

Identifying the Links between Anonymity and Prosocial Behavior

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The study of prosocial behavior is beneficial in many ways. First prosocial behavior impacts various social behaviors, promotes well being, and allows people to express themselves through helping others. In particular the link between anonymity and prosocial behavior is particularly interesting because it attempts to understand why people give or refuse to give with or without recognition. Understanding prosocial behavior allows charities to gain support and resources. As a result so understanding why people help will in turn help society and make a better community.

The literature reviewed expressed correlations between gender, race, and religious affiliation. It concluded that these factors had an impact on prosocial behavior in either a negative or positive way. This study attempts to define the connections among age, gender, race, recognition and religious affiliation in conjunction to prosocial behavior through the manipulation of anonymity. Eagly (2009) defines prosocial behavior as actions that are beneficial to others that may include helping, sharing, comforting, guiding, rescuing and defending others. Through eliminating extraneous variables behind prosocial behavior, this study will help to determine if anonymity is influential in the decision making or act of prosocial behavior. Identifying the links between anonymity and prosocial behavior will allow for a more thorough understanding of the reasoning behind the importance of anonymity in giving help identify reasons for charitable contributions. Understanding prosocial behavior also begins to shed light on many other areas of social interest.

Gender

When looking at gender it is important to understand how being a woman impacts prosocial behavior versus being a man. The literature reflects the differences between genders by; comparing gender roles, preconceived notions, and the general differences between men and women. Men and women have been found to have different responses to prosocial behavior as well as many differing responses to being prompted to act in prosocial behavior.

McGinley et al. (2010) found that women, rather than men, were more likely to act sympathetically because of their daily struggles and stress that they could relate to needing help. Women were more likely to help those around them in everyday manners. However when the stress level became over bearing men were there to support the women because they were seen as needing care that the man was supposed to provide

Eagly (2009) determined that women respond differently than men to prosocial behavior because they have been conditioned into preconceived gender roles. Eagly projected that,

“gender roles influence behavior in conjunction with many other group memberships roles, including those associated with other group memberships like ethnicity and religion, and specific obligations like family and occupation (p.646).”

The help women gave was often sensitive, emotional, and support for people whom they already knew. Although men did participate in prosocial behavior it was in a different manner and at a different rate of occurrence. Typically men provided more heroic help to those they did not know or women. While prosocial behavior was apparent in both genders it was predominant in women.

While Deutsch and Lamberti, (1986) argued that women are primed in society to be nurturers. However men will participate in prosocial behavior but they do so less often. Men are considered to be “tough” and need to maintain that image for society otherwise they are seen as weak and inferior. This also found that it promoted traditional family roles and reinforced typical gender roles.

Men and women have different reactions to prosocial behavior. While women are more likely to participate that does not mean that men will not act in a prosocial manner, it just happens less frequently and at a different level. There are many social factors that contribute to the conditioning including the influence of nurturing in the stigma of being a woman which that makes women more likely to participate in prosocial behavior (MacFarlan & Quinlan, 2008).

Race

Literature regarding race takes into consideration the many different people groups and how they participate in prosocial behavior.. Understanding the role race plays in prosocial behavior allows for determining the factors behind that decision making. It is important to understand because in some literature it is considered to be a key factor in the decision making process. In order to better understand those people and the impact they have on society.

Dovidio and Gaertner (1981) found that race had an effect on prosocial behavior. They found that a Caucasian man was more likely to help an African American man if he was placed in a position of subordination. However if the Caucasian male was in a position of subordination he was less likely to help the African American man who was his superior. This was the result of a culmination of things including: social point of view, previous history, insecurity, and jealousy. It was also noted that Caucasian males were more willing to help a Caucasian male who was his superior than he was to help an African American man who was his superior.

These studies help define to pretense in which prosocial behavior occurs. Many times prosocial behavior happens in spite of social differences however it can be concluded from these studies that race plays a very important role in whether a person decides to act in a prosocial manner.. It also contributes to a greater overall understanding of how prosocial behavior works.

Religiosity

Many times a person who acted in a prosocial manner claimed it was the influenced by religion but was that the real motivation? Many times prosocial behavior is defined as by religious affiliation or lack thereof, the literature in this section looks to provide and answer. These studies examine the correlations between religion and prosocial behavior.

Ahmed (2009) examined the connection between religion and prosocial behavior. He used the dictator game which allowed the students to determine the amount of money they wanted to invest. The first player was deemed the “dictator” while the second player was deemed the “recipient”. The dictator is then given all the power to distribute the money how he/she see fit and the recipient has no choice in

the matter, he/she has an entirely passive role. Ahmed (2009) determined that the students who went to the religious school donated more than those who did not attend the religious school.

Hardy and Carol (2005) explain yet another link between religion and prosocial behavior. They found direct connections between prosocial behavior and religion including: a direct connection that the more involved a person was religiously the higher level of anonymous prosocial behavior would be completed. People who claimed to have religion as a focus in their life were more likely to act in a prosocial manner because their religious convictions required the behavior from them. While participants that were less involved in religion still acted in a prosocial manner, it was not as consistent nor was it as altruistic.

Shariff and Norenzayan (2007) wanted to understand the effects of God concepts and how this affected selfish and pro-social behaviors. They completed two separate groups; one with secular words and one with religious. They and found that priming of religious concepts did cause an increase in prosocial behavior. However, it is also explained within the article that, "prosocial behavior can be influenced by increased positive or negative feelings of empathetic concern. It is conceivable that the religious primes increased prosocial behavior by acting via these mechanisms (p. 807)." They found that the second group which had been primed with religious words participated in more prosocial behavior than the first group. Even those who were not explicitly religious were affected by the priming words.

Zuckerman (1975) hypothesized that, in a time of deprivation, when a person believed in a just world s/he would act more deserving than a person who did not hold the same belief.

"the belief in a just world is devoid of any moral implications. It may be conceived rather as an image; that a person has of the world which may require a derogation of a victim that cannot be helped otherwise. This image may also increase altruistic behavior so as to make the person more deserving when he is in a state of need (p.975)."

He found that those who believe in a just world were more likely to act in an altruistic/ prosocial manner however it only occurred under specific circumstances. Help only came when it was a time of need and

when the recipient was considered deserving. He found that people, many times, did act in a prosocial manner and it was influenced by altruistic ideals but it was not a consistent action.

Weinstein and Ryan (2010) wondered if the act of prosocial behavior was one sided. They examined the possible motives behind anonymous prosocial behavior and found that it provides benefits to both the helper and receiver. They also acknowledged that prosocial benefits not only the receiver but also in the helper by allowing, many times altruistic feelings. It was the feelings of gratitude and compassion that drove people to donate rather the recognition that they would receive from the act of prosocial behavior.

Religion has been shown to positively influence people to act in a prosocial manner. It has also has been shown to have karmic effect, causing people to believe “what goes around, comes around”. Understanding how religion affects prosocial behavior is one more variable needed to determine the reasoning behind prosocial behavior.

Reasoning behind Prosocial Behavior

Bornstein (2009) defined the impulse of philanthropy as the strong desire to end misery. He found that the impulse behind giving was many times one of altruism. There were acts of altruism but many times it was because of the emotional feelings that people felt towards those who were less fortunate. He concluded explaining that people who give do it for variety of reasons including altruism, sympathy, compassion, as well as self serving reasons.

Deutsch and Lamberti (1986) wanted to determine if there was an effect on prosocial behavior from gaining social approval. They found that when people got social approval they were more likely to donate to the cause.

Grant and Gino (2010) found that gratitude and recognition (present in non-anonymous giving) were in large part the primary motivation behind prosocial behavior. When prosocial behavior is being recognized and appreciated, it is more likely to occur because participants felt like they were receiving something in return for their act of prosocial behavior.

According to Frey and Meier (2010) ones willingness to act in prosocial behavior changes based on the setting. They concluded that anonymity created a lack of social pressure, allowing students to freely choose whether they wanted to donate to the group scholarship or not, regardless of recognition.

This literature allows researchers to determine the many complexities involved in understanding prosocial behavior and how they play a role in the decision making process. It also allows for variables like gender, race, and religious affiliation to play a role in determining the reasoning behind decision making. This study will look to determine whether people will continue to act in prosocial behavior without any recognition. It hopes to identify causes of prosocial behavior within complete anonymity, partial anonymity, and non-anonymity conditions. It looks to identify whether partial anonymity will promote or discourage prosocial behavior. It also seeks to identify whether non-anonymity will encourage prosocial behavior.

This study hypothesizes that prosocial behavior will decrease as the level of anonymity increases. So that the least amount of prosocial will be shown in the complete anonymity condition, and the most amount of prosocial behavior will be found in the non-anonymity condition, with partial anonymity found in the middle. Further, it is predicted that prosocial behavior will vary by race, gender, recognition and religion.

Method

Design

This experiment used a Posttest design with ex post facto Quasi-experimental elements. This design provided the most concrete validity while taking into consideration the multiple uncontrollable factors (e.g., race, religious affiliation, gender). The posttest design consisted of a group of participants that were broken down into subgroups of experimental groups and control groups. The differentiating subgroups consisted of three levels of the independent variable which include: complete anonymity (level 1), partial anonymity (level 2), and non-anonymity (level 3). These groups were also evaluated based on the measures of race, religious affiliation, and gender. The groups were designed to observe

the different levels of anonymity and how they affected pro-social behaviors. It was projected that the dependent variable would change based on the amount and levels of anonymity which would determine the outcome of how likely participants are to actively participate in pro-social behaviors. Factors of race, religious affiliation, and gender acted as the Quasi-independent variables. A series of questions pertaining to personal opinion were included to understand each participant's personal views and beliefs. These questions also helped to determine the importance of each factor.

Participants

Participants consisted of younger adults (age range: 18- 63, 25 men and 42 women, 67 total participants). Participants were predominantly Caucasian (61 of the participants). Participants ranged religiously from Baptist, Assemblies of God, and Catholic (see Figure 5). Participants predominantly identified themselves as fitting into the 0-25,000 family income level. The rest were distributed evenly among the other family income levels (see Figure 4). A total of 67 students completed the study. There were 21 in the complete anonymity condition, 25 in the partial anonymity condition, and 21 in the non-anonymity condition. All participants were provided with informed consent and written debriefing forms. The study was approved by the IRB and all participants were treated ethically.

Materials

To complete this study realistic play money was purchased from BankSupplies.com, (see Appendix G). Colored envelopes (see Appendix G) were used to differentiate between the levels of money and personal versus donated charity money. For the \$50 level money was placed into a blue envelope labeled "personal", in addition a pink envelope labeled "charity" was given to each participant. For the \$500 level money was placed into a green envelope labeled "personal", in addition an orange envelope labeled "charity" was given to each participant. For the \$5,000 level money was placed into a red envelope labeled "personal", in addition a yellow envelope labeled "charity" was given to each participant. Questionnaires (see Appendix E), consisted of demographic questions: age, race, gender, family income, and religious affiliation. In addition it contained five Likert questions asking about the

importance of religion, gender, race, amount of money own, and recognition in each participants willingness to donate to “ABC Charity”.

Procedure

Participants were given three hypothetical scenarios (see Appendix D) in which they must decide how to allocate fake money to a nonexistent charity. Participants completed all three scenarios and the demographic questionnaire. The scenarios were based on a modified version of the dictator game. In the original dictator game (Hoffman, McCabe, Shachat, & Smith, 1994), the first player, "the proposer", determined an allocation of an endowment (such as money). The second player, "the responder", received the remainder of the endowment left by the proposer. The responder's role was entirely passive (s/he has no strategic input into the outcome of the game). In the original game, the money allocated had the possibility to benefit both the proposer and responder. This study used a modified version, where participants acted solely as “the proposer” and the endowment (money) left by the proposer went to a local charity. Therefore, the study defines that the level of prosocial behavior increases as the money allocated to charity (and not to the participant themselves) increases. To measure this, participants were randomly assigned to three different levels of anonymity (complete, partial, and non-anonymity). Students assigned to the complete anonymity condition had their donation remain anonymous. Neither the charity director nor the general public were notified of the participant’s contribution. Students assigned to the partial anonymity condition had their contribution remain partially anonymous. Only the charity director knew of the participant’s contribution. Students assigned to the non-anonymity condition had both the charity director and the general public notified of their contribution.

Subjects participated in classrooms with a power point projector. It took approximately 20 minutes to complete. The participants were given informed consent paper to complete. They were then asked to divide the fake paper money they have been given into two envelopes. One containing money that will go to the charity and second containing money they would keep. They were then asked to put

those two envelopes aside. The same was asked of the participants for scenarios 2 and 3. The only variation among the three scenarios was the amount of money (denominations of \$50, \$500, and \$5,000 dollars). To counterbalance the order of effects, the order in which the money was distributed was randomized. Next, students were asked to complete both a demographic questionnaire (race, gender, religious affiliation) as well as five Likert questions that examine the relative impact of gender, race, religion, the amount of money provided, and recognition on their personal decision (see Appendix E). They were then provided a debriefing form (see Appendix C) and free to leave.

Results

Descriptive Statistics

Data was entered, organized and analyzed in PASW 18.0. Group differences concerning religion, recognition, race, age, gender, and family income were quantified using a Likert scale; they were examined among the three anonymity conditions. Anonymity was present in one of three forms (complete, partial, non) in every session. There were 25 men and 42 women who completed the study (see Figure 3). Ages ranged from 18 to 62, while the mean participant age was 25.97. The majority (91.04%) of participants were Caucasian. The distribution of reported races consisted of 1 African-American, 1 Asian, 2 Latino, and 2 participants who reported themselves as “other”. Of those who reported family income, most categorized themselves as the 0-25,000 dollar bracket, (see Figure 4). Majority of participants reported themselves as either Baptist, 23 or Other, 18. A religion distribution that included: Catholic, Pentecostal, Assemblies of God, Methodist, Presbyterian, Church of Christ (see Figure 5).

Inferential Statistics

It was hypothesized that prosocial behavior would decrease as the level of anonymity increased; so that the least amount of prosocial behavior would be demonstrated in the complete anonymity condition, and the most amount would be found in the non-anonymity condition, with partial anonymity falling in the middle. This hypothesis was tested to identify possible correlations between anonymity

and prosocial behavior as well as quasi experimental factors. To identify any differences among experimental groups, a multivariate ANOVA was used to determine the correlation between the level of anonymity and the amount of money each participant donated. A multivariate ANOVA was used to determine the impact of the independent variable, the level of anonymity, on the dependent variable, a participant's willingness to participate in prosocial behavior through donation. Within the 50 dollar condition participants in the complete anonymity level kept 62.86% of their winnings, in the partial anonymity level kept 76.00% of their winnings, in the non-anonymity level kept 54.28% of their winnings, $F(2,64) = 2.54, p < .094$. Within the 500 dollar condition participants in the complete anonymity level kept on average 70.81% of their winnings, in the partial anonymity level kept on average 81.48% of their winnings, and in the non-anonymity level kept on average 73.49% of their winnings, $F(2,64) = 2.57, p < .084$. Within the 5,000 dollar condition participants in the complete anonymity level kept on average 87.91% of their winnings, in the partial anonymity level kept 79.60% of their winnings, and in the non-anonymity level kept on average 73.43% of their winnings, $F(2,64) = 2.875, p < .064$. Test of within subjects effects revealed that the amount of money was significant, $F(2,64) = 13.202, p < .001$, (see Figure 1).

The multivariate ANOVA revealed that the interaction between money and anonymity was significant, $F(2,64) = 2.701, p < .033$. Meaning that the more money each participant received the more they were willing to donate in the non-anonymity condition to "ABC Charity". It concluded that anonymity was approaching significance, $F(2,64) = 2.501, p < .090$. Post hoc analysis concluded that the difference between partial anonymity and non-anonymity was significant ($p < .030$). The difference between complete anonymity and partial anonymity was not significant ($p < .422$). The difference between complete anonymity and non-anonymity was approaching significance ($p < .179$).

It was predicted that prosocial behavior would vary by race, gender, religion, and recognition. Religion was hypothesized to be the most important factor in a participant's willingness to donate. To

test this hypothesis a one way ANOVA was conducted on the level of anonymity and the quasi experimental elements (religion, race, gender, recognition, and amount of money won).

On average participants ranked the importance of religion as 3 in the complete anonymity condition, 1.80 in the partial anonymity condition, and 2.62 in the non-anonymity condition. This study concludes that religion was a significant factor in a participants willingness to act in a prosocial manner, $F(2,64) = 4.211, p < .19$. In post hoc analysis religion was shown as significant between complete anonymity and partial anonymity with a level of .007. There was no difference between complete anonymity and partial anonymity. However the difference between partial anonymity and non-anonymity was marginally significance with a level of .059 (see Figure 2).

Gender had no significance on prosocial behavior, $F(2, 64) = 1.099, p < .340$. On average it was ranked no higher than 1.05 in all three levels of anonymity. Gender was considered unimportant to participants, (see Figure 1).

Race had no significance on prosocial behavior, $F(2,64) = 1.382, p < .258$. On average it was ranked no higher than 1.24 in all three levels of anonymity. Race was considered unimportant to participants (see Figure 1).

The importance of the amount of money was found insignificant, $F(2,64) = 1.424, p < .248$. On average participants ranked the amount of money won as 3.38 in the complete anonymity condition, 3.52 in the partial anonymity condition, and 4.05 in the non-anonymity condition. The amount of money won had a significant impacted on a participant's willingness to donate (see Figure 1).

The importance of recognition was not a significant contributor. On average participants ranked recognition as 1.57 in the complete anonymity condition, 1.68 in the partial anonymity condition and 2.00 in the non-anonymity condition, $F(2,64) = .760, p < .472$. Recognition was considered to be of little importance (see Figure 1).

Discussion

Overall this study found that participants were most likely to donate money (act in a prosocial manner) in the non-anonymity. Participants were more likely to give in the complete anonymity or the non-anonymity condition rather than the partial anonymity condition. There was a significant difference in the amount of money that participants donated between the complete anonymity and the non-anonymity condition, specifically in the 5,000 dollar category. In the 5,000 dollar non-anonymity condition, participants, on average, donated more money than those in the complete anonymity condition. Participants concluded that their gender and race no impact on their decision regarding the amount to donate. Recognition had a little impact on the willingness to donate. Religion and the amount of money received had a significant impact on the willingness to donate. However the monetary value won had the largest impact on the decision to (or not to) donate.

Role of Religion

The results of this study promote the hypothesis that religion was an important factor in the decision to donate. The majority of participants noted that religion played a significant role in their willingness to donate to “ABC Charity”. Specifically in the complete anonymity condition where participants received no recognition for their contribution religion was important in their choice to donate. Religion was ranked higher in the complete anonymity condition than either the partial or non-anonymity condition. However some participants in the non-anonymity condition also ranked religion as important in their decision to donate. The difference in the two groups is that those in the complete anonymity condition who donated did so because of their religious convictions compared to those in the non-anonymity condition who could have donated because of their religious convictions or because of the recognition they would receive.

Role of Anonymity

These findings also promote the notion that anonymity plays a role in a participant’s willingness to donate. Subjects in this study were willing to donate anonymously. However they donated more

money in the non-anonymity condition and as the amount they won increased. Participants donated more money in the non-anonymity condition because they would be receiving credit for their gift. In addition participants in the complete anonymity condition who donated explained that it was because of their religious convictions and that they should donate whether they received credit or not. Participants also explained that they donated more money as the amount they won increased simply because they had more funds at their disposal.

Role of Recognition

The study concluded that participants donated more money to “ABC Charity” in the non-anonymity condition when both the helper (participant) and receiver (charity) were going to obtain benefits. In addition participants in the complete anonymity condition were more likely to keep a large sum of money for themselves because there was no social repercussion for doing so. However it is possible that these results are not truly representative because as previously stated many participants expressed that because they could not pick the charity they were less likely to donate no matter the circumstances. Participants in the non-anonymity condition who would have been socially rewarded for their prosocial behavior were more likely to donate to “ABC Charity” than those who would receive no recognition.

It is interesting that participants reported that recognition played a small role in their reasoning and willingness to donate to “ABC Charity”. The data indicates that recognition is very influential in the decision to act in a prosocial manner. Participants in the non-anonymity level donated more than those in the complete anonymity condition, specifically within the 5,000 dollar condition. Participants donated more as a result of the social recognition and approval.

Role of Gender

The results in this study differ from previous literature that concludes that gender has a significant impact on prosocial behavior. Contrarily in this study both male and female participants said that their gender played a very minimal to nonexistent role in their decision to donate to “ABC Charity”.

The results of this study concluded that there was no significant difference between the amount of money that men and women donated.

Role of Money

Furthermore the results of this study conclude that the amount of money a participant has to donate will impact their willingness to give. In conjunction with the level of anonymity and the amount of money this impact is visible. Participant's were in "control" of the money which allowed them to make a decision based on their prosocial (or lack of) interests.

Limitations

This study was limited by the ability to sample a wide variety of the student population. It was also limited by the age range. The results from this data generally only represent Caucasian college students. These results could be applied to other student body populations with similar demographics. In addition participants were not okay with donating to "ABC Charity". Many participants expressed that they would have donated more or even made a more concrete decision if it was a real charity or most importantly if they could have picked the charity the money would be donated to. Participants expressed that this was partially because of their religious beliefs. Participants would be more likely to donate if it were to go to something important to them or that they were passionate about.

Suggestions

In the future it would be beneficial to allow participants to choose which charity to donate the money to. This way it would hold an accurate representation of how much each participant was willing to donate without skewing the results because of the charity. It would also potentially be beneficial to take the results from this study and generate a study looking at the factors that make a charity trustworthy and in turn causes people to donate to that charity. It also helps them to understand the role that anonymity plays in a person's decision to act in a prosocial manner.

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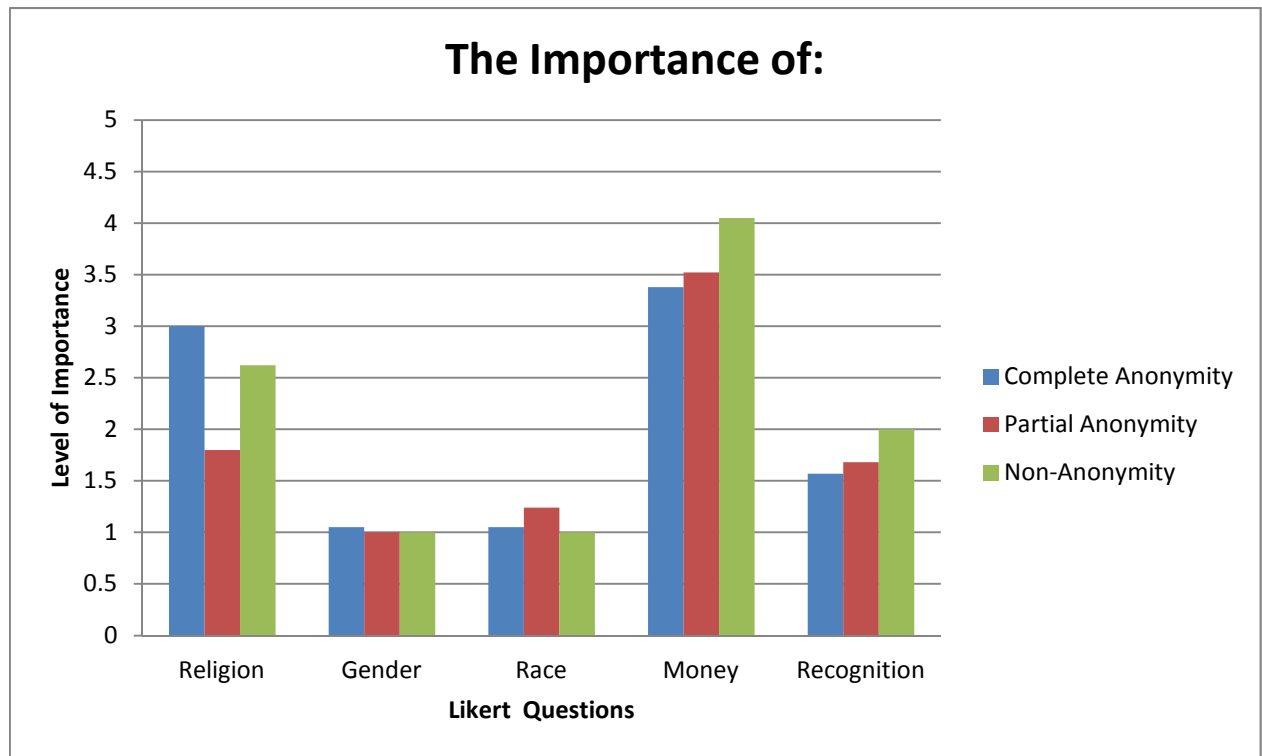


Figure 1. Participant response to the importance of religion, gender, race, money, and recognition.

Religion and money had a significant impact on a participants willingness to act in a prosocial manner.

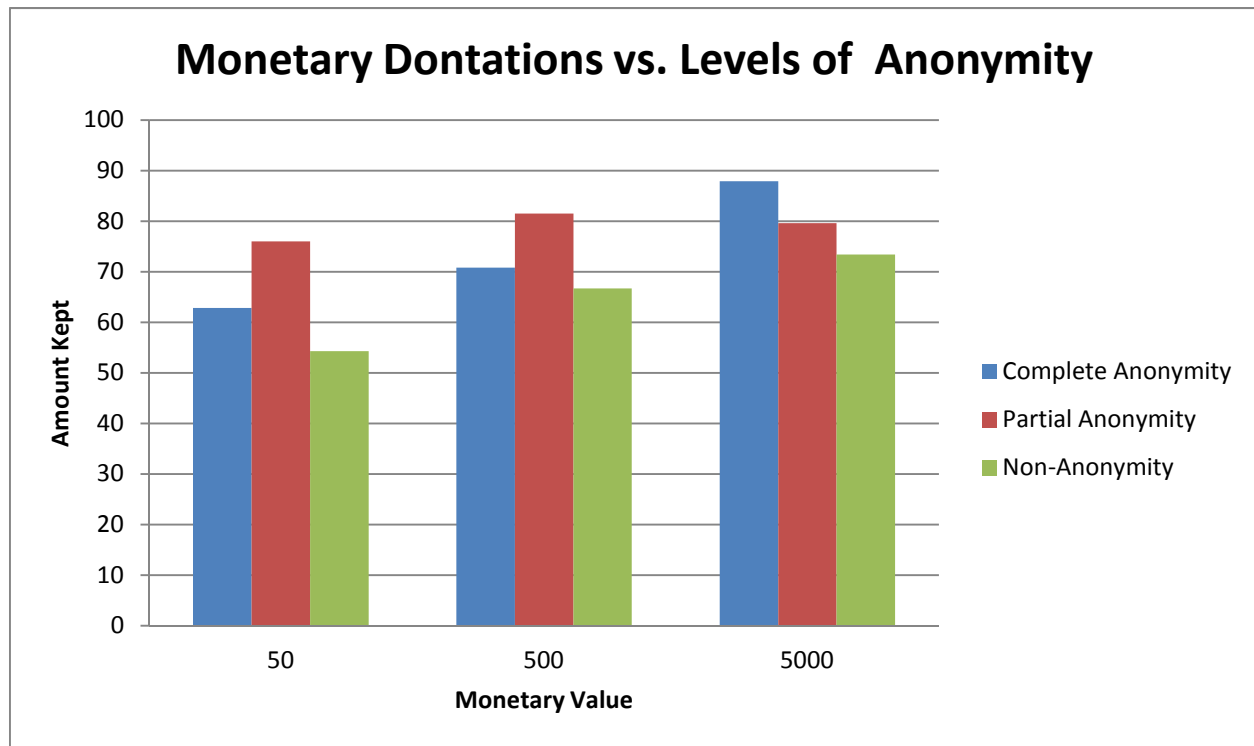


Figure 2. Amount of money donated to “ABC Charity” in each anonymity condition. Significantly more money was donated in the non-anonymity condition compared to the complete anonymity condition in the 5000 dollar level.

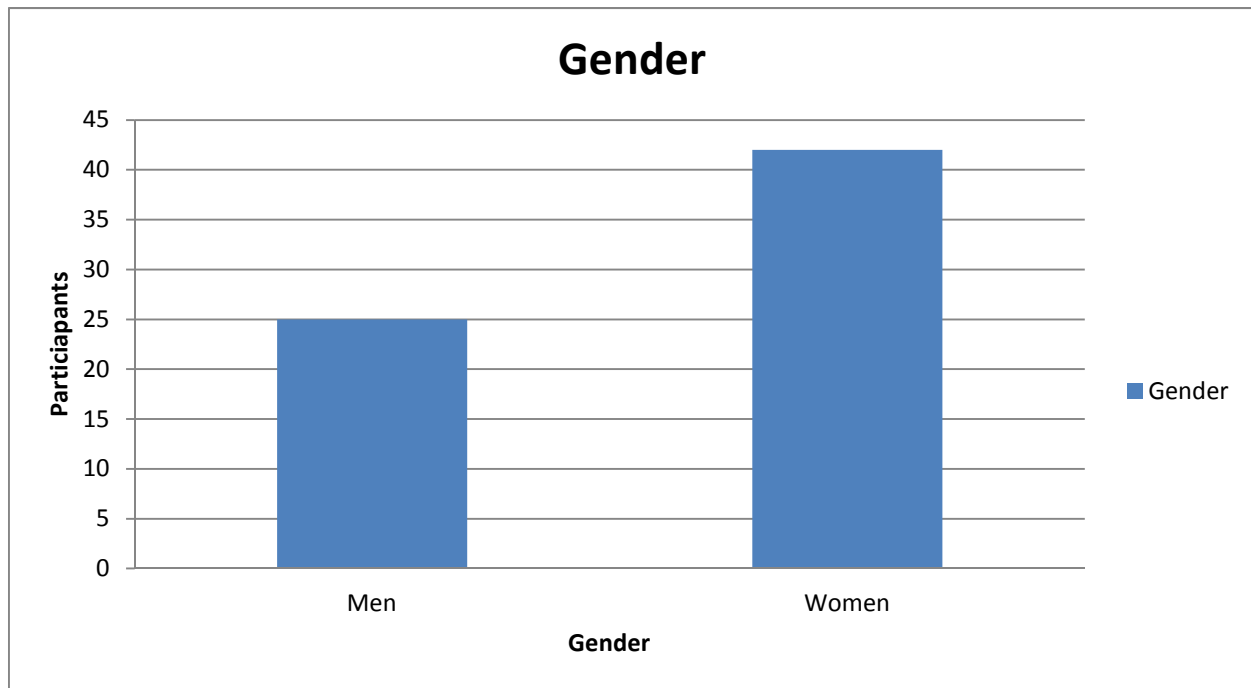


Figure 3. Gender separation of participants surveyed. There were 25 men and 42 women, total of 67.

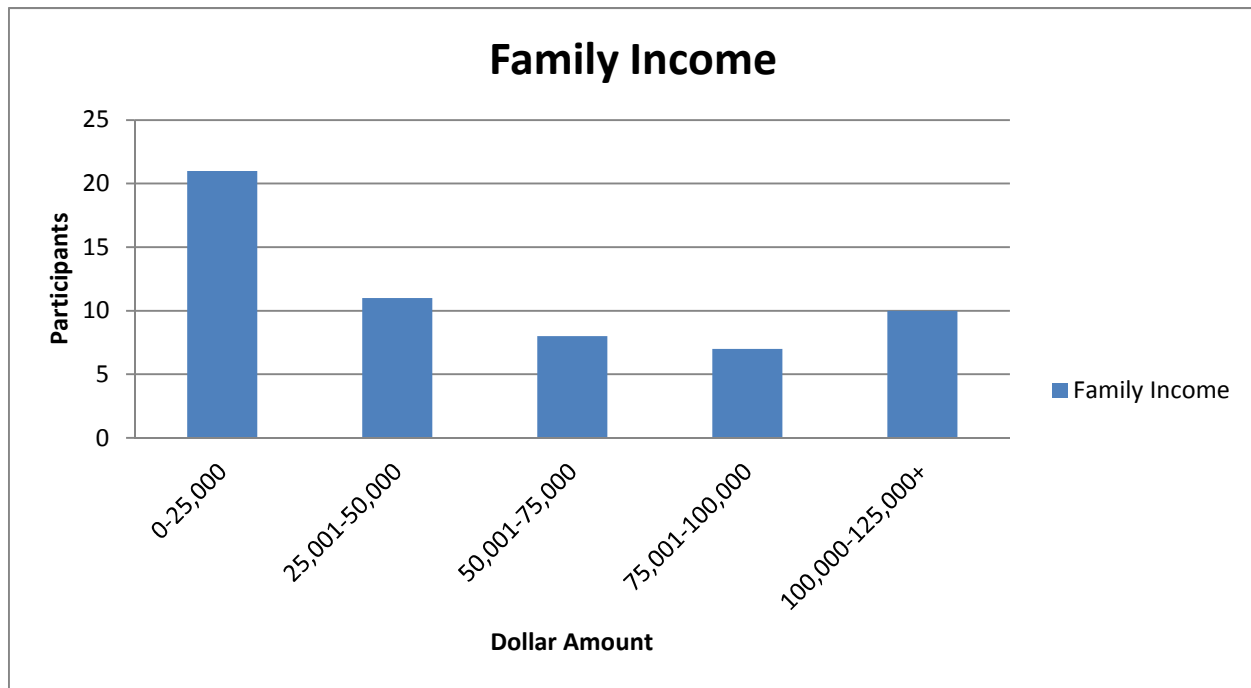


Figure 4. Break down of participant family income. Majority fell into the 0-25,000 dollar category.

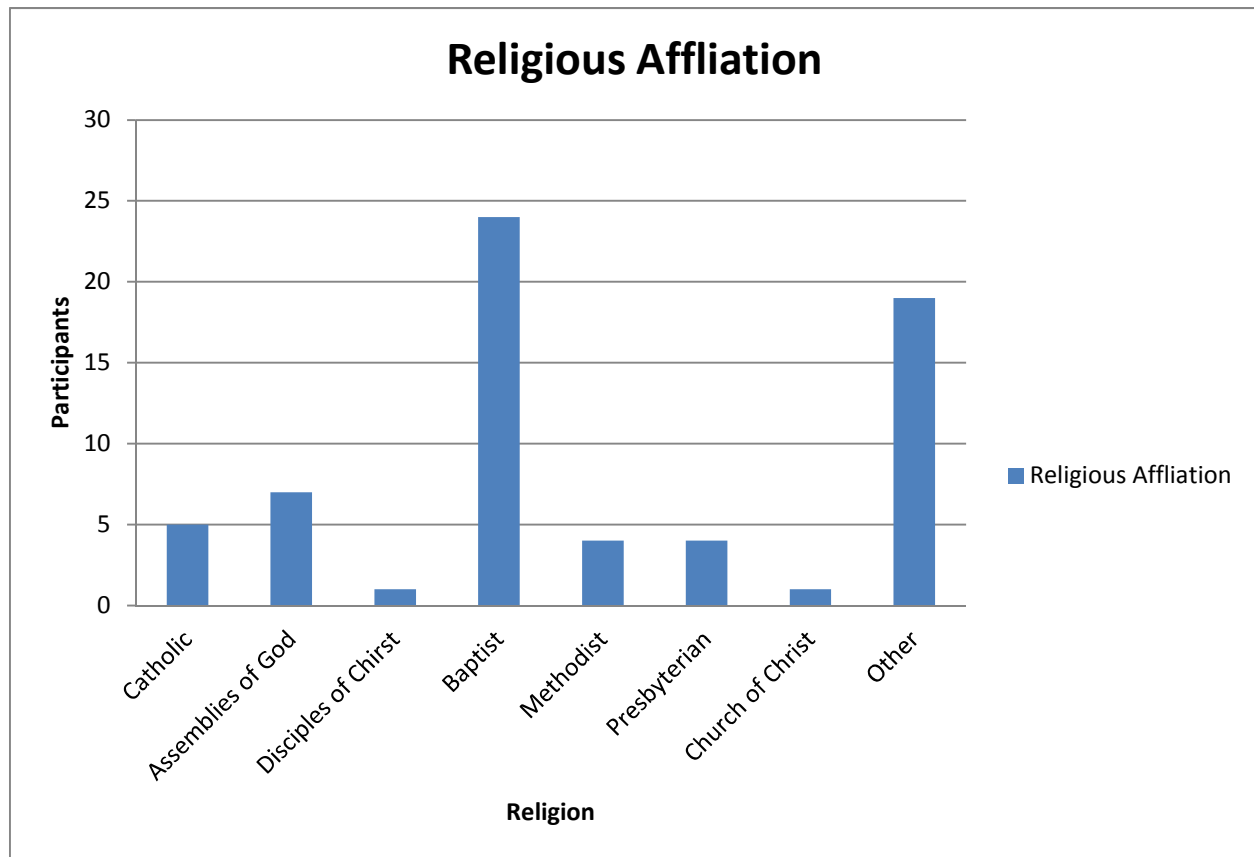
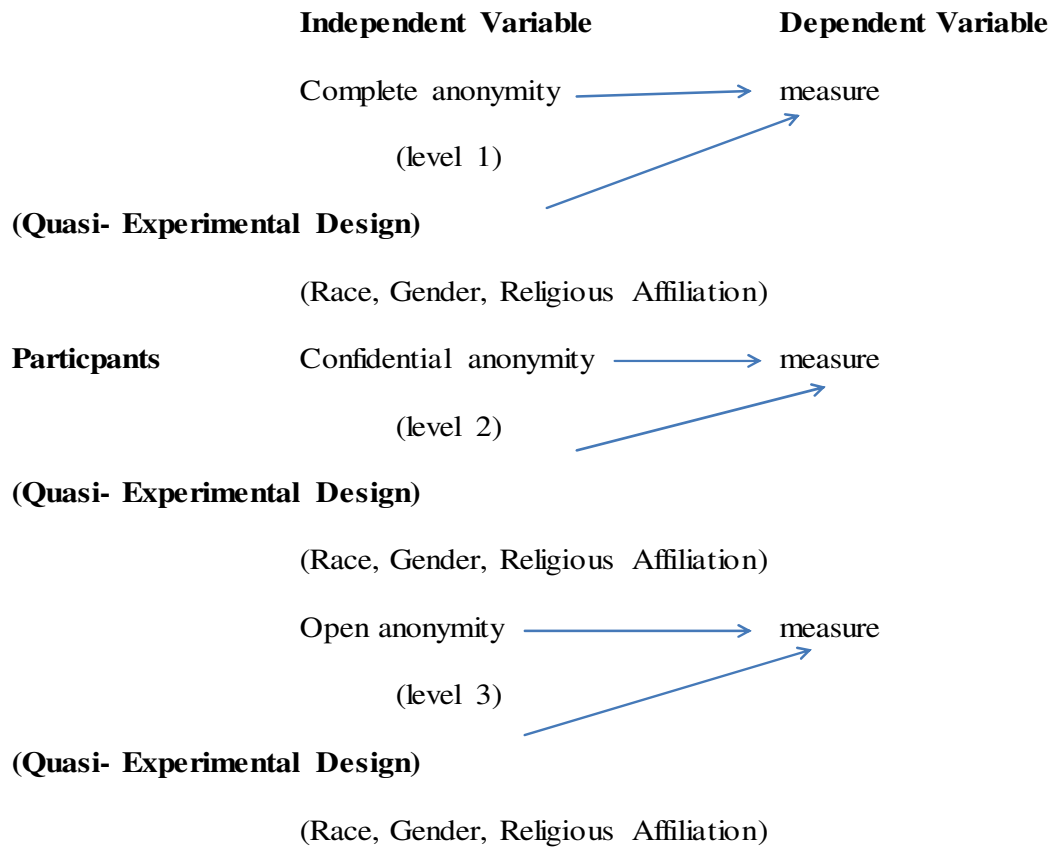


Figure 5. Break down of participant religious affiliation. Majority of participants were Baptist or considered themselves a religion no listed.

Independent and Dependent Variable Breakdown



Note: Participants were broken up into groups. Each group experienced one level of the Independent variable.

Appendix A

Abstract

This study hypothesizes that prosocial behavior will decrease as the level of anonymity increases; so that the least amount of prosocial behavior will be demonstrated in the complete anonymity condition, and the most amount will be found in the non-anonymity condition, with partial anonymity falling in the middle. Furthermore, it is predicted that prosocial behavior will vary by race, gender, religion, and recognition. After providing informed consent, participants will be asked to complete a survey that will measure their willingness to act in a prosocial manner based on a series of prewritten scenarios. The participants will be randomly assigned to three different levels of anonymity (complete, partial, and non). The scenarios will be based on a modified version of the dictator game. In the original dictator game (Hoffman, McCabe, Shachat, & Smith, 1994), the first player, "the proposer", determines an allocation of an endowment (such as money). The second player, "the responder", receives the remainder of the endowment left by the proposer. The responder's role is entirely passive (s/he has no strategic input into the outcome of the game). In the original game, the money allocated had the possibility to benefit both the proposer and responder. The current study will use a modified version, where participants will act solely as "the proposer" and the endowment (money) left by the proposer will go to a local charity. Therefore, the current study defines that the level of prosocial behavior increases as the money allocated to charity (and not to the participant themselves) increases. Following the game, participants will complete a questionnaire assessing their motivations for their behavior. Participants will also answer a series of demographic questions acknowledging their age, gender, ethnicity, and religious affiliation. Group differences among the three anonymity conditions will be assessed using an ANOVA.

Appendix B
Informed Consent
Prosocial Behavior

Emily Brown
(417) 501-6108

You have been asked to participate in a research study that has been reviewed by the Human Subjects Research Council. The purpose of this study, the terms of your participation, as well as any expected risks and/or benefits must be fully explained to you before you sign this form and give your consent to participate. You will be given three scenarios involving the allocation of money. You will then be asked to determine how much money you would like donate or keep. The present study wishes to explore giving behavior(s) among college students.

You should know that:

1. Participation in the research is entirely voluntary. You may refuse to participate or withdraw from participation at any time. You will read a scenario concerning a giving situation. Afterwards, you will complete a short questionnaire evaluating the motivation behind the giving. This should take only a few minutes of your time and should involve no risks to you.
2. Your answers will remain anonymous. No names will be included on questionnaires and all information will be analyzed as group data.
3. If you have any further questions, the investigator may be reached at (417) 501-6108. The faculty advisor is Dr. Jennifer Silva Brown and may be reached at (417) 873-7213.

This project has been reviewed and approved by the Drury University Human Subjects Research Council. The council believes that the research procedures adequately safeguard the subject's privacy, welfare, civil liberties, and rights. The chair of the council may be reached at Drury University, 900 Benton Avenue, Springfield, Missouri, 65802. The telephone number is (417) 873-7306.

I have read the material above, and any questions I asked have been answered to my satisfaction. I agree to participate in this activity, realizing I may withdraw without penalty at any time.

Appendix C

Written Debriefing Form**Identifying the Links between Anonymity and Prosocial Behavior**

Thank you for completing this study. The purpose was to identify a connection between anonymity and helping behavior. This study will help charities identify the best tactics to encourage donations.

This study used passive deception to gain a more accurate understanding of the affect that anonymity has on a person's willingness to give a donation. If you feel uncomfortable with having been deceived you may have your sample withdrawn. Your results will be kept completely anonymous. The results of this study will be published anonymously.

If you would like any information about the results of this study once it is completed feel free to contact Emily Brown at (417) 501-6108

Please refrain from talking about this study until April to ensure that the results do not become skewed.

If you have any questions or concerns feel free to contact: Jennifer Silva Brown at (417) 873-7213 or the chair of the Drury University Research Council at (417) 873-7306.

Appendix D

Scenarios:**Complete Anonymity (Level 1):**

1. You won 50 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However no one would ever know of your contribution. Based on your current financial situation how much of your winnings would you give?
2. You won 500 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However no one would ever know of your contribution. Based on your current financial situation how much of your winnings would you give?
3. You won 5,000 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However no one would ever know of your contribution. Based on your current financial situation how much of your winnings would you give?

Partial Anonymity (Level 2):

1. You won 50 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However only the charity director would know of your contribution. Based on your current financial situation how much of your winnings would you give?
2. You won 500 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However only the charity director would know of your contribution. Based on your current financial situation how much of your winnings would you give?

3. You won 5,000 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However only the charity director would know of your contribution. Based on your current financial situation how much of your winnings would you give?

Open Anonymity (Level 3):

1. You won 50 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However the charity director will be notified of your contribution and it will be published in the charity newsletter. Based on your current financial situation how much of your winnings would you give?
2. You won 500 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However the charity director will be notified of your contribution and it will be published in the charity newsletter. Based on your current financial situation how much of your winnings would you give?
3. You won 5,000 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However the charity director will be notified of your contribution and it will be published in the charity newsletter. Based on your current financial situation how much of your winnings would you give?

Appendix E

Questionnaire:

Please identify the following:

Age: _____ **Grade Level:** _____ **Gender:** (circle one) Male Female

Race: (circle one)

Family Income: (circle one)

Caucasian	African-American	Asian	0-25,000	75,001-100,000
Latino/a	Other- _____		25,001-50,000	100,001-125,000+
			50,001-75,000	unknown

Religious Affiliation: (Circle one)

Anglican	Catholic	Pentecostal	Assemblies of God	Disciples of Christ
Baptist	Methodist	Presbyterian	Church of Christ	Other- _____

Which of these factors contributed to your decision to donate (or not) to ABC Charity? (Circle all that apply)

- | | |
|----------------------|-------------------|
| a) Credit card | d) Childcare |
| b) Student loan debt | e) Spending money |
| c) Living Expenses | f) Other: _____ |

How important were each of the following in regards to your decision?

Religion:

Not Important	1	2	3	4	5	Very Important
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Gender:

Not Important	1	2	3	4	5	Very Important
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Race:

Not Important	1	2	3	4	5	Very Important
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The amount of money won:

Not Important	1	2	3	4	5	Very Important
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Recognition:

Not Important	1	2	3	4	5	Very Important
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Appendix F

Procedure/Script:

Participants will be asked to complete informed consent. The experimenter will then explain that participants will be given three hypothetical scenarios in which they must decide how to allocate fake money to a nonexistent charity. Once participants have completed all three scenarios and the demographic questionnaire they will be given a debriefing sheet and they are free to leave.

The participants will be randomly assigned to three different levels of anonymity (complete, partial, and non-anonymity). Students assigned to the complete anonymity condition will have their donation remain anonymous. Neither the charity director nor the general public will be notified of the participants contribution. Students assigned to the partial anonymity condition will have their contribution remain partially anonymous. Only the charity director will know of the participant's contribution. Students assigned to the non-anonymity condition will have both the charity director and the general public notified of their contribution.

Scenario 1 will be projected on an overhead and read aloud. The participants will then be asked to divide paper money they have been given into two envelopes. One containing money that will go to the charity and second containing money they would keep. They will be asked to put those two envelopes aside. The same will be asked of the participants for scenarios 2 and 3. The only variation among the three scenarios will be the amount of money.

Next, students will be asked to complete both a demographic questionnaire (race, gender, religious affiliation) as well as five likert questions that examine the relative impact of gender, race, religion, the amount of money provided, and recognition on their personal decision.

Appendix G

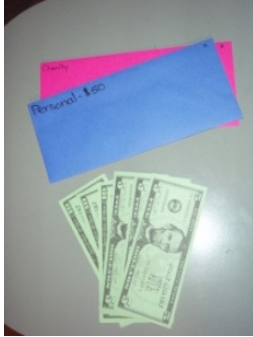
Money/Envelopes:***Figure 1.1* Money provided for the \$50 condition**

Figure 1.1. Money was divided and placed into the blue envelope labeled personal. It contained four, ten dollar bills and two, five dollar bills. Participants placed the money they wished to donate to the charity in the pink envelope.

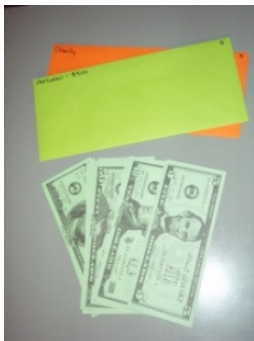
***Figure 1.2* Money provided for the \$500 condition**

Figure 1.2. Money was divided and placed into the green envelope labeled personal. It contained three, one-hundred dollar bills, three, fifty dollar bills, four, ten dollar bills, and two five dollar bills. Participants placed the money they wished to donate to the charity in the orange envelope.

Figure 1.3 Money provided for the \$5,000 condition.



Figure 1.3. Money was divided and placed into the red envelope labeled personal. It contained forty seven, one-hundred dollar bills, four, fifty dollar bills, eight, ten dollar bills, and four five dollar bills. Participants placed the money they wished to donate to the charity in the yellow envelope.

Identifying the Links between Anonymity and Prosocial Behavior

Emily Brown

Drury University

Identifying the Links between Anonymity and Prosocial Behavior

The study of prosocial behavior is beneficial in many ways. First prosocial behavior impacts various social behaviors, promotes well being, and allows people to express themselves through helping others. In particular the link between anonymity and prosocial behavior is particularly interesting because it attempts to understand why people give or refuse to give with or without recognition. Understanding prosocial behavior allows charities to gain support and resources. As a result so understanding why people help will in turn help society and make a better community.

The literature reviewed expressed correlations between gender, race, and religious affiliation. It concluded that these factors had an impact on prosocial behavior in either a negative or positive way. This study attempts to define the connections among age, gender, race, recognition and religious affiliation in conjunction to prosocial behavior through the manipulation of anonymity. Eagly (2009) defines prosocial behavior as actions that are beneficial to others that may include helping, sharing, comforting, guiding, rescuing and defending others. Through eliminating extraneous variables behind prosocial behavior, this study will help to determine if anonymity is influential in the decision making or act of prosocial behavior. Identifying the links between anonymity and prosocial behavior will allow for a more thorough understanding of the reasoning behind the importance of anonymity in giving help identify reasons for charitable contributions. Understanding prosocial behavior also begins to shed light on many other areas of social interest.

Gender

When looking at gender it is important to understand how being a woman impacts prosocial behavior versus being a man. The literature reflects the differences between genders by; comparing gender roles, preconceived notions, and the general differences between men and women. Men and women have been found to have different responses to prosocial behavior as well as many differing responses to being prompted to act in prosocial behavior.

McGinley et al. (2010) found that women, rather than men, were more likely to act sympathetically because of their daily struggles and stress that they could relate to needing help. Women were more likely to help those around them in everyday manners. However when the stress level became over bearing men were there to support the women because they were seen as needing care that the man was supposed to provide

Eagly (2009) determined that women respond differently than men to prosocial behavior because they have been conditioned into preconceived gender roles. Eagly projected that,

“gender roles influence behavior in conjunction with many other group memberships roles, including those associated with other group memberships like ethnicity and religion, and specific obligations like family and occupation (p.646).”

The help women gave was often sensitive, emotional, and support for people whom they already knew. Although men did participate in prosocial behavior it was in a different manner and at a different rate of occurrence. Typically men provided more heroic help to those they did not know or women. While prosocial behavior was apparent in both genders it was predominant in women.

While Deutsch and Lamberti, (1986) argued that women are primed in society to be nurturers. However men will participate in prosocial behavior but they do so less often. Men are considered to be “tough” and need to maintain that image for society otherwise they are seen as weak and inferior. This also found that it promoted traditional family roles and reinforced typical gender roles.

Men and women have different reactions to prosocial behavior. While women are more likely to participate that does not mean that men will not act in a prosocial manner, it just happens less frequently and at a different level. There are many social factors that contribute to the conditioning including the influence of nurturing in the stigma of being a woman which that makes women more likely to participate in prosocial behavior (MacFarlan & Quinlan, 2008).

Race

Literature regarding race takes into consideration the many different people groups and how they participate in prosocial behavior.. Understanding the role race plays in prosocial behavior allows for determining the factors behind that decision making. It is important to understand because in some literature it is considered to be a key factor in the decision making process. In order to better understand those people and the impact they have on society.

Dovidio and Gaertner (1981) found that race had an effect on prosocial behavior. They found that a Caucasian man was more likely to help an African American man if he was placed in a position of subordination. However if the Caucasian male was in a position of subordination he was less likely to help the African American man who was his superior. This was the result of a culmination of things including: social point of view, previous history, insecurity, and jealousy. It was also noted that Caucasian males were more willing to help a Caucasian male who was his superior than he was to help an African American man who was his superior.

These studies help define to pretense in which prosocial behavior occurs. Many times prosocial behavior happens in spite of social differences however it can be concluded from these studies that race plays a very important role in whether a person decides to act in a prosocial manner.. It also contributes to a greater overall understanding of how prosocial behavior works.

Religiosity

Many times a person who acted in a prosocial manner claimed it was the influenced by religion but was that the real motivation? Many times prosocial behavior is defined as by religious affiliation or lack thereof, the literature in this section looks to provide and answer. These studies examine the correlations between religion and prosocial behavior.

Ahmed (2009) examined the connection between religion and prosocial behavior. He used the dictator game which allowed the students to determine the amount of money they wanted to invest. The first player was deemed the “dictator” while the second player was deemed the “recipient”. The dictator is then given all the power to distribute the money how he/she see fit and the recipient has no choice in

the matter, he/she has an entirely passive role. Ahmed (2009) determined that the students who went to the religious school donated more than those who did not attend the religious school.

Hardy and Carol (2005) explain yet another link between religion and prosocial behavior. They found direct connections between prosocial behavior and religion including: a direct connection that the more involved a person was religiously the higher level of anonymous prosocial behavior would be completed. People who claimed to have religion as a focus in their life were more likely to act in a prosocial manner because their religious convictions required the behavior from them. While participants that were less involved in religion still acted in a prosocial manner, it was not as consistent nor was it as altruistic.

Shariff and Norenzayan (2007) wanted to understand the effects of God concepts and how this affected selfish and pro-social behaviors. They completed two separate groups; one with secular words and one with religious. They and found that priming of religious concepts did cause an increase in prosocial behavior. However, it is also explained within the article that, "prosocial behavior can be influenced by increased positive or negative feelings of empathetic concern. It is conceivable that the religious primes increased prosocial behavior by acting via these mechanisms (p. 807)." They found that the second group which had been primed with religious words participated in more prosocial behavior than the first group. Even those who were not explicitly religious were affected by the priming words.

Zuckerman (1975) hypothesized that, in a time of deprivation, when a person believed in a just world s/he would act more deserving than a person who did not hold the same belief.

"the belief in a just world is devoid of any moral implications. It may be conceived rather as an image; that a person has of the world which may require a derogation of a victim that cannot be helped otherwise. This image may also increase altruistic behavior so as to make the person more deserving when he is in a state of need (p.975)."

He found that those who believe in a just world were more likely to act in an altruistic/ prosocial manner however it only occurred under specific circumstances. Help only came when it was a time of need and

when the recipient was considered deserving. He found that people, many times, did act in a prosocial manner and it was influenced by altruistic ideals but it was not a consistent action.

Weinstein and Ryan (2010) wondered if the act of prosocial behavior was one sided. They examined the possible motives behind anonymous prosocial behavior and found that it provides benefits to both the helper and receiver. They also acknowledged that prosocial benefits not only the receiver but also in the helper by allowing, many times altruistic feelings. It was the feelings of gratitude and compassion that drove people to donate rather the recognition that they would receive from the act of prosocial behavior.

Religion has been shown to positively influence people to act in a prosocial manner. It has also has been shown to have karmic effect, causing people to believe “what goes around, comes around”. Understanding how religion affects prosocial behavior is one more variable needed to determine the reasoning behind prosocial behavior.

Reasoning behind Prosocial Behavior

Bornstein (2009) defined the impulse of philanthropy as the strong desire to end misery. He found that the impulse behind giving was many times one of altruism. There were acts of altruism but many times it was because of the emotional feelings that people felt towards those who were less fortunate. He concluded explaining that people who give do it for variety of reasons including altruism, sympathy, compassion, as well as self serving reasons.

Deutsch and Lamberti (1986) wanted to determine if there was an effect on prosocial behavior from gaining social approval. They found that when people got social approval they were more likely to donate to the cause.

Grant and Gino (2010) found that gratitude and recognition (present in non-anonymous giving) were in large part the primary motivation behind prosocial behavior. When prosocial behavior is being recognized and appreciated, it is more likely to occur because participants felt like they were receiving something in return for their act of prosocial behavior.

According to Frey and Meier (2010) ones willingness to act in prosocial behavior changes based on the setting. They concluded that anonymity created a lack of social pressure, allowing students to freely choose whether they wanted to donate to the group scholarship or not, regardless of recognition.

This literature allows researchers to determine the many complexities involved in understanding prosocial behavior and how they play a role in the decision making process. It also allows for variables like gender, race, and religious affiliation to play a role in determining the reasoning behind decision making. This study will look to determine whether people will continue to act in prosocial behavior without any recognition. It hopes to identify causes of prosocial behavior within complete anonymity, partial anonymity, and non-anonymity conditions. It looks to identify whether partial anonymity will promote or discourage prosocial behavior. It also seeks to identify whether non-anonymity will encourage prosocial behavior.

This study hypothesizes that prosocial behavior will decrease as the level of anonymity increases. So that the least amount of prosocial will be shown in the complete anonymity condition, and the most amount of prosocial behavior will be found in the non-anonymity condition, with partial anonymity found in the middle. Further, it is predicted that prosocial behavior will vary by race, gender, recognition and religion.

Method

Design

This experiment used a Posttest design with ex post facto Quasi-experimental elements. This design provided the most concrete validity while taking into consideration the multiple uncontrollable factors (e.g., race, religious affiliation, gender). The posttest design consisted of a group of participants that were broken down into subgroups of experimental groups and control groups. The differentiating subgroups consisted of three levels of the independent variable which include: complete anonymity (level 1), partial anonymity (level 2), and non-anonymity (level 3). These groups were also evaluated based on the measures of race, religious affiliation, and gender. The groups were designed to observe

the different levels of anonymity and how they affected pro-social behaviors. It was projected that the dependent variable would change based on the amount and levels of anonymity which would determine the outcome of how likely participants are to actively participate in pro-social behaviors. Factors of race, religious affiliation, and gender acted as the Quasi-independent variables. A series of questions pertaining to personal opinion were included to understand each participant's personal views and beliefs. These questions also helped to determine the importance of each factor.

Participants

Participants consisted of younger adults (age range: 18- 63, 25 men and 42 women, 67 total participants). Participants were predominantly Caucasian (61 of the participants). Participants ranged religiously from Baptist, Assemblies of God, and Catholic (see Figure 5). Participants predominantly identified themselves as fitting into the 0-25,000 family income level. The rest were distributed evenly among the other family income levels (see Figure 4). A total of 67 students completed the study. There were 21 in the complete anonymity condition, 25 in the partial anonymity condition, and 21 in the non-anonymity condition. All participants were provided with informed consent and written debriefing forms. The study was approved by the IRB and all participants were treated ethically.

Materials

To complete this study realistic play money was purchased from BankSupplies.com, (see Appendix G). Colored envelopes (see Appendix G) were used to differentiate between the levels of money and personal versus donated charity money. For the \$50 level money was placed into a blue envelope labeled "personal", in addition a pink envelope labeled "charity" was given to each participant. For the \$500 level money was placed into a green envelope labeled "personal", in addition an orange envelope labeled "charity" was given to each participant. For the \$5,000 level money was placed into a red envelope labeled "personal", in addition a yellow envelope labeled "charity" was given to each participant. Questionnaires (see Appendix E), consisted of demographic questions: age, race, gender, family income, and religious affiliation. In addition it contained five Likert questions asking about the

importance of religion, gender, race, amount of money own, and recognition in each participants willingness to donate to “ABC Charity”.

Procedure

Participants were given three hypothetical scenarios (see Appendix D) in which they must decide how to allocate fake money to a nonexistent charity. Participants completed all three scenarios and the demographic questionnaire. The scenarios were based on a modified version of the dictator game. In the original dictator game (Hoffman, McCabe, Shachat, & Smith, 1994), the first player, "the proposer", determined an allocation of an endowment (such as money). The second player, "the responder", received the remainder of the endowment left by the proposer. The responder's role was entirely passive (s/he has no strategic input into the outcome of the game). In the original game, the money allocated had the possibility to benefit both the proposer and responder. This study used a modified version, where participants acted solely as “the proposer” and the endowment (money) left by the proposer went to a local charity. Therefore, the study defines that the level of prosocial behavior increases as the money allocated to charity (and not to the participant themselves) increases. To measure this, participants were randomly assigned to three different levels of anonymity (complete, partial, and non-anonymity). Students assigned to the complete anonymity condition had their donation remain anonymous. Neither the charity director nor the general public were notified of the participant’s contribution. Students assigned to the partial anonymity condition had their contribution remain partially anonymous. Only the charity director knew of the participant’s contribution. Students assigned to the non-anonymity condition had both the charity director and the general public notified of their contribution.

Subjects participated in classrooms with a power point projector. It took approximately 20 minutes to complete. The participants were given informed consent paper to complete. They were then asked to divide the fake paper money they have been given into two envelopes. One containing money that will go to the charity and second containing money they would keep. They were then asked to put

those two envelopes aside. The same was asked of the participants for scenarios 2 and 3. The only variation among the three scenarios was the amount of money (denominations of \$50, \$500, and \$5,000 dollars). To counterbalance the order of effects, the order in which the money was distributed was randomized. Next, students were asked to complete both a demographic questionnaire (race, gender, religious affiliation) as well as five Likert questions that examine the relative impact of gender, race, religion, the amount of money provided, and recognition on their personal decision (see Appendix E). They were then provided a debriefing form (see Appendix C) and free to leave.

Results

Descriptive Statistics

Data was entered, organized and analyzed in PASW 18.0. Group differences concerning religion, recognition, race, age, gender, and family income were quantified using a Likert scale; they were examined among the three anonymity conditions. Anonymity was present in one of three forms (complete, partial, non) in every session. There were 25 men and 42 women who completed the study (see Figure 3). Ages ranged from 18 to 62, while the mean participant age was 25.97. The majority (91.04%) of participants were Caucasian. The distribution of reported races consisted of 1 African-American, 1 Asian, 2 Latino, and 2 participants who reported themselves as “other”. Of those who reported family income, most categorized themselves as the 0-25,000 dollar bracket, (see Figure 4). Majority of participants reported themselves as either Baptist, 23 or Other, 18. A religion distribution that included: Catholic, Pentecostal, Assemblies of God, Methodist, Presbyterian, Church of Christ (see Figure 5).

Inferential Statistics

It was hypothesized that prosocial behavior would decrease as the level of anonymity increased; so that the least amount of prosocial behavior would be demonstrated in the complete anonymity condition, and the most amount would be found in the non-anonymity condition, with partial anonymity falling in the middle. This hypothesis was tested to identify possible correlations between anonymity

and prosocial behavior as well as quasi experimental factors. To identify any differences among experimental groups, a multivariate ANOVA was used to determine the correlation between the level of anonymity and the amount of money each participant donated. A multivariate ANOVA was used to determine the impact of the independent variable, the level of anonymity, on the dependent variable, a participant's willingness to participate in prosocial behavior through donation. Within the 50 dollar condition participants in the complete anonymity level kept 62.86% of their winnings, in the partial anonymity level kept 76.00% of their winnings, in the non-anonymity level kept 54.28% of their winnings, $F(2,64) = 2.54, p < .094$. Within the 500 dollar condition participants in the complete anonymity level kept on average 70.81% of their winnings, in the partial anonymity level kept on average 81.48% of their winnings, and in the non-anonymity level kept on average 73.49% of their winnings, $F(2,64) = 2.57, p < .084$. Within the 5,000 dollar condition participants in the complete anonymity level kept on average 87.91% of their winnings, in the partial anonymity level kept 79.60% of their winnings, and in the non-anonymity level kept on average 73.43% of their winnings, $F(2,64) = 2.875, p < .064$. Test of within subjects effects revealed that the amount of money was significant, $F(2,64) = 13.202, p < .001$, (see Figure 1).

The multivariate ANOVA revealed that the interaction between money and anonymity was significant, $F(2,64) = 2.701, p < .033$. Meaning that the more money each participant received the more they were willing to donate in the non-anonymity condition to "ABC Charity". It concluded that anonymity was approaching significance, $F(2,64) = 2.501, p < .090$. Post hoc analysis concluded that the difference between partial anonymity and non-anonymity was significant ($p < .030$). The difference between complete anonymity and partial anonymity was not significant ($p < .422$). The difference between complete anonymity and non-anonymity was approaching significance ($p < .179$).

It was predicted that prosocial behavior would vary by race, gender, religion, and recognition. Religion was hypothesized to be the most important factor in a participant's willingness to donate. To

test this hypothesis a one way ANOVA was conducted on the level of anonymity and the quasi experimental elements (religion, race, gender, recognition, and amount of money won).

On average participants ranked the importance of religion as 3 in the complete anonymity condition, 1.80 in the partial anonymity condition, and 2.62 in the non-anonymity condition. This study concludes that religion was a significant factor in a participants willingness to act in a prosocial manner, $F(2,64) = 4.211, p < .19$. In post hoc analysis religion was shown as significant between complete anonymity and partial anonymity with a level of .007. There was no difference between complete anonymity and partial anonymity. However the difference between partial anonymity and non-anonymity was marginally significance with a level of .059 (see Figure 2).

Gender had no significance on prosocial behavior, $F(2, 64) = 1.099, p < .340$. On average it was ranked no higher than 1.05 in all three levels of anonymity. Gender was considered unimportant to participants, (see Figure 1).

Race had no significance on prosocial behavior, $F(2,64) = 1.382, p < .258$. On average it was ranked no higher than 1.24 in all three levels of anonymity. Race was considered unimportant to participants (see Figure 1).

The importance of the amount of money was found insignificant, $F(2,64) = 1.424, p < .248$. On average participants ranked the amount of money won as 3.38 in the complete anonymity condition, 3.52 in the partial anonymity condition, and 4.05 in the non-anonymity condition. The amount of money won had a significant impacted on a participant's willingness to donate (see Figure 1).

The importance of recognition was not a significant contributor. On average participants ranked recognition as 1.57 in the complete anonymity condition, 1.68 in the partial anonymity condition and 2.00 in the non-anonymity condition, $F(2,64) = .760, p < .472$. Recognition was considered to be of little importance (see Figure 1).

Discussion

Overall this study found that participants were most likely to donate money (act in a prosocial manner) in the non-anonymity. Participants were more likely to give in the complete anonymity or the non-anonymity condition rather than the partial anonymity condition. There was a significant difference in the amount of money that participants donated between the complete anonymity and the non-anonymity condition, specifically in the 5,000 dollar category. In the 5,000 dollar non-anonymity condition, participants, on average, donated more money than those in the complete anonymity condition. Participants concluded that their gender and race no impact on their decision regarding the amount to donate. Recognition had a little impact on the willingness to donate. Religion and the amount of money received had a significant impact on the willingness to donate. However the monetary value won had the largest impact on the decision to (or not to) donate.

Role of Religion

The results of this study promote the hypothesis that religion was an important factor in the decision to donate. The majority of participants noted that religion played a significant role in their willingness to donate to “ABC Charity”. Specifically in the complete anonymity condition where participants received no recognition for their contribution religion was important in their choice to donate. Religion was ranked higher in the complete anonymity condition than either the partial or non-anonymity condition. However some participants in the non-anonymity condition also ranked religion as important in their decision to donate. The difference in the two groups is that those in the complete anonymity condition who donated did so because of their religious convictions compared to those in the non-anonymity condition who could have donated because of their religious convictions or because of the recognition they would receive.

Role of Anonymity

These findings also promote the notion that anonymity plays a role in a participant’s willingness to donate. Subjects in this study were willing to donate anonymously. However they donated more

money in the non-anonymity condition and as the amount they won increased. Participants donated more money in the non-anonymity condition because they would be receiving credit for their gift. In addition participants in the complete anonymity condition who donated explained that it was because of their religious convictions and that they should donate whether they received credit or not. Participants also explained that they donated more money as the amount they won increased simply because they had more fund's at their disposal.

Role of Recognition

The study concluded that participants donated more money to "ABC Charity" in the non-anonymity condition when both the helper (participant) and receiver (charity) were going to obtain benefits. In addition participants in the complete anonymity condition were more likely to keep a large sum of money for themselves because there was no social repercussion for doing so. However it is possible that these results are not truly representative because as previously stated many participants expressed that because they could not pick the charity they were less likely to donate no matter the circumstances. Participants in the non-anonymity condition who would have been socially rewarded for their prosocial behavior were more likely to donate to "ABC Charity" than those who would receive no recognition.

It is interesting that participants reported that recognition played a small role in their reasoning and willingness to donate to "ABC Charity". The data indicates that recognition is very influential in the decision to act in a prosocial manner. Participants in the non-anonymity level donated more than those in the complete anonymity condition, specifically within the 5,000 dollar condition. Participants donated more as a result of the social recognition and approval.

Role of Gender

The results in this study differ from previous literature that concludes that gender has a significant impact on prosocial behavior. Contrarily in this study both male and female participants said that their gender played a very minimal to nonexistent role in their decision to donate to "ABC Charity".

The results of this study concluded that there was no significant difference between the amount of money that men and women donated.

Role of Money

Furthermore the results of this study conclude that the amount of money a participant has to donate will impact their willingness to give. In conjunction with the level of anonymity and the amount of money this impact is visible. Participant's were in "control" of the money which allowed them to make a decision based on their prosocial (or lack of) interests.

Limitations

This study was limited by the ability to sample a wide variety of the student population. It was also limited by the age range. The results from this data generally only represent Caucasian college students. These results could be applied to other student body populations with similar demographics. In addition participants were not okay with donating to "ABC Charity". Many participants expressed that they would have donated more or even made a more concrete decision if it was a real charity or most importantly if they could have picked the charity the money would be donated to. Participants expressed that this was partially because of their religious beliefs. Participants would be more likely to donate if it were to go to something important to them or that they were passionate about.

Suggestions

In the future it would be beneficial to allow participants to choose which charity to donate the money to. This way it would hold an accurate representation of how much each participant was willing to donate without skewing the results because of the charity. It would also potentially be beneficial to take the results from this study and generate a study looking at the factors that make a charity trustworthy and in turn causes people to donate to that charity. It also helps them to understand the role that anonymity plays in a person's decision to act in a prosocial manner.

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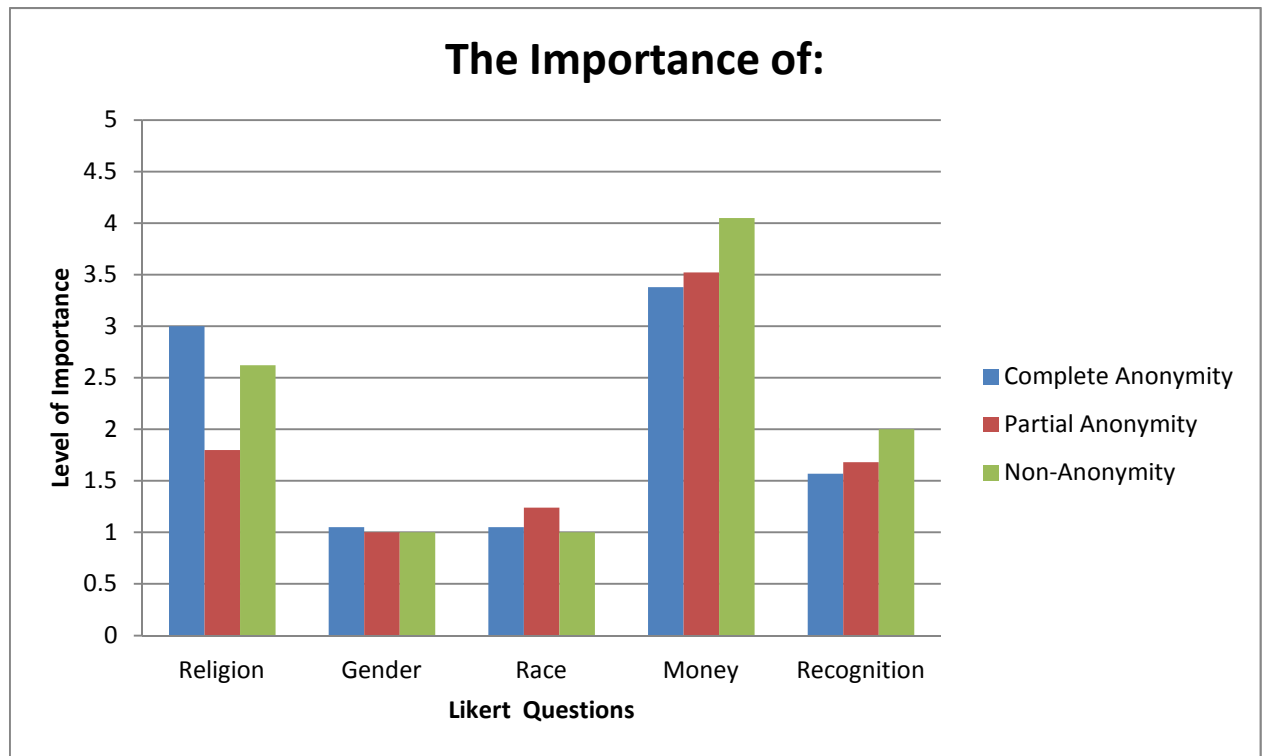


Figure 1. Participant response to the importance of religion, gender, race, money, and recognition.

Religion and money had a significant impact on a participants willingness to act in a prosocial manner.

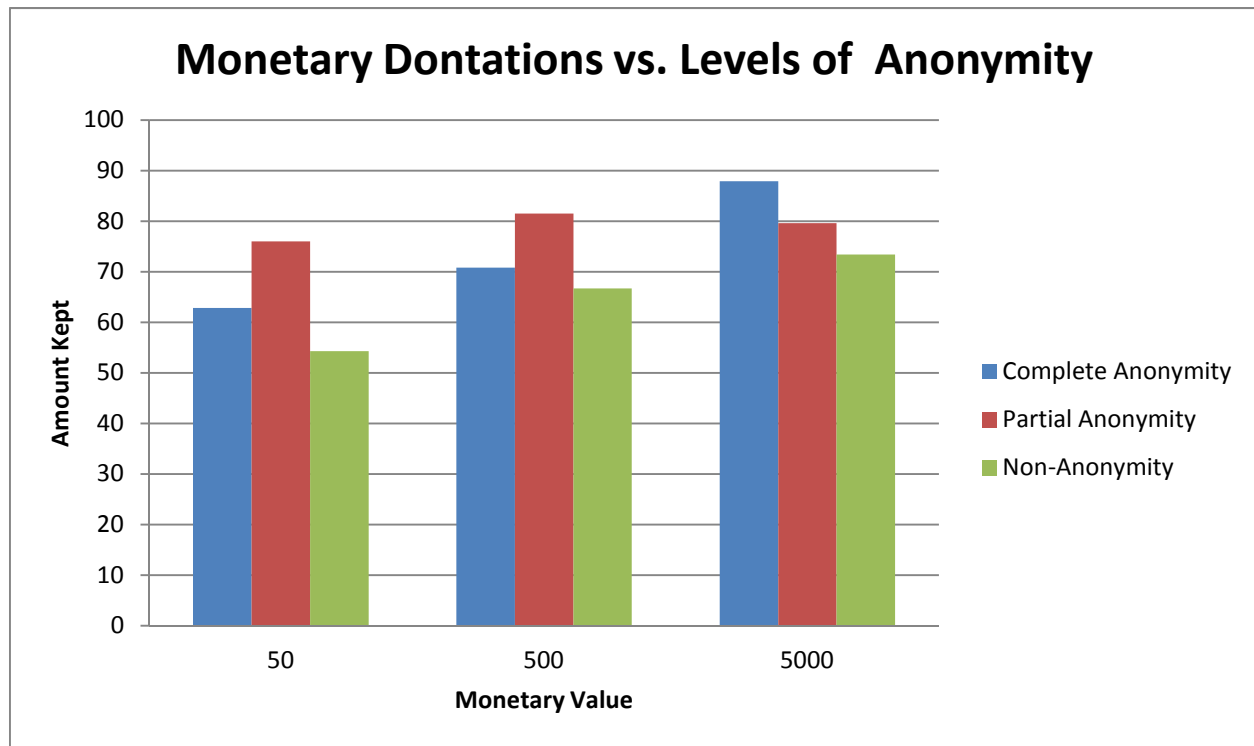


Figure 2. Amount of money donated to “ABC Charity” in each anonymity condition. Significantly more money was donated in the non-anonymity condition compared to the complete anonymity condition in the 5000 dollar level.

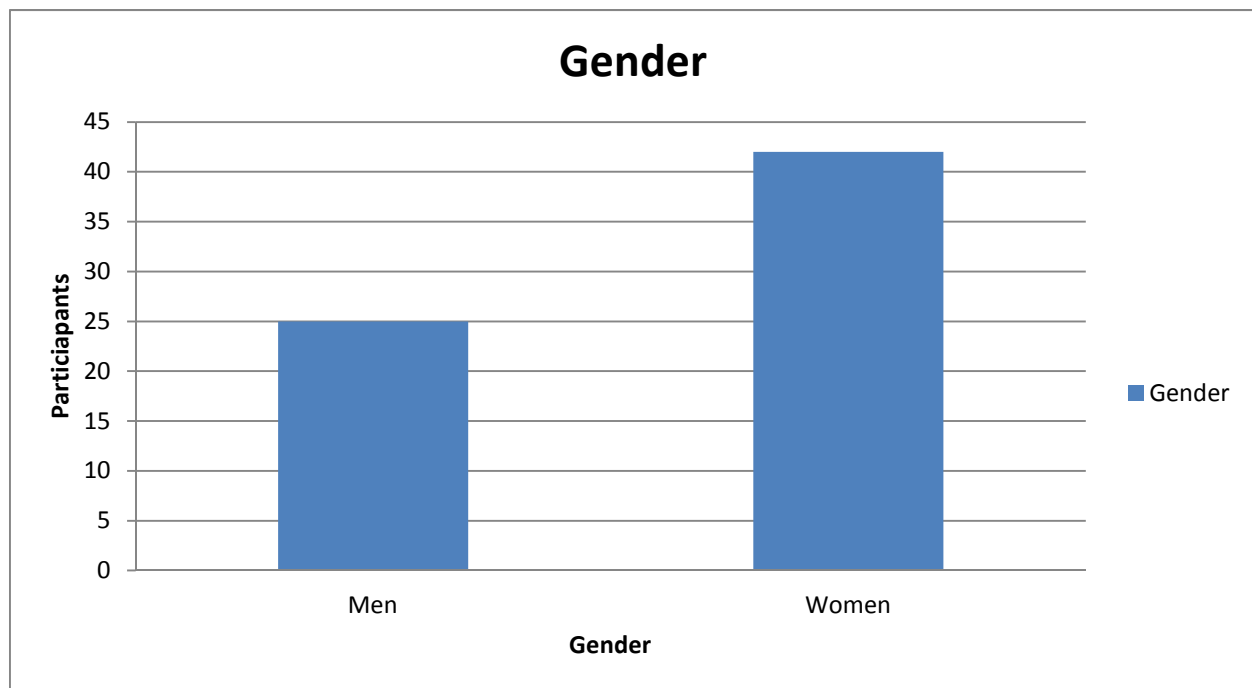


Figure 3. Gender separation of participants surveyed. There were 25 men and 42 women, total of 67.

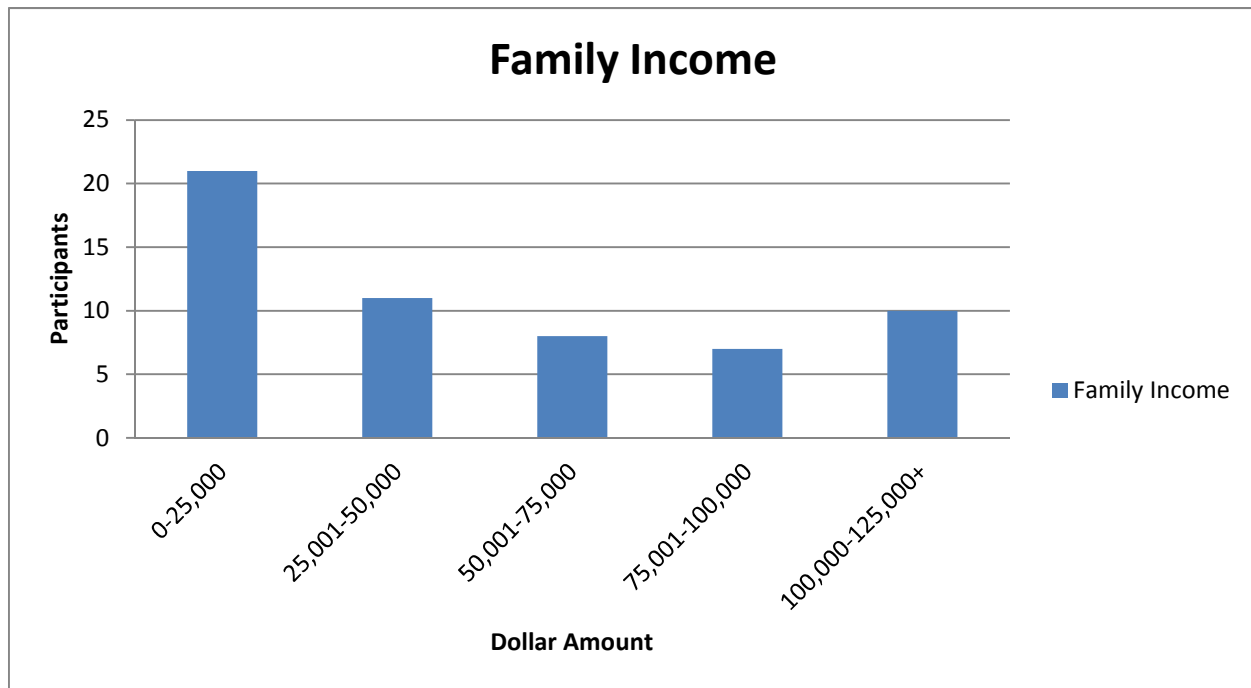


Figure 4. Break down of participant family income. Majority fell into the 0-25,000 dollar category.

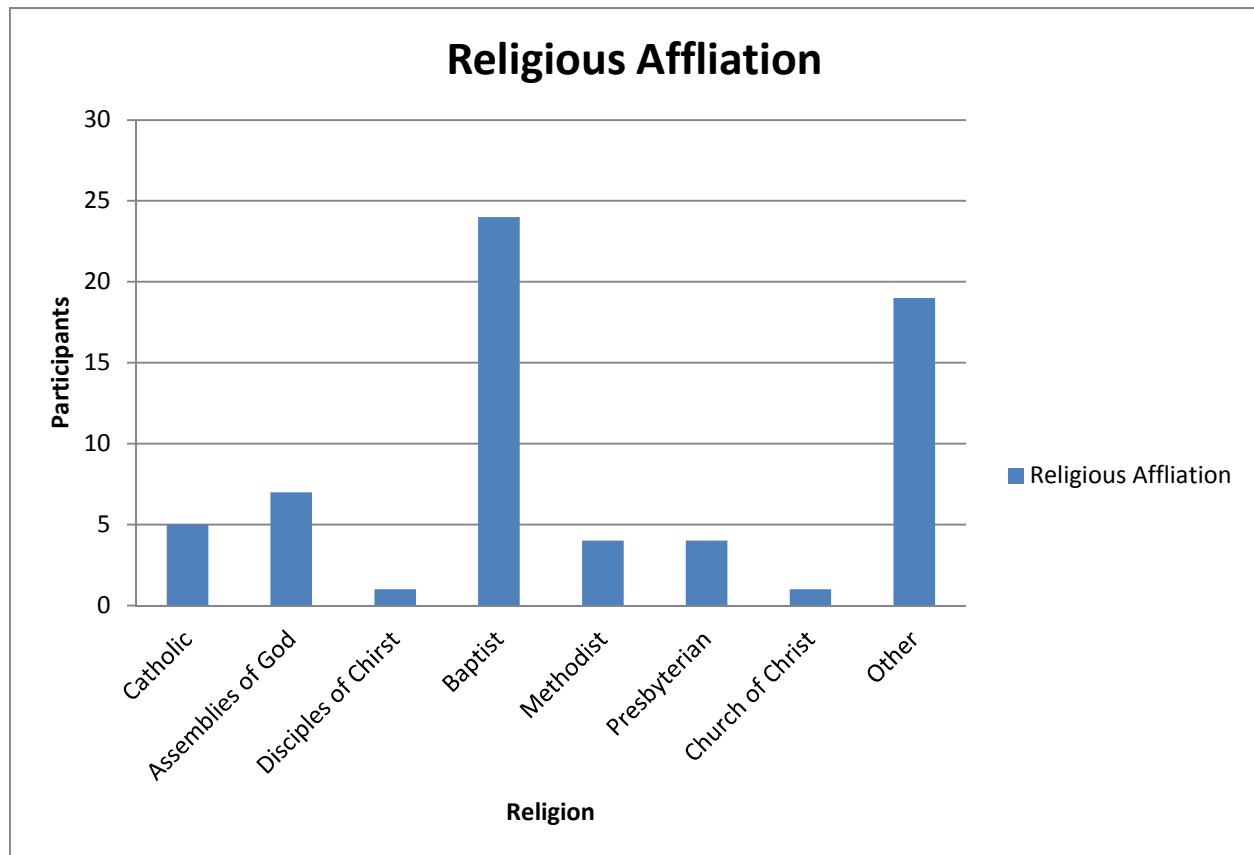
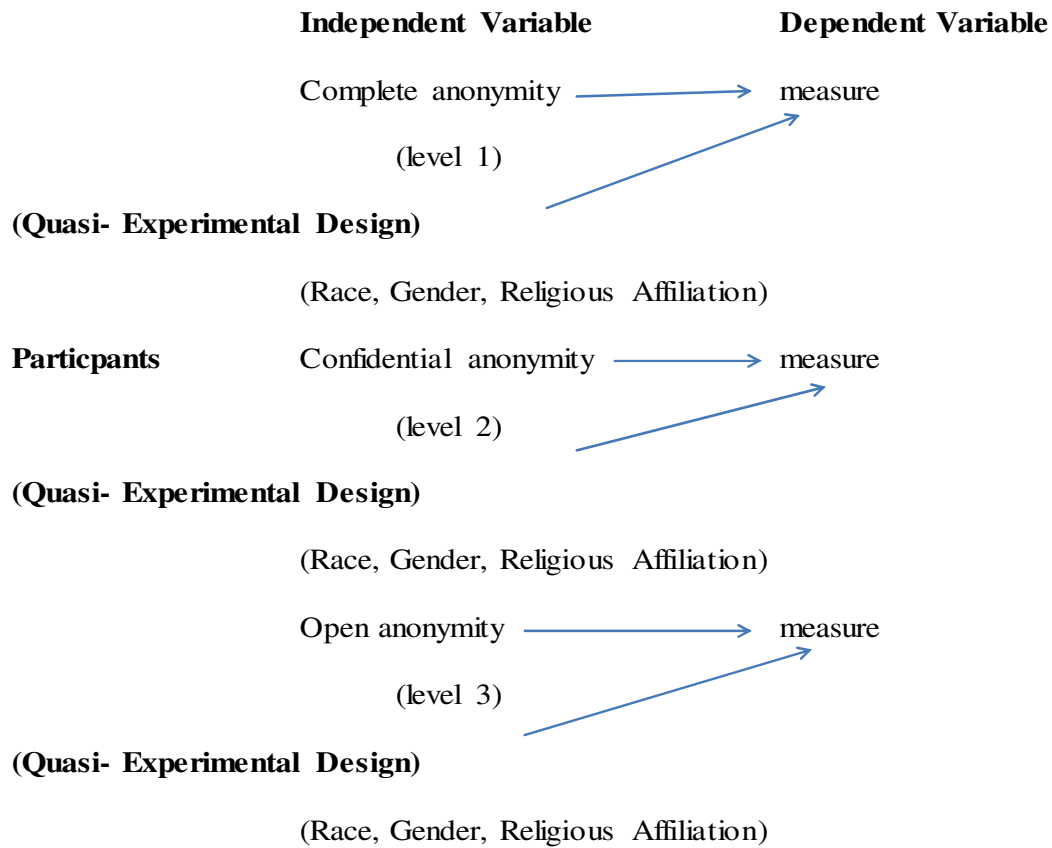


Figure 5. Break down of participant religious affiliation. Majority of participants were Baptist or considered themselves a religion no listed.

Independent and Dependent Variable Breakdown



Note: Participants were broken up into groups. Each group experienced one level of the Independent variable.

Appendix A

Abstract

This study hypothesizes that prosocial behavior will decrease as the level of anonymity increases; so that the least amount of prosocial behavior will be demonstrated in the complete anonymity condition, and the most amount will be found in the non-anonymity condition, with partial anonymity falling in the middle. Furthermore, it is predicted that prosocial behavior will vary by race, gender, religion, and recognition. After providing informed consent, participants will be asked to complete a survey that will measure their willingness to act in a prosocial manner based on a series of prewritten scenarios. The participants will be randomly assigned to three different levels of anonymity (complete, partial, and non). The scenarios will be based on a modified version of the dictator game. In the original dictator game (Hoffman, McCabe, Shachat, & Smith, 1994), the first player, "the proposer", determines an allocation of an endowment (such as money). The second player, "the responder", receives the remainder of the endowment left by the proposer. The responder's role is entirely passive (s/he has no strategic input into the outcome of the game). In the original game, the money allocated had the possibility to benefit both the proposer and responder. The current study will use a modified version, where participants will act solely as "the proposer" and the endowment (money) left by the proposer will go to a local charity. Therefore, the current study defines that the level of prosocial behavior increases as the money allocated to charity (and not to the participant themselves) increases. Following the game, participants will complete a questionnaire assessing their motivations for their behavior. Participants will also answer a series of demographic questions acknowledging their age, gender, ethnicity, and religious affiliation. Group differences among the three anonymity conditions will be assessed using an ANOVA.

Appendix B
Informed Consent
Prosocial Behavior

Emily Brown
(417) 501-6108

You have been asked to participate in a research study that has been reviewed by the Human Subjects Research Council. The purpose of this study, the terms of your participation, as well as any expected risks and/or benefits must be fully explained to you before you sign this form and give your consent to participate. You will be given three scenarios involving the allocation of money. You will then be asked to determine how much money you would like donate or keep. The present study wishes to explore giving behavior(s) among college students.

You should know that:

1. Participation in the research is entirely voluntary. You may refuse to participate or withdraw from participation at any time. You will read a scenario concerning a giving situation. Afterwards, you will complete a short questionnaire evaluating the motivation behind the giving. This should take only a few minutes of your time and should involve no risks to you.
2. Your answers will remain anonymous. No names will be included on questionnaires and all information will be analyzed as group data.
3. If you have any further questions, the investigator may be reached at (417) 501-6108. The faculty advisor is Dr. Jennifer Silva Brown and may be reached at (417) 873-7213.

This project has been reviewed and approved by the Drury University Human Subjects Research Council. The council believes that the research procedures adequately safeguard the subject's privacy, welfare, civil liberties, and rights. The chair of the council may be reached at Drury University, 900 Benton Avenue, Springfield, Missouri, 65802. The telephone number is (417) 873-7306.

I have read the material above, and any questions I asked have been answered to my satisfaction. I agree to participate in this activity, realizing I may withdraw without penalty at any time.

Appendix C

Written Debriefing Form**Identifying the Links between Anonymity and Prosocial Behavior**

Thank you for completing this study. The purpose was to identify a connection between anonymity and helping behavior. This study will help charities identify the best tactics to encourage donations.

This study used passive deception to gain a more accurate understanding of the affect that anonymity has on a person's willingness to give a donation. If you feel uncomfortable with having been deceived you may have your sample withdrawn. Your results will be kept completely anonymous. The results of this study will be published anonymously.

If you would like any information about the results of this study once it is completed feel free to contact Emily Brown at (417) 501-6108

Please refrain from talking about this study until April to ensure that the results do not become skewed.

If you have any questions or concerns feel free to contact: Jennifer Silva Brown at (417) 873-7213 or the chair of the Drury University Research Council at (417) 873-7306.

Appendix D

Scenarios:**Complete Anonymity (Level 1):**

1. You won 50 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However no one would ever know of your contribution. Based on your current financial situation how much of your winnings would you give?
2. You won 500 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However no one would ever know of your contribution. Based on your current financial situation how much of your winnings would you give?
3. You won 5,000 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However no one would ever know of your contribution. Based on your current financial situation how much of your winnings would you give?

Partial Anonymity (Level 2):

1. You won 50 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However only the charity director would know of your contribution. Based on your current financial situation how much of your winnings would you give?
2. You won 500 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However only the charity director would know of your contribution. Based on your current financial situation how much of your winnings would you give?

3. You won 5,000 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However only the charity director would know of your contribution. Based on your current financial situation how much of your winnings would you give?

Open Anonymity (Level 3):

1. You won 50 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However the charity director will be notified of your contribution and it will be published in the charity newsletter. Based on your current financial situation how much of your winnings would you give?
2. You won 500 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However the charity director will be notified of your contribution and it will be published in the charity newsletter. Based on your current financial situation how much of your winnings would you give?
3. You won 5,000 dollars from the lottery! You are given the opportunity, after being contacted by ABC Charity a reputable organization, to donate part of your winnings. However the charity director will be notified of your contribution and it will be published in the charity newsletter. Based on your current financial situation how much of your winnings would you give?

Appendix E

Questionnaire:

Please identify the following:

Age: _____ **Grade Level:** _____ **Gender:** (circle one) Male Female

Race: (circle one)

Family Income: (circle one)

Caucasian	African-American	Asian	0-25,000	75,001-100,000
Latino/a	Other- _____		25,001-50,000	100,001-125,000+
			50,001-75,000	unknown

Religious Affiliation: (Circle one)

Anglican	Catholic	Pentecostal	Assemblies of God	Disciples of Christ
Baptist	Methodist	Presbyterian	Church of Christ	Other- _____

Which of these factors contributed to your decision to donate (or not) to ABC Charity? (Circle all that apply)

- | | |
|----------------------|-------------------|
| a) Credit card | d) Childcare |
| b) Student loan debt | e) Spending money |
| c) Living Expenses | f) Other: _____ |

How important were each of the following in regards to your decision?

Religion:

Not Important	1	2	3	4	5	Very Important
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Gender:

Not Important	1	2	3	4	5	Very Important
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Race:

Not Important	1	2	3	4	5	Very Important
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The amount of money won:

Not Important	1	2	3	4	5	Very Important
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Recognition:

Not Important	1	2	3	4	5	Very Important
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Appendix F

Procedure/Script:

Participants will be asked to complete informed consent. The experimenter will then explain that participants will be given three hypothetical scenarios in which they must decide how to allocate fake money to a nonexistent charity. Once participants have completed all three scenarios and the demographic questionnaire they will be given a debriefing sheet and they are free to leave.

The participants will be randomly assigned to three different levels of anonymity (complete, partial, and non-anonymity). Students assigned to the complete anonymity condition will have their donation remain anonymous. Neither the charity director nor the general public will be notified of the participants contribution. Students assigned to the partial anonymity condition will have their contribution remain partially anonymous. Only the charity director will know of the participant's contribution. Students assigned to the non-anonymity condition will have both the charity director and the general public notified of their contribution.

Scenario 1 will be projected on an overhead and read aloud. The participants will then be asked to divide paper money they have been given into two envelopes. One containing money that will go to the charity and second containing money they would keep. They will be asked to put those two envelopes aside. The same will be asked of the participants for scenarios 2 and 3. The only variation among the three scenarios will be the amount of money.

Next, students will be asked to complete both a demographic questionnaire (race, gender, religious affiliation) as well as five likert questions that examine the relative impact of gender, race, religion, the amount of money provided, and recognition on their personal decision.

Appendix G

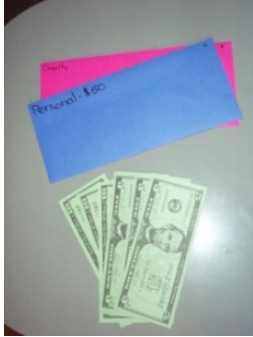
Money/Envelopes:***Figure 1.1* Money provided for the \$50 condition**

Figure 1.1. Money was divided and placed into the blue envelope labeled personal. It contained four, ten dollar bills and two, five dollar bills. Participants placed the money they wished to donate to the charity in the pink envelope.

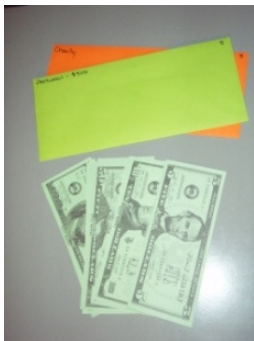
***Figure 1.2* Money provided for the \$500 condition**

Figure 1.2. Money was divided and placed into the green envelope labeled personal. It contained three, one-hundred dollar bills, three, fifty dollar bills, four, ten dollar bills, and two five dollar bills. Participants placed the money they wished to donate to the charity in the orange envelope.

Figure 1.3 Money provided for the \$5,000 condition.



Figure 1.3. Money was divided and placed into the red envelope labeled personal. It contained forty seven, one-hundred dollar bills, four, fifty dollar bills, eight, ten dollar bills, and four five dollar bills. Participants placed the money they wished to donate to the charity in the yellow envelope.