evolution of religious prosociality." *Science* 322:58-62.

We examine empirical evidence for religious prosociality, the hypothesis that religions facilitate costly behaviors that benefit other people. Although sociological surveys reveal an association between self-reports of religiosity and prosociality, experiments measuring religiosity and actual prosocial behavior suggest that this association emerges primarily in contexts where reputational concerns are heightened. Experimentally induced religious thoughts reduce rates of cheating and increase altruistic behavior among anonymous strangers. Experiments demonstrate an association between apparent profession of religious devotion and greater trust. Cross-cultural evidence suggests an association between the cultural presence of morally concerned deities and large group size in humans. We synthesize converging evidence from various fields for religious prosociality, address its specific boundary conditions, and point to unresolved questions and novel predictions.

Ranganathan, Sampath Kumar, and Walter H. Henley. 2008. "Determinants of charitable donation intentions: A structural equation model." *International Journal of Nonprofit & Voluntary Sector Marketing* 13:1-11.

Currently charities have to depend more on individual donors and less on the government for funding. Hence, understanding the individual donor and what motivates them to contribute to charities is something, which has been of increasing interest to nonprofit marketers. In this article, a path model for the charitable donation process of a religious individual is developed and tested. The variables that are used in the model are religiosity, attitude towards helping others (AHO), attitude towards charitable organizations (AGO), attitude towards the advertisement (Attad) and behavioral intentions (BI). The results suggest that AHO by itself does not cause BI. Altruistic people need to be targeted with an appropriate advertisement message. Since religiosity is an important causal variable for AHO, segmenting and targeting individuals who are religious would be pertinent. Attempts to build favorable AGO would also be worthwhile. (PsycInfo)

Ruiter, Stijn, and Nan Dirk De Graaf. 2006. "National Context, Religiosity, and Volunteering," *American Sociological Review* 71: 191-210.

Scharffs, Brett G. 2007. "Towards a framework for understanding charitable and economic activities of churches: The U.S. example." *Religious Studies Review* 1:61-74.

The paper address three principal topics: first, characteristics and patterns of charitable giving and volunteerism in the United States and their relationship to religion; second, the charitable activities of churches, again focusing on a U.S. perspective; and third, the regulatory framework governing the economic activities of churches and other charities in the United States.

Shariff, Azim, and Ara Norenzayan. 2007. "God is watching you: Priming God concepts increases prosocial behavior in an anonymous economic game." *Psychological Science* 18:803-809.

We present two studies aimed at resolving experimentally whether religion increases prosocial behavior in the anonymous dictator game. Subjects allocated more money to anonymous strangers when God concepts were implicitly activated than when neutral or no concepts were activated. This effect was at least as large as that obtained when concepts associated with secular moral institutions were primed. A trait measure of self-reported religiosity did not seem to be associated with prosocial behavior. We discuss different possible mechanisms that may underlie this effect, focusing on the hypotheses that the religious prime had an ideomotor effect on generosity or that it activated a felt presence of supernatural watchers. We then discuss implications for theories positing religion as a facilitator of the emergence of early large-scale societies of cooperators.

## **VOLUNTEERING**

Boezeman, Edwin J., and Namoi Ellemers. 2008. "Volunteer recruitment: The role of organizational support and anticipated respect in non-volunteers' attraction to charitable volunteer organizations. *Journal of Applied Psychology* 93:1013-1026.

In 3 experiments the authors examined how specific characteristics of charitable volunteer organizations contribute to the recruitment of new volunteers. In line with predictions, Study 1 revealed that providing non-

volunteers with information about organizational support induced anticipated feelings of respect, which subsequently enhanced their attraction to the volunteer organization. However, information about the current success of the volunteer organization did not affect anticipated pride (as among those who seek paid employment) and in fact caused potential volunteers to perceive the organization as being in less need for additional volunteers. Study 2 further showed that information about support from the volunteer organization is a more relevant source of anticipated respect and organizational attraction than support from co-volunteers. Study 3 finally showed that information about task and emotional support for volunteers contributes to anticipated respect and organizational attractiveness and that this increases the actual willingness of non-volunteers to participate in the volunteer organization. Interventions aimed at attracting volunteers and avenues for further research are discussed.

Boz, Ismet, and Serap Palaz. 2007. "Factors influencing the motivation of Turkey's community volunteers." *Nonprofit and Voluntary Sector Quarterly* 36:643-661.

Although Turkish society has traditionally valued volunteering, it has not fully utilized the potential of such contributions. This is because the country lacks professional volunteer organizations, and limited research has evaluated Turkish volunteers. The main aims of the current study were to describe the personal characteristics of Turkey's community volunteers and to determine the influence of various motivational factors on their decision to serve in the Community Volunteer Foundation. The participants were a randomly selected sample of 175 community volunteers from different regions of Turkey. Findings showed that the average community volunteer was a 22-year-old, male college student pursuing a career in engineering, economics, or business. The most important motivational factors for volunteering were altruism, a filiation, and personal improvement (in that order). Completing an orientation course before working as a volunteer was considered useful. Recognition, by contrast, was not considered to be a vital factor.

Caldwell, Steven D., Steven Farmer, and Donald B. Fedor. 2008. "The influence of age on volunteer contributions in a non-profit organization." *Journal of Organizational Behavior* 29:311-333.

This study examines the role of chronological age and age diversity in relation to the effects of organizational influences on the contributions of 458 volunteers in 74 geographically dispersed teams of a large nonprofit organization. The results indicate that the quality of member selection has a greater positive influence on in-role performance for older rather than younger volunteers that the quality of training for group members has a greater positive influence on in-role performance for volunteers who are less dissimilar in age from others in the group, and that the positive effects of chronological age on helping behaviors depend on the mean age of the group such that it is stronger for groups with older age means. The findings are discussed along with their practical implications.

Caputo, Richard K. 2008. "Religious capital and intergenerational transmission of volunteering as correlates of civic engagement. *Nonprofit and Voluntary Sector Quarterly*." Published online. doi:10.1177/0899764008323990.

Using a subsample of the National Longitudinal Survey of Youth (NLSY97), this study ( $N = 2,471$ ) provides evidence in support of social capital and socialization theories. Intergenerational transmission of civic engagement activities was found to occur through mechanisms such as parental religiosity and voluntarism. Using multinomial logistic regression analysis, correlates of four types of civic engagement were examined: mixed motivation voluntarism (voluntary participation in activist and nonactivist activities,  $n = 401$ ), exclusively activist ( $n = 109$ ), exclusive voluntarism ( $n = 652$ ), and as the referent non-civic minded (no voluntary participation in either activist or nonactivist activities,  $n = 1,309$ ). Parental voluntarism, socialization, religious participation, education, and presence of children were found to be robust predictors of mixed motivation voluntarism; parental devotion, presence of children, and race/ethnicity, of exclusive activism; and parental religious affiliation and fundamentalism, socialization, and religious participation, self-perceived sense of trustfulness, presence of children, and race/ethnicity of exclusive voluntarism.

Clerkin, Richard M., Sharon R. Paynter, and Jamie Kathleen Taylor. 2008. "Public service motivation in undergraduate giving and volunteering decisions." *American Review of Public Administration*. Sage Publications. Online First. <http://arp.sagepub.com/cgi/rapidpdf/0275074008327512v1>.

Most public service motivation (PSM) research compares government and business employees. This article fits into an emerging body of research that links PSM to volunteer activity. PSM is a needs-based approach

to motivation. People may sate this need in ways other than direct government service. In this article, the authors investigate the relationship between PSM and charitable decisions. They surveyed undergraduate students at North Carolina State University using Perry's PSM instrument and antecedent questions. To further investigate students' motivations toward public service, they asked an additional series of questions focused on volunteering and donating choices. The authors find that students with higher levels of PSM are more likely to choose to engage in charitable activity. Individual characteristics such as family income, political identity, sex, religiosity, family socialization, and high school volunteering experiences are also significantly related to the choices students make about engaging in charitable activities.

Dolnicar, Sara, and Melanie Randle. 2007. "What motivates which volunteers? Psychographic heterogeneity among volunteers in Australia." *Voluntas* 18:135-155.

Six psychographic segments of volunteers in Australia are constructed on the basis of their volunteering motivations. The resulting segments include "classic volunteers," whose motivations are threefold: doing something worthwhile; personal satisfaction; and helping others. "Dedicated volunteers" perceive each one of the motives for volunteering as relevant, while "personally involved volunteers" donate time because of someone they know in the organization, most likely their child. "Volunteers for personal satisfaction" and "altruists" primarily wish to help others, and finally, "niche volunteers" typically have fewer and more specific drivers motivating them to donate time, for example, to gain work experience. The segments are externally validated and demonstrate significantly different socio-demographic profiles. Consequently, it seems that motivation-based data-driven market segmentation represents a useful way of gaining insight into heterogeneity amongst volunteers. Such insight can be used by volunteering organizations to more effectively target segments with customized messages.

Einolf, Christopher J. 2009. "Will the Boomers volunteer during retirement? Comparing the Baby Boom, silent, and long civic cohorts." *Nonprofit and Voluntary Sector Quarterly* 38:181-199.

Data from the 1995 and 2005 waves of the Midlife in the United States panel study were used to compare rates of volunteering among the baby boomers with earlier cohorts and to predict boomers' future volunteering. When age was kept constant through the use of panel data, the first baby boom cohort (born 1946 to 1955) did more volunteering than did the "silent" cohort (born 1936 to 1945), and the silents volunteered more than did the "long civic" cohort (born 1926 to 1935). The author generated regression equations that used nine 1995 variables to predict 2005 volunteering and used the boomers' 2005 values on these variables to predict their 2015 volunteering. These equations slightly predict higher volunteering among the boomers in 2015 than the silents did in 2005. This result, combined with the large size of the boomer cohort, indicates that the total number of elderly volunteers will probably increase in the next decade.

Erez, Ayalet, Mario Mikulincer, Marinus H. van Ijzendoorn, and Pieter M. Kroonenberg. 2008. "Attachment, personality, and volunteering: Placing volunteerism in an attachment-theoretical framework." *Personality and Individual Difference* 44:164-74.

Recent studies have emphasized the negative impact of attachment insecurities for prosocial behavior. We examined the unique contribution of attachment insecurities to volunteerism and motives for volunteering beyond the explanatory power of high-order personality traits and assessed the potential roles of motives for volunteering in mediating and moderating the links between attachment insecurities and volunteering. One-hundred fifty-nine Dutch undergraduates completed scales tapping attachment insecurities, engagement in volunteer activities, motives for volunteering, and high-order personality traits. Findings show that attachment insecurities made a unique contribution to volunteerism beyond the explanatory power of personality traits. In addition, self-focused motives for volunteering were found to moderate the link between anxious attachment and volunteering behavior. The discussion focused on the psychological mechanisms by which attachment insecurities affect volunteerism.

Farmer, G. Lawrence, and Chaya S. Piotrkowski. 2009. "African and European women's volunteering and activism: Similarities in volunteering and differences in activism." *Journal of Human Behavior in the Social Environment* 19:196-212.



This study focused on volunteerism & activism of African & European American women. This study explored potential differences in the level & nature of civic engagement between African & European American. Additionally, differences in those factors that determine civic engagement activities between the women were examined. African American & European American female participants in the 2000 Social Capital Benchmark Survey provided the data for this study (Saguaro Seminar, 2001). African & European American women did not differ in the extent to which they reported working on community projects & volunteering in their places of worship. However, their patterns of activism differed. Implications for social work practice were addressed. Adapted from the source document.

Finkelstein, Marcia A. 2008. "Predictors of volunteer time: The changing contributions of motive fulfillment and role identity." *Social Behavior and Personality* 36:1353-1364.

Relationships among constructs from the functional analysis and role identity theories of volunteerism were examined at 3 and 12 months into the volunteer process. Fulfillment of motives for helping and the strength of a volunteer role identity were assessed in a sample of hospice volunteers. Results showed that associations between motive fulfillment and amount of time devoted to hospice volunteering changed over time. Conversely, the correlations between time and role identity varied little between 3 and 12 months. The changes that were observed may explain some apparent discrepancies in the volunteer literature. Cross-sectional and longitudinal studies can both yield invaluable insights into the contributions of motive and identity to sustaining volunteers. The challenge is understanding that time can change those conclusions. (SocAbs)

Finkelstein, Marcia A., and Michael T. Brannick. 2007. "Applying theories of institutional helping to informal volunteering: Motives, role identity, and prosocial personality." *Social Behavior and Personality* 35:101-114.

Dispositional variables from a volunteer model were shown to apply to informal volunteering. The model integrates two theories of the volunteer process: functional analysis and role identity theory. Undergraduates, (N = 139), completed an informal volunteer inventory, and measures of motives, role identity, and prosocial personality. Two dimensions of informal volunteering: people-oriented and task-oriented were revealed. Both correlated with motives for helping and role identity. The personality dimension of Helpfulness was associated with both Informal Volunteering--People (IVP) and Informal Volunteering--Task (IVT), while Other-oriented Empathy correlated only with IVP. This study is the first to demonstrate the applicability of a model of formal volunteering to ongoing informal helping. Variables heretofore conceptualized as describing individuals within organizations, are seen as equally important in initiating and sustaining informal helping.

Gibson, Troy. 2008. "Religion and civic engagement among America's youth." *Social Science Journal* 45:504-514.

Scholars of civic engagement are noticing the consequences of religiosity. Scholars have seen the influence of religiosity on political and charitable behavior among adults. But does this pattern hold for adolescents? In this study, I use a new survey of American teenagers, the National Study of Youth and Religion, to assess the impact of intense religiosity on adolescent volunteerism and political activities. Evidence from multivariate logistic regression analyses indicate that intense religiosity, measured in terms of behavior (frequent church attendance) and beliefs (theological conservatism) significantly increase the likelihood that teens will volunteer. However, adolescent political involvement is not related to religiosity.

Gottlieb, Benajmin H., and Alayna A. Gillespie. 2008. "Volunteerism, health, and civic engagement among older adults." *Canadian Journal on Aging* 27:399-406.

In North America, 40–50 per cent of older adults are actively involved as formal volunteers in providing diverse health and human services. We review empirical studies concerning older adults' motivations for volunteering, as well as the health and morale benefits they derive from this expression of altruism. Knowledge of the exact nature and amount of volunteer activity necessary to produce these effects is limited, and studies have yet to identify the behavioural and psychological mechanisms that are implicated. We propose that older adult volunteers may enjoy good health and longevity because being useful to others instills a sense of being needed and valued. We present several theoretical perspectives on the developmental significance of volunteering, discuss the challenges to volunteerism imposed by the baby boom cohort, and identify future research priorities.

Hank, Karsten, and Stephanie Stuck. 2008. "Volunteer work, informal help, and care among the 50+ in Europe: Further evidence for 'linked' productive activities at older ages." *Social Science Research* 37:1280-1291.

Taking a cross-national perspective, we investigate linkages between volunteer work, informal help, and care among Europeans aged 50 or older. Based on 27,297 personal interviews from the 2004 Survey of Health, Ageing and Retirement in Europe, we estimate univariate and multivariate probit models, which allow us to analyze the interrelationship between those non-market productive activities. There is substantial variation in the participation in volunteering, helping, and caring between countries. Independent of the general level of activity in a country, we find evidence for a complementary and interdependent relationship between all three activities. Our findings not only suggest an important role of societal opportunity structures in elders' productive engagement, but also support notions of the existence of a general motivation to be active.

Haski-Leventhal, Debbie, Ram A. Cnaan, Femida Handy, Jeffrey L. Brudney, Kristen Holmes, Lesley Hustinx, Chulhee Kang, Meenaz Kassam, Lucas C. P. M. Meijs, Bhagyashree Ranade, Naoto Yamauchi, Anne Birgitta Yeung and Sinisa Zrinscak. 2008. "Students' vocational choices and voluntary action: A 12-nation study." *Voluntas* 19:1-21.

Previous research on student involvement suggested that business and engineering students manifest lowest rates of voluntary action. Similarly, it was thought that social science students are the most involved in voluntary action, with students of natural sciences and humanities in the middle. However, there were very few studies that empirically compared these assertions. Furthermore, these assertions were not investigated from cross-cultural perspectives. Based on a study of students in 12 countries (N = 6,570), we found that even when controlling for background variables, social science students are actually less engaged in voluntary action than other students. Engineering students are higher than expected on voluntary action while students of humanities are the most involved in voluntary action. When studying these differences in the 12 selected countries, local cultures and norms form different sets of findings that suggest that there is no universal trend in choice of academic field and voluntary action.

Lipford, Jody W., and Bruce Yandle. 2009. "The determinants of purposeful voluntarism." *Journal of Socio-Economics* 38:72-79.

Voluntarism is pervasive among humans, but what factors explain this particular nonmarket activity? Does it result from altruistic motives to help those less fortunate? Is it the result of rational or instinctive behavior that enhances individual and group survival? In this paper we draw upon the works of Adam Smith, Gary Becker, Herbert Simon, and evolutionary biologists Matt Ridley and Richard Dawkins to construct a formal model of interdependent utility functions. We test the implications of our model with data on volunteerism for U.S. states. Our findings support theories of volunteerism based on mutual aid among people with a common race and language and a relatively even distribution of income. (Elsevier)

McCabe, Tamara L., Katherine M. White, and Patricia L. Obst. 2007. "The importance of volunteering functions to university students." *Australian Journal of Volunteering* 12:50-58.

Volunteer work plays a key role in the functioning of social services within our communities. Younger volunteers now comprise a major component of the volunteer population. However, little work on the volunteerism of younger people, especially students, has been conducted in an Australian context. The present study investigated the psychological functions that volunteering serves amongst young tertiary students who volunteer and the perception of the functions served by volunteering by those who do not volunteer. A survey of a cohort of Australian university students, comprising both volunteers and non-volunteers, showed that 42.1% of the sampled university students were recent volunteers and that 74.4% had volunteered at some point in the past, thus demonstrating the importance of this cohort for volunteering practices in Australia. For the functions that volunteering serves, the results indicated that both volunteer and non-volunteer students rated the values and understanding functions as significantly more important than any other function. Further, non-volunteers rated the career function as more important than current volunteers. The implications of these results are discussed in terms of strategies that are most effective in engaging younger volunteers.

Mellor, David, et al. 2009. "Volunteering and its relationship with personal and neighborhood well-being." *Nonprofit and Voluntary Sector Quarterly* 38:144-159.

Although a relationship between volunteering and well-being has been demonstrated in numerous studies, well-being has generally been poorly operationalized and often defined by the relative absence of pathology. In this study, the authors take a positive approach to defining well-being and investigate the relationship between volunteering and personal and neighborhood well-being. The theoretical approach incorporates elements of the homeostatic model of well-being. A sample of 1,289 adults across Australia completed a questionnaire that assessed personal and neighborhood wellbeing, personality factors, and the psychosocial resources implicated in the homeostatic model of well-being. Analyses reveal that volunteers had higher personal and neighborhood well-being than nonvolunteers and that volunteering contributed additional variance in well-being even after psychosocial and personality factors were accounted for. The findings are discussed in terms of previous research and the homeostatic model of well-being, and it is argued that the relationship between volunteering and well-being is robust.

Piliavin, J.A., and E. Siegel. 2007. "Health benefits of volunteering in the Wisconsin longitudinal study." *Journal of Health and Social Behavior* 48:450-464.

We investigate positive effects of volunteering on psychological well-being and self-reported health using all four waves of the Wisconsin Longitudinal Study. Confirming previous research, volunteering was positively related to both outcome variables. Both consistency of volunteering over time and diversity of participation are significantly related to well-being and self-reported health. The relationship of volunteering to psychological well-being was moderated by level of social integration, such that those who were less well integrated benefited the most. Matterings appear to mediate the link between volunteering and wellbeing. Controls for other forms of social participation and for the predictors of volunteering are employed in analyses of well-being in 1992. We find volunteering effects on psychological well-being in 2004, controlling for 1992 wellbeing, thus providing strong evidence for a causal effect.

Prouteau, Lionel, and François-Charles Wolff. 2008. "On the relational motive for volunteer work." *Journal of Economic Psychology* 29:314-335.

While economists have mainly focused on investment or altruistic motives to explain why people undertake volunteer activities, we rely instead in this paper on the relational motive previously emphasized by social psychologists. Volunteering is seen as a way to build friendly relationships. Drawing on the French survey Vie Associative conducted by INSEE in 2002 on volunteer work and association membership, we shed light on the relevance of this relational motive using two samples of, respectively, 1578 volunteers and 2631 participants in associations. According to their own statements, many volunteers seek to make friends and to meet other people through these activities. Econometric results show that working as a volunteer in an association has a causal impact on the probability of making friends in that association, which also supports the relational motive.

Quintelier, Ellen. 2008. "Who is politically active: The athlete, the scout member, or the environmental activist?" *Acta Sociologica* 51:355-370.

Most research finds that voluntary engagement leads to more political participation. However, it is not entirely clear which type of organization encourages political participation and what skills are required. There is also some discussion about whether multiple memberships promote political participation. In this article, I use the Belgian Youth Survey (n = 6,330) in investigating the effect that type of organization, the time spent in organizations, the number of memberships and skills-related activities has on political participation. My findings suggest that voluntary organizations are powerful political socialization agents leading to young people engaging in politics. Young people who are members of several organizations are more active in politics, while spending a greater amount of time in one organization does not increase level of political participation. Cultural, deliberative and help organizations are more successful than expressive, religious—ethnic and youth groups in fostering political engagement. Finally, organizations that allow young people to take up a leadership role, or to organize activities, encourage participation in political activities.

Stebbins, Robert. 2009. "Would you volunteer?" *Society* 46:155-159.

Being motivated to volunteer is a crucial condition for both the volunteers and those seeking their services. Yet the reigning conceptual model of volunteering in the field of nonprofit sector studies -- an economic one based on the idea that the first may be defined as people engaged in unpaid labor -- offers at best a superficial explanation of the motives encouraging them to altruistically offer their time. In light of this conceptual deficiency another definition of volunteering (and hence volunteer) has, of late, been gaining acceptance. Sometimes referred to as a volitional definition, it roots in sociology and social psychology: volunteers feel they are engaging in a leisure activity, which they have had the option to accept or reject on their own terms. (PsycInfo)

Taylor, Tiffany, Christine Mallison, and Kristina Bloch. 2008. "'Looking for a few good women': Volunteerism as interaction in two organizations." *Nonprofit and Voluntary Sector Quarterly* 37:389-410.

A substantial body of research examines volunteerism via surveys of individual volunteers or volunteer organizations. The authors argue that researchers must expand this conceptualization of volunteering to include the interactive process between the volunteer and the organization. Using structuration theory as a guiding framework, the authors examine how volunteers' behavior is both shaped by and also affects the way in which two organizations are structured. In this comparative case study, the authors utilize participant observation, interviews, and archival analysis to illustrate this interaction in two organizations, a no-kill cat shelter and a resource organization for women who partner with women. They find that the character of the labor process, and specifically whether it entails the expenditure of emotional labor, leads to either burdensome or rewarding volunteer experiences. The authors further underscore the importance of examining emerging trends in "episodic volunteering" and shifts in nonprofit organizations toward more bureaucratized business forms.

Warburton, Jenny, and Deirdre McLaughlin. 2007. "Passing on our culture: How older Australians from diverse cultural backgrounds contribute to civil society." *Journal of Cross-Cultural Gerontology* 22:47-60.

Australia is a culturally diverse country, with one in five older Australians born overseas in non-English speaking countries, as well as others who are part of the Indigenous population of Aboriginal and Torres Strait Islanders. Little is known about how these individuals age productively and contribute to society. Survey data show that they are less likely to volunteer for an organisation than other older people, yet it may be that they contribute to civil society in alternate ways that are generally unrecognised and unacknowledged. In the absence of a general lack of understanding of how older Australians from diverse cultural backgrounds contribute to community, the aim of the present paper is to explore this topic using qualitative data from a larger study of the lived experiences of older Australians. Findings suggest that respondents are very active within their families and communities in ways that differ from mainstream older Australians. Generally, they have an important role in maintaining or promoting their culture; and providing support across their communities based on common experience. In particular, respondents describe a special relationship with the young within their communities. This includes being a grandparent or elderly advisor, as well as the role that many Indigenous elders play in encouraging and supporting troubled young people. Although further and more representative studies of older Australians are now needed, this paper, nevertheless, begins to explore what has been a neglected area of ageing policy and research.

Webb, Natalie J., and Rikki Abzug. 2008. "Do occupational group members vary in volunteering activity?" *Nonprofit and Voluntary Sector Quarterly* 37:646-667.

The goal of our study is to explore how employees in different occupations report volunteering activities. Starting from the literatures on occupational subcultures and professional norms, the authors hypothesize that both structural constraints and norms of occupations may have an impact on extraorganizational behavior. Analyzing Center on Philanthropy Panel Study data linked with the Institute for Social Research's Panel Study on Income Dynamics, the authors find evidence that individuals in professional, managerial, and military occupations are more likely to volunteer than are individuals in other occupational categories. Controlling for individual demographic and cultural variables, they affirm the explanatory power of occupation on individual volunteering behavior.

Wuthnow, Robert, and Valerie Lewis. 2008. "Religion and altruistic U.S. foreign policy goals: Evidence from a national survey of church members." *Journal for the Scientific Study of Religion* 47:191-209.

Interest in the possible role of religion in shaping attitudes toward the U.S. foreign policy has increased significantly in recent years, but relatively few studies have been conducted. Drawing on a new national survey of church members, we examine the relationships of religious identity, religious involvement, and congregational programs to attitudes about the importance of altruistic foreign policy goals. We find no support for popular claims that evangelical Protestants hold particularly supportive attitudes toward international human rights and humanitarian aid policies. We find only modest support for the idea that attendance at worship services encourages people to be altruistic in a way that influences their views about foreign policy. However, we do find considerable support for the idea that congregations can shape members' views about foreign policy through intentional activities that raise awareness of needs at home and abroad. (PsycInfo)