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PROSOCIALITY: PROMOTING HELPFUL BEHAVIORS
NOT JUST HELPFUL INTENTIONS

by

Katherine E. Lees

A Thesis Submitted in Partial Fulfillment
of the Requirements for a Degree with Honors
(Psychology)

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Abstract

When social institutions (e.g. Religion and the State) give reminders to help others, it can promote prosociality. Shariff's (2016) meta-analysis of prosociality indicates that religiosity promotes *self-reported* helping, but finds no consistent effect in lab-based behavioral measures of prosociality. Furthermore, existing behavioral measures are often not ecologically-valid representations of prosociality, leaving the unique effect of religion on helping unclear. This study explores the role of religion on helping, which is known to promote helping between group members, and the state, which promotes helping across groups, in a relatively valid behavioral helping scenario. Participants are reminded to help those in need either by a religious agent, a secular agent, by no agent, or not reminded and then are offered the opportunity to help a peer in need by donating their time. Results indicate that although self-reported intentions to help those in need are high, and associated with known covariates (e.g. empathy, gratitude, religiosity, etc.); low amounts of behavioral helping are seen. Results are discussed in the context of dispositional predictors of prosocial behavior, prosocial intentions and behaviors, and modifications based on group membership.

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Introduction and Literature Review

According to World Health Education Services (2016), today nearly half of the world lives in poverty and approximately 1 in 9 people are suffering from chronic undernourishment. According to UNICEF (The United Nations Children's Fund, 2016), approximately 22,000 children die every day from poverty and 161 million children are affected by stunted growth due to insufficient nutrients. In today's world, need is everywhere and help is scarce.

Countless professionals, from many different fields, have attempted to understand what influences helping, so that we can see less need in our world today. Many believe that individual personality traits like empathy - vicariously experiencing another person's emotions - drives helpful behaviors. While separate schools of thought profess that an individual's personal experiences drives their ability and motivation to help others. At the same time, social institutions (e.g. religion, communities) can promote helping. In reality, as Saroglou (2013) points out, like most complex social phenomena, prosocial behavior is a combination of each of these factors that encourage or discourage prosociality.

Prosociality, or prosocial behaviors, are actions that are intended to benefit another person or group (Saroglou, 2013). This encompasses a tremendous variety of behaviors and goals, from those that benefit society as a whole, including large-scale volunteerism and charitable donations, to more interpersonal helpful behaviors, like helping a person in need or holding the door open for a stranger.

To some, prosociality may seem counter-intuitive, especially when the world's resources are limited. Sacrificing one's resources for the sake of another person doesn't make sense if you might need those resources yourself. Evolutionary psychologists have

investigated many potential reasons behind the universality of prosocial behavior including genetic predispositions, inclusive fitness, reciprocal altruism, and learned/conditioned behaviors (Penner, Dovidio, Piliavin & Schroeder, 2005). These theories suggest that prosocial behavior may have initially emerged to promote successful communal life. Both Locke (1690) and Rousseau (1762) describe compromise and sacrifice (i.e., prosociality) as the mechanisms that construct society from a chaotic state of nature. In short, the helpful self-sacrifice may lead to long-term benefits.

Prosociality also protects against the consequences of social isolation. Feral or neglected children, who were raised outside of these prosocial communities, have severe impairments and developmental challenges (Steinberg, Vandell, & Bornstein, 2011; McNeil, Polloway, & Smith, 1984; Silk & House, 2011). Humans also value the welfare of others, and care about their well-being (Silk & House, 2011). Prosociality and social sacrifices tie us to communities and reduce the threats of isolation.

Furthermore, societies today encourage self-sacrifice on the behalf of the ingroup, because of the collective benefits. The reinforcement of self-sacrifice can be clearly seen in studies focusing on free-riding, when someone does not bring anything valuable to the social group but still takes resources, or other negative actions that would harm the ingroup. However, it appears we can get the same long-term benefits of actual self-sacrifice while individuals only appear to be sacrificing. In many studies looking at prosocial behavior, participants mainly care that they give the impression of being prosocial, and will only act prosocially when they know others will find out (Silk & House, 2011). Evolutionarily speaking, when individuals appear prosocial it furthers their

potential “fitness”, because they are likely to have strong ingroups (Penner, Dovidio, Piliavin & Schroeder, 2005).

On the whole, prosocial behavior provides benefits to the individual and society as a whole, which makes it a cornerstone in our cohabitation. So what motivates people to use their resources on behalf of others?

Prosociality is influenced by both internal and external factors (Penner, Dovidio, Piliavin & Schroeder, 2005). As an individual, a person may be more likely to act prosocially because of their gender (women; Rand, Brescoll, Everett, Capraro, & Barcelo, 2016), their vicarious concern for others (Toi & Batson, 1982; Batson, Early, & Salvarani, 1997; Batson, 2010), their generosity (McCullough, Emmons & Tsang, 2002; Silk & House, 2011; Penner, Dovidio, Piliavin, & Schroeder, 2005), and many other demographics or personality traits. A person’s social context may also influence their probability of acting prosocially. For example, a person may help others because of their socioeconomic status (Piff, Kraus, Côtè, Cheng, & Keltner, 2010), religious background (Shariff & Norenzayan, 2007; Saroglou, 2010; Galen, 2012), or because of the context they are in (e.g., whether they are alone or with others, or if they are standing in a church or in a government building; Shariff & Norenzayan, 2007; Saroglou, 2013; Barrett, 2008; Silk & House, 2011; Darley & Batson, 1973). In the following sections, I will go into more detail on what affects prosocial behavior both internally and externally.

Gender:

Women are typically more prosocial than men (Hoffman, 1977). Research exploring this relationship has found that women are *expected* to act prosocially, and are penalized when they fail to do so. While comparatively, men are rewarded for prosocial

behavior, because it was not expected of them, and they receive little or no punishment when they don't (Heilman & Chen, 2005). A recent pooling of prosociality studies involving economic games¹ revealed that promoting women's intuition to act prosocially made them more likely to give, but there is no interaction for men (Rand, Brescoll, Everett, Capraro, & Barcelo, 2016). Rand et. al. also find that women disproportionately occupy social roles that require communal and self-sacrificing behavior. Even though there may be aspects of experimental design in prosociality research that disproportionately motivate women over men to help (e.g., emotional and social nature of stimuli; Espinosa & Kovářik, 2015), there is a reliable gender difference in prosociality. Interestingly, women are more likely to be religious than men (e.g. attend church, be involved in church groups, pray, report religious and mystical experiences, express belief in God, believe in life after death, etc.; Francis, 1997). Since religiosity is associated with high levels of prosociality, there could be an interaction between gender, religiosity and prosociality.

Empathy:

Empathy can be defined as “the imaginative transposing of oneself into the thinking, feeling and acting of another and so structuring the world as he does” (Dymond, 1949, p. 127). In other words, it is possible for someone to experience an emotion when they perceive that another person is experiencing that emotion (Scotland, 1969). Empathy is distinct from sympathy, insight, identification and projection (Dymond, 1950). In this

¹ In a laboratory setting, prosociality is often measured using economic games, which are designed to bring conflicts between self-interest and altruism into sharp relief. Typically, these games involve a participant receiving a sum of money or endowment, and deciding whether to keep the full amount or split the sum with another player. A selfish player would keep the full endowment, while an altruistic player would allocate some fraction to another player (Silk & House, 2011).

way, empathy is taking another person's perspective and seeing the world as they do, including both their cognitive and affective insights (Coke, Batson, & McDavis, 1978).

With this definition in mind, early work saw a correlation between empathy and the motivation for helping (Rubin & Schneider, 1973). Specifically, 7-year-old children were more likely to help those in need when they took the perspective of a person in need. Further work on empathy and prosocial behavior finds a two-stage model of empathic mediation of helping, where 1) "taking the perspective of a person in need tends to increase one's empathic emotional response" and 2) "empathic emotion, in turn, increases motivation to see that person's need reduced" (Coke, Batson, and McDavis, 1978). In the following years, Batson's work on empathy and prosociality focused on empathy and the motivations behind helping.

Regardless of motivation, several studies demonstrate that empathic concern promotes prosocial behavior (Batson, Duncan, Ackerman, Buckley, and Birch, 1981; Toi & Batson, 1982; LaBouff et al., 2012). Therefore, while current research needs more accurate measures of empathy that differentiate between different motivations, this research focuses on empathy as a whole and its relationship to prosocial behavior.

Gratitude:

Researchers have identified gratitude as a disposition in which individuals characteristically identify outcomes in life as positive, and that these positive outcomes come from external sources (McCullough, Emmons & Tsang, 2002). Specifically, grateful people feel they have much in life to be thankful for, they are grateful to a wide variety of people, and they experience grateful feelings frequently (McCullough, Emmons & Tsang, 2002). To clarify, dispositional gratitude is different than situational

gratitude, such that they experience situational gratitude so much that it becomes a characteristic way of responding. Those with grateful dispositions experience emotional and interpersonal benefits, greater physical well-being, are more satisfied with their lives and are more resilient (Emmons & McCullough, 2003; Cohn, Fredrickson, Brown, Mikels, & Conway, 2009).

Furthermore, persons with grateful dispositions report more frequent prosocial behaviors (McCullough, Kimeldorf, & Cohen, 2008; McCullough, Emmons, & Tsang, 2002). Gratitude reinforces and motivates prosocial behavior, especially reciprocity norms (McCullough, Kimeldorf, Cohen, 2008). Gratitude also appears to increase prosocial behavior, even when helping may be costly to the self (Bartlett & DeSteno, 2006). Tsang (2006) clarifies that individuals help more when they are grateful for things another person gives or sacrifices for them, as opposed to benefits they receive at random. This leads us to believe that individuals value the act of self-sacrifice and therefore prosocial behavior, which is often an act of self-sacrifice.

Humility:

Dispositional humility has been defined as being modest, down-to-earth, open-minded and respectful of others (Rowatt et al., 2006). Humility is also seen as a relatively accurate assessment of one's characteristics and an ability to acknowledge limitations (Tangney, 2000). Humility predicts generosity in various forms (e.g. greater charitable donations, giving money, or being kind; Exline & Hill, 2012). Humility is difficult to measure via self-report, but is often associated with sincerity (the tendency to be genuine in interpersonal relations), fairness (the tendency to avoid fraud and corruption), greed avoidance (a tendency to be uninterested in possessing lavish wealth, luxury goods, and

signs of high social status), and modesty (a tendency to be modest and unassuming; to see oneself as an ordinary person with no claim to special treatment; Ashton, Lee & de Vries, 2014). Importantly, humble individuals are more likely to offer help than less humble individuals (LaBouff, Rowatt, Johnson, Tsang & Willerton, 2012). Specifically, they found that social pressure encourages everyone to help, but when pressure is low implicit humility uniquely predicts helping. In short, humility is associated with high levels of prosocial behavior.

Intergroup Attitudes:

Negative attitudes and prejudices towards out-group members negatively predict helping behavior (Gabriel, Banse, & Hug, 2007). People are most likely to help fellow in-group members and less likely to help marginalized minority groups (Saroglou, 2013). Today the dominant images of the poor in the U.S. are negative beliefs about their characteristics, negative expectations about their behavior, and attributions of their poverty to their personal failings (Lott, 2002). Lott also concludes that these beliefs lead to the systematic lack of access to communal prosocial resources for low-income people (e.g. education, housing, health care, legal assistance, politics, and public policy). This segregation between the rich and poor prevents the exchange of resources between them, stymies potential development of inter-group empathy, and sustains group-based prejudice (Lemieux and Pratto, 2003). As explained previously, since prosociality is rare in the absence of empathy, prejudice towards the poor should be associated with less willingness to help those in need.

Religiosity:

Sosis and Alcorta (2003) stated in their work on the evolution of religion that “all societies possess certain holy or sacred ideas and objects that evoke shared responses, conscious and voluntary, unconscious and autonomic, among adherents” (p. 265). Therefore, an individual’s religion suggests a general set of beliefs, morals, and ethics, (including valuing prosociality) which can be made salient by religious reminders (Ginges, Hansen, & Norenzayan, 2009).

Prosocial traits are typical of many religious denominations including: Christians, Buddhists, Jews and Muslims (Saroglou, 2013). However, an individual’s religiosity is not as simple as asking their religious group membership. Religiosity is made up of intrinsic factors (e.g., spirituality and fundamentalism) and extrinsic factors (e.g. authority figures, the physical religious institution, and church attendance).

Briefly, intrinsic religiousness seems to be driven by two distinct opposing components: a spiritual dimension, which drives home a universal altruistic prosociality, and a coalitional dimension, which emphasizes the in-group versus out-group barriers (Saroglou, 2013). To clarify, spirituality is a drive to create personal meaning (Saroglou, 2013). Initially Huber and MacDonald found that the link between spirituality and prosocial behavior was unclear, and that it appeared to be “not wholly positive” (p. 216). While the operationalization of spirituality has been inconsistent over the past few decades, there has been a lot of research connecting spirituality to various prosocial tendencies. Sosis and Ruffel (2004) found that men from religious kibbutzim in Israel had higher levels of cooperation than men from secular kibbutzim, and the religious men that engaged in daily communal prayer had the highest levels of cooperation. In another

study, those scoring high on levels of spirituality showed helping behaviors to both loved ones and strangers, while those who only scored high on religiousness engaged in helping behaviors toward loved ones but not strangers (Saroglou, Pichon, Trompette, Verschueren, & Dernelle, 2005). In essence, spirituality appears to be linked to prosocial tendencies, but a universal operationalization and measurement need to be formed.

Religious Fundamentalism and Right-Wing Authoritarianism:

Not all aspects of religiousness may be positively associated with prosociality. Some aspects may be associated with less positive outcomes. For example, religious fundamentalism (RF) has been associated with several anti-social outcomes. Past research has defined RF as the “close-minded set of beliefs that there is one fundamental, inerrant set of teachings about humanity” (Johnson, LaBouff, Rowatt, Patock-Peckham & Carlisle, 2012, p. 129). RF is associated with prejudice towards sources that threaten their rigid beliefs (Blogowska & Saroglou, 2011). They also found that RF is surprisingly contradictory of the typical religious value of universal altruism, (i.e., religious individuals are typically believed to help all people, but in reality they only help their ingroup or those that agree with their beliefs). Fundamentalism promotes ingroup favoritism and ingroup helping, but also promotes outgroup derogation (Saroglou, 2013). While religion promotes acceptance and love, there are clearly scenarios where prejudice and hate exist. Since RF seems to be the component of religiousness that promotes a focus on one’s own group and prejudice towards other groups, it seems likely that RF may also be associated with less helping (Laythe, Finkle & Kirkpatrick, 2001; Johnson et al., 2011).

Furthermore, religiousness is often associated with conservative political standings (Woodberry & Smith, 1998). Right-wing Authoritarianism (RWA) is a personality characteristic of someone who embraces a rigid moralization of society (Johnson, LaBouff, Rowatt, Patock-Peckham & Carlisle, 2012) including: 1) submission to the established, legitimate authorities in their society; 2) aggression in the name of their authorities. The main difference between RF and RWA is that RF promotes ingroup helping (Blogowaska & Saroglou, 2011). The religious dimension of fundamentalism provides tools that can be selectively used to *encourage* prosociality amongst group members (Saroglou, 2013), as opposed to helping all people regardless of religious belief, race, gender, sexual orientation, etc.

In conclusion, “it is not religion per se, but rather the way that people hold their religious beliefs” (Hunsberger, 1995, p. 113). Individuals who are highly spiritual are likely to help others, but religious fundamentalists and right-wing authoritarianists are less likely to help out-group members, or those that threaten their values.

Priming:

Since different facets of religion may be differentially associated with prosociality, it would be helpful to experimentally manipulate these facets of religiousness to examine their unique influences on prosociality. Although we cannot directly manipulate religiousness, we can manipulate the salience of religious ideas as a way to examine the relationship between religiousness and prosociality experimentally.

Priming Religion:

Prosociality can potentially be promoted or hindered by priming religion. As explained above religion is made up of many parts that have conflicting influences. For

example, external religiosity, referring to the physical parts of religion that surround an individual (e.g. the religious institution itself, pastors, priests, holy figures, religious hierarchy, etc.), promotes outgroup prejudice and hostility, and inhibits prosociality (Ginges, Hansen, & Norenzayan, 2009). When individuals are primed to think about the more fundamental aspects of religion (i.e., the institution, leaders, etc.) they act more antisocially (e.g., keeping all the money for themselves in an economic game), while if you activate the spiritual aspects (i.e. prayer, forgiveness, etc.) you see prosocial behaviors (Saroglou, 2013). For example, Preston, Ritter, and Hernandez (2010) find that those primed with “religion” are less likely to cooperate with an outgroup member, than those primed with the word “God” (Ritter & Preston, 2010). Also, those primed with the question “What religion are you?” distributed money to charities that helped their fellow group members, while those primed with “Do you believe in God?” distributed more money to the out-group charity than to the in-group charity (Hernandez & Preston, 2010). During the cold-pressor task, where participants must submerge their dominant hand in ice-cold water for the sake of charity, religious participants submerged their hand for longer when given a God prime (Lin, Tong, Lee, Low & Gomes, 2016). All things considered, when individuals are primed to think about the broad, more spiritual aspects of religion (i.e. “God”) they are more likely to act prosocially.

Azim Shariff’s (2016) recent meta-analysis found that God primes reliably increase prosocial outcomes among religious believers, but there is no effect for non-believers. “In other words, the priming effects on prosociality are the product of the interaction of both situational (the presence of God primes) and dispositional (existing

religious beliefs) factors” (p. 12). Therefore, a religious prime will only be relevant to believers.

Supernatural Watchers:

One reason behind these behaviors may be the effects of supernatural watchers. Religious figures and those with supernatural abilities, typically have the power to constantly watch believers. Research has linked being watched to prosocial behavior (i.e. watched people are good people). For example, showing participants images of eyes has increased prosocial behavior (Bateson, Nettle, & Roberts, 2006; Haley & Fessler, 2005). Even the belief that a student’s ghost haunts a testing room reduces cheating (Bering, McLeod, & Skackelford, 2005). Therefore, as Shariff and Norenzayan (2007) suggested, priming a God concept causes participants to act prosocially because it taps into the concept of being watched.

In conclusion, religious people attribute more importance to benevolence (for a meta-analysis, see Saroglou, Delpierre & Dernelle, 2004), care and justice (Graham & Haidt, 2010; Saroglou, 2013), and they have a strong sense of group identity (Saroglou, 2013). Finally, as Shariff (2015) clearly stated in his meta-analysis on religion and helping demonstrates clear effects, such that increased religiosity is associated with increased prosocial behavior.

The State:

Is it something unique about religious institutions or can communities evoke prosociality, too? If secular institutions can promote prosocial behavior, then the State might also be able to promote prosociality across groups, because like religion the state evokes ideas of watchfulness, promotes a strong sense of group identity, and often times

promotes helping and self-sacrifice. Shariff and Norenzayan (2007) concluded that secular primes (e.g. governmental figures, the state, non-profits, etc.) promote just as much prosocial behavior as religious primes. Further, secular authority priming reduces distrust in Atheists (Gervais & Norenzayan, 2012), which may be related to increased prosocial tendencies. To cope with loss of control, people increase their support for broad external systems that impose order and control on their personal lives, such as governmental figures (Kay, Gaucher, Napier, Callan and Laurin, 2008; Kay, Moscovitch and Laurin, 2010). All this suggests that the State and Religion act in similar and powerful ways to promote prosociality.

Prosocial Intentions or Prosocial Behaviors?:

Each of these pivotal studies clarified compelling aspects about the relationships with prosocial behavior. Although we know that religion and prosociality are associated, we know more about people's prosocial intentions than actual prosocial behaviors. Despite the fact that prosociality is really a behavior (e.g., sacrificing personal resources to benefit another person), we typically measure behavioral intentions to help others. For example, Pichon, Boccato, and Saroglou (2007) measured prosocial behavior as the amount of charity pamphlets participants took with them when they left the study, after given a religious or neutral prime. They did not follow up with the participants to see if the flyers were actually distributed or how much time the participants put into handing out the pamphlets. Furthermore, when studies typically measure behavior, they tend to do so in economic games that measure fairness and do not resemble real world helping. This was the case in a few of the Saroglou studies, which took place in an economic simulation in a lab, or like the dictator game explored through the Shariff and

Norenzayan article. While these studies are extremely valuable, they each lack ecological validity.

In his recent meta-analysis Shariff (2015, p.3) found that “religiosity predicts higher self-reports of prosocial behavior, however lab-based behavioral measures detect no effect”. Specifically, he clarified that this lack of evidence probably stemmed from these “behavioral measures” not actually reflecting helping opportunities in the real world. Self-enhancing personalities are the failure to appreciate the situational nature of religiously-inspired prosocial behavior may be responsible for the discrepancy between the self-report and the behavioral tasks. In other words, people are only self-reporting higher levels of prosociality, because religious individuals are more likely to have a self-enhancing personality. Shariff suggested tapping into the religious rituals (e.g. praying), which may tap into the positive links to prosociality, stepping outside of a lab itself, and priming believers to think about “God”. To better understand the causal effect of religious reminders on enacted behavior, studies should manipulate religiousness in an ecologically valid way, and should measure enacted behavior in realistic scenarios. This study will be doing just that.

The present study sets out to examine the unique effect of religious reminders to help on prosocial behavior towards a person in need. We will compare the effect of religious and secular prosocial reminders, and compare the effects of these reminders on behavioral intentions as well as on enacted prosocial behavior. If we find that religion does uniquely explain helping, and the state cannot, then we will see increased helping when participants are encouraged to think about religion, but not when the participants are encouraged to think about the state. If we find that both religion and the state promote

prosocial behavior, then we will see increased helping in both situations. We also want to determine if religious reminders to help increase prosocial intentions and prosocial behaviors. We expect the following:

- Dispositional predictors of prosocial behavior (e.g., empathy, gratitude, humility, and religiosity) will be associated with greater intentions to help someone in need and more helpful behaviors.
- Reminders to help will increase prosocial intentions and behaviors, regardless of their source.
- The relative effectiveness of different frames will be moderated by group identity, such that religious primes will be the most affective for religious participants.

Methods

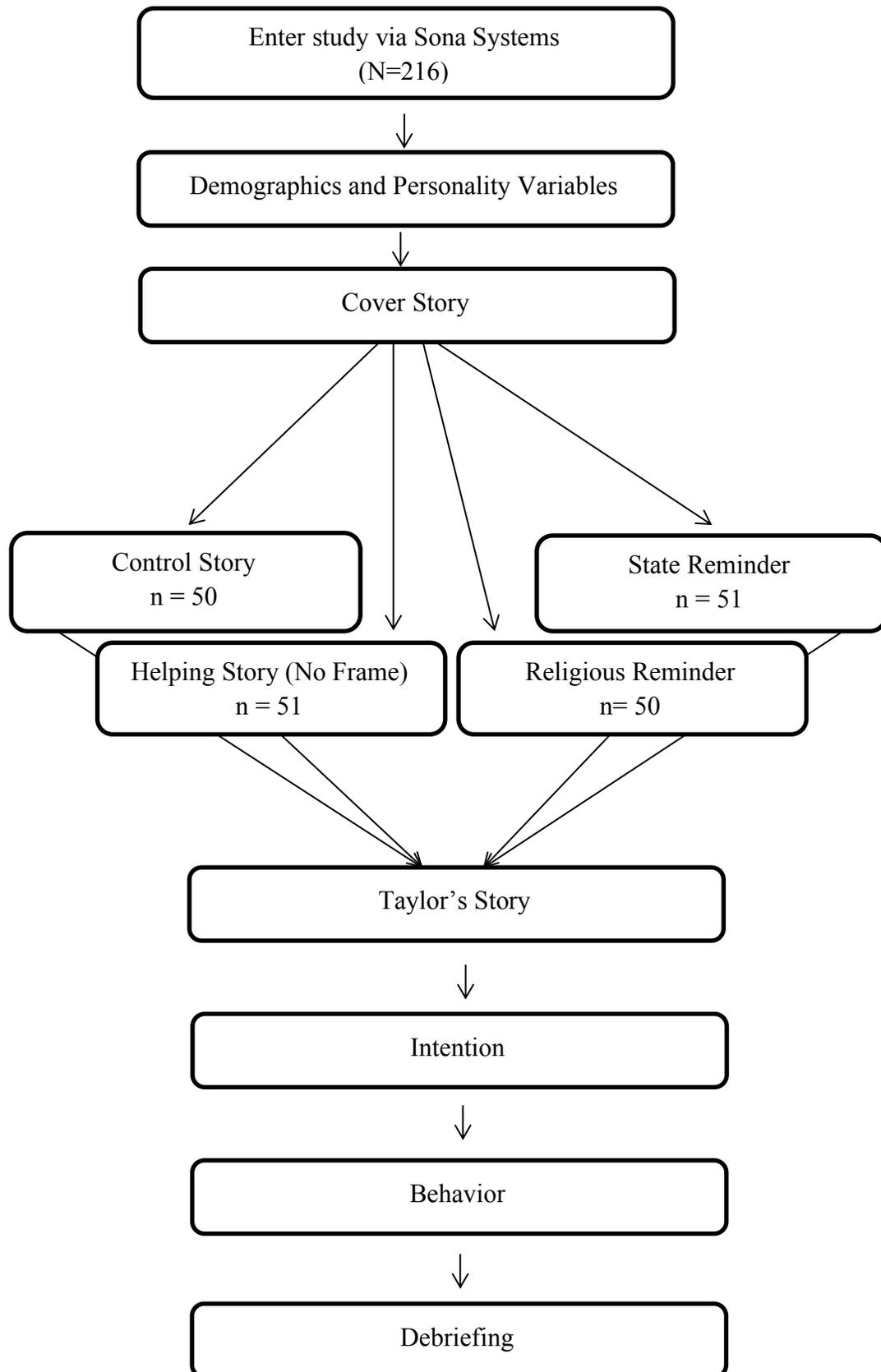
Participants:

Participants ($N = 216$, 67% female) were recruited through the University of Maine's Psychology Department's Participant Pool. Participants ranged in age from 18 to 48 ($M = 19$ years; $SD = 2.67$ years; $Mdn = 19$ years). Participants were recruited through a posting on the University's Sona System, which lists all potential studies for participants and allows them to choose from them for a course requirement (See Appendix A for Recruitment Text). Each student was granted credit towards their psychology course requirement upon completion of the study.

Summary of Procedure:

Participants were assigned to read a total of three simulated blog posts (See Appendix B for full texts). First, all participants read a simple blog post about coffee. Then, participants were randomly assigned (with equal cell sizes) to read one of three variations of the same story about helping someone in need. These were framed in three different social contexts (i.e., religious, governmental, or neutral), or a control condition where the story is unrelated to helping. Finally, adapting the Katie Banks paradigm from Batson, Early, and Salvarani (1997), participants read a story about a fictitious college student in need. Participants were invited to report how much they'd like to help, then given an opportunity to do so by performing up to 100 image categorizations. For each correct categorization, \$0.01 would be donated on their behalf to that peer in need. Please see Figure 1.

Figure 1: Methodology Flowchart



Apparatus and Materials: (See Appendix B for Full Measures)

Demographics and Personal Information:

First, participants were asked to fill out a survey, consisting of a variety of demographics (e.g. age, gender, race, socioeconomic status, etc.) and covariates (e.g. religious affiliation, empathy, prejudice towards the poor, gratitude, humility and altruism). All measures in this part of the study were counterbalanced to avoid order effects².

To measure participants' age, gender, ethnicity, and geographic location, the participant was asked to select the category that best fit them, or enter their own answer.

MacArthur's Socioeconomic Status (SES) ladder (2008) was used to measure the socioeconomic status of participants. Here, participants had to imagine where they would be on two figurative ladders, one which represented the United States, and the other their community. For both ladders, the top of the ladder represented the people that are best off and the bottom the people that were worst off. Participants were then told to place themselves on a rung of that ladder, which represented where they stood in their community or the United States. (1 = lowest rung/worst off; 9 = highest rung/best off). MacArthur's SES ladder has been shown to be a more accurate measure of SES than some objective measures, because a person's perception of the social status is most closely related to outcomes of SES, like physical and mental health (Odéen, Westerlund, & Theorell, 2013; Operario, Adler & Williams, 2004).

² All demographics were asked before an opportunity to help was presented, which may have presented problems with priming and social identity salience. However, this seemed like the best solution, as collecting this information after the helping scenario was risky, due to potential attrition, loss of priming effect, and potential incomplete data if participants exited out of the study before completion.

Since this study is run online participants were also asked about potential distractions (i.e. “How many other people are in the same room where you are completing this survey?”, “What other tasks are you doing while you complete this survey (choose ALL that apply)?”).

Next, participants completed measures of the following constructs:

Belief and Religious Measures:

We asked participants to indicate their belief in God (“Yes – Theist”; “No – Atheist”; or “Uncertain – Agnostic”), their primary religious affiliation, and their personal religiosity (“How religious are you?”; 1 = not at all religious; 7 = extremely religious).

Empathy Measures:

Each participant’s level of empathy was measured using Davis’ (1980) Empathetic Concern Subscale of the Interpersonal Reactivity Index (IRI). Davis developed the IRI with the hopes to establish a scale that would “capture separately individual variations in cognitive, perspective-taking tendencies of the individual as well as differences in the types of emotional reactions typically experienced” (p. 5). In subsequent studies using Davis’ IRI, the empathic concern scale was found to be a significant predictor of helping behavior (LaBouff, Rowatt, Johnson, Tsang & Willerton, 2012). The participant was asked to mark on a scale of 1 to 7, how well seven characteristics described them (1 = does not describe me well; 7 = describes me well; “I feel sad when other people are sad”).

Prejudice Measures:

Participants were asked to mark on a thermometer scale how warm or cold they felt towards: people who use food stamps, people who are currently unemployed, people who are homeless, and people who work a minimum wage job (adapted from LaBouff, Rowatt, Johnson & Finkle, 2012 to stereotypes about the poor).

Gratitude Measures:

We measured gratitude using the Gratitude Questionnaire (GQ-6; McCullough, Emmons & Tsang, 2002), because of its wide use in diverse populations, including college students, online participants and non-American participant pools (Lung, Mei-Yen, Ying & Ying-Mei, 2009; McCullough, Emmons & Tsang, 2002), and because of its demonstrated association with prosociality (McCullough, Emmons & Tsang, 2002). The Gratitude Questionnaire consists of six questions asking participants to rate how much they agree or disagree with each statement on a 7 point Likert scale (e.g., “I have so much in life to be thankful for.”; “I am grateful to a wide variety of people”).

Humility Measures:

The Humility-Modesty portion of Ashton and Lee’s (2005) HEXACO-PI measured participants’ humility. Although the HEXACO-PI measures 6-factors of personality, we only used the Humility-Modesty portion which covers sincerity, fairness, greed-avoidance, and modesty. Participants were asked to rate how much they agreed with a statement on a 7 point Likert-scale (e.g., “I wouldn’t use flattery to get a raise or promotion at work, even if I thought it would succeed.”; “Having a lot of money is not especially important to me”). Participants were also asked to complete several humility semantic differentials (Rowatt et. al., 2006). This presents two words to participants and

asks them to select the bubble that they believe most closely represents them on a 1 to 7 bipolar scale. The word sets were as follows: humble or arrogant, modest or immodest, respectful or disrespectful, not- self-centered or egotistical, not conceited or conceited, tolerant or intolerant, open-minded or closed-minded.

Self-Reported Helping Measures:

Participants rated how often they performed various helpful behaviors on a 5-point Likert scale, from never to very often (e.g., “helped a stranger with car trouble”). Self-Reported Helping or the “Self-Report Altruism Scale” is a way to measure participants’ prosocial behavior or helpfulness (LaBouff et al., 2012; Rushton, Chrisjohn, Fekken, 1981). Initially, this scale was created to explore the existence of a “broad-based trait of altruism” (Rushton, Chrisjohn, & Fekken, 1981, p. 293). But as the field developed and better definitions of altruism emerged, this “altruism scale” was actually more aligned with a self-reported *helpfulness* scale, because participants report how often they perform specific acts. Therefore, past prosocial behavior predicts future.

Manipulations:

Next, participants were asked to read “three randomly selected blog posts and then answer questions about the posts” (See Appendix B for Full Measures). In reality, all participants read: 1) a control story, to get the participant adjusted to next part of the study; 2) one of the four versions of the manipulation story, either religiously framed, secularly framed, no frame at all, or a narrative of a trip; 3) a story of Taylor Banks, a college student in need. All authors or narrators of each story were given a gender neutral name. After reading each passage, participants were asked to answer a few short

questions about the story itself, the characters in the story, the writer, writing, and give a brief written summary as manipulation checks.

Control Story:

First, all participants were presented a neutral story to acclimate them to the procedure. The story was about a woman's trip to Quebec, Canada, where she visited and reviewed a local coffee shop. First, participants were asked to write a 1 paragraph summary of the article which had to include: a brief synopsis, the author and the purpose of the article. Participants were then asked to rate, on a scale of 0 to 100, how warm or cold they felt towards the author of the piece, and the coffee shop (0 = coldest feelings, 50 = neutral feelings, 100 = warmest feelings). Then they were asked to explain the message of the story in one sentence. They were then asked what gender they thought the author was (Male, Female, or Another Gender). Participants were also asked some other opinion items about the article to reinforce the cover story that they were evaluating blog posts.

Manipulation Stories:

Next, participants were randomly presented with one of three versions of the same prosocial story, or a control story. Each manipulation story was a reminder to help those in need, but with different frames (religious, secular or no context). The core of each story is a circle of good deeds that occurs in a community, all because one man decided to put aside his busy life to help a woman in need. In the religious and secular contexts, this story is introduced to the author by either a Pastor or Mayor, respectively. One-quarter of participants read the story itself without any context. A final quarter of

participants read a story completely unrelated to helping, about someone's trip to London, England.

All participants were then asked to write a one paragraph summary, including a brief synopsis, the author and the purpose of the article. Participants were also asked to rate on a thermometer scale of 0⁰ to 100⁰ the author, the first man who helped in the chain of events (Brian Anderson), the first person to receive help (The Old Woman), and the last woman to receive help (Bryan Anderson's wife). If the participant read a framed story they were also asked to rate the speaker on a thermometer scale. For the participants that read the control story about London, they were asked to rate the author, and the city of London on a thermometer scale of 0⁰ to 100⁰. All participants were then asked to summarize the message of the story in one sentence, to enforce the message. Finally, participants were asked four 7-point Likert scale questions to enforce the cover story of reading and rating "randomly-selected" blog posts.

Taylor's Vignette:

Next, all participants were asked to read a story about Taylor Banks. This story has been adapted from the work of Batson (Batson et. al. 1988). (See below for full story).

An Interview about Local Tragedy:

February 18, 2013
Rose Carlson

Last week a tragic accident struck the Banks family of ██████. Mr. and Mrs. Fredrick Banks and their sixteen-year-old daughter Jeanette were killed in a head-on collision. The Banks family has lived in Lancaster for only six months and they were returning to their former home town, to visit friends.

Mr. and Mrs. Banks left three surviving children -- Taylor, a senior at ██████ State University; Alice, age eleven; and Mark, age eight. Taylor has been given temporary

guardianship over the younger children. Unfortunately, Mr. Banks did not carry life insurance, and the children were left with very little money. Taylor is trying desperately to keep the family together and to finish school. Taylor hopes to graduate this summer, but many problems confront the family. They do not have enough money for groceries or rent. Taylor needs sitters to stay with Alice and Mark while University classes are in session. Taylor also needs transportation to the grocery store, laundromat and school because they do not have a car. Taylor is trying to raise money through private contributions. I talked with Taylor yesterday:

"It's just such a nightmare. I guess I'm still numb. I know life has to go on. The most important thing for me is to graduate on time. I need to be able to get a good job and support my little brother and sister. You know the help we've gotten so far has really been wonderful, but we've got a long way to go. And if we don't get more help, I'm afraid I'll have to drop out of school and find a job, and that's going to make things worse, I think, because everybody knows that without a college degree you can't make much money. If I have to drop out, I'm afraid that I'll have to give up my siblings. And, I just... I won't make enough to support them."

I really hope that Taylor, Alice and Mark will get the help they need. I am sharing this story with the hope that my readers will be able to help out. If anyone wants to make a contribution of any size, I have helped create a fund to help the Banks family. Here is the link to the fundraiser page [\[REDACTED\]](#).

Participants were then asked to write a one-paragraph summary of the article and to include a brief synopsis, tell us who the speaker is, and what their point or purpose of writing this article is. Then, participants were asked to rate on a thermometer of 0^o to 100^o the following: Rose Carlson (the author of this piece), Taylor Banks, and the people who are willing to help Taylor. The participants are then asked to guess the gender of Taylor (Male, Female, or Another Gender). Finally the participant had to rate on a 7-point Likert scale how much they disagreed or agreed with the following: I would read another story like this; I would share this story with someone; I would be willing to help Taylor, by donating money; I would be willing to help Taylor, by donating my time.

Call To Help:

Participants were then thanked for participating in the study. They were told "You have completed the blog post evaluation and reaction task. You may exit the study now by clicking the link below 'Exit and Receive Credit'". They were then told "Some

participants, when encountering Taylor's story, have inquired about ways to help her. We have set up a follow-up task where those who are interested can help by earning a small amount of money to help." The participants may then choose to either: "Exit and Receive Credit" or "Help Taylor and Receive Credit After". Those that chose to "Exit and Receive Credit" were brought directly to the debriefing and then were automatically granted credit for completing the study. The participants that chose to "Help Taylor and Receive Credit After" were brought directly to the next portion of the study.

Image Categorization:

The participants who chose to help Taylor were first asked to fill out an informed consent form and then were given instructions for the next portion of the task. Here, participants were told that if they would like they could categorize up to 100 images, and for every correct categorization \$0.01 would be donated on their behalf. If they chose to continue they were presented with a picture of an animal, a plant, or a random object, and asked to select the best category for that image (animal, plant, or random object). The participant could also choose to select "exit and receive credit" at any point during the image categorization task.

Debriefing:

Once the participants chose to "exit and receive credit" or completed the image categorizations, they were presented with the debriefing. The debriefing explained that the real purpose of the study was to "understand what different kinds of situations and reminders might influence whether or not people choose to donate their time and resources to a stranger". They were also told that Taylor Banks and her family were fictitious, but if they chose to spend time raising money for Taylor as part of the study,

“100% of those funds have been donated to the Dreamkeepers and Angels Fund for Emergency Financial Aid (supported by the Lumia Foundation for Education) which helps students in sudden crisis situations, like Taylor, who need help to continue their access to education in the face of distress”. The participants were then redirected to the Sona-systems home page and automatically granted credit for participating.

Results

Participant Demographics:

The majority of participants self-identified as middle class ($M_{SES}=5.33$, $SD=1.54$). 89.8% identified as Caucasian/white and 89.8% identified as living in the Northeast. Our sample was representative of the University of Maine (Forbes, 2016), but not of the state of Maine overall (United States Census Bureau, 2016). Typical of a college sample, it was more educated, younger, and more ethnically diverse.

Overall, participants were largely irreligious ($M_{religiosity} = 2.65$, $SD_{religiosity} = 1.66$; 1 = Not at all Religious, 7 = Extremely Religious), with 40.2% of the participant pool identifying as believing in God or “theists”, 41.6% as uncertain about their belief in God or “Agnostic”, and 18.2% as not believing in God or “Atheist”. The majority of religious participants identified as Catholic (29%; 18.7% Protestant Christian, 6.5% Other, 2.3% Jewish, 1.9% Muslim, 1.4% Buddhist). Even though 40% of the participant pool identified as theists, only 9.7% identified as being part of a religious organization. 30.4% of participants identified as being part of a volunteer group and 13.9% identified as being part of a not for profit organization.

Participant Personality Measures:

Participants ranked themselves above the midpoint on measures of empathy ($M_{empathy} = 5.37$, $SD_{empathy} = 1.05$), gratitude ($M_{gratitude} = 6.16$, $SD_{gratitude} = 0.80$), and humility ($M_{humility} = 5.59$, $SD_{humility} = 0.80$). Overall, participants reported helping others relatively infrequently ($M_{helpfulbehaviors} = 2.64$, $SD_{helpfulbehaviors} = 0.55$). Participants felt lukewarm towards the poor ($M_{attitude} = 62.80$, $SD_{empathy} = 23.58$; 0°F = Coldest feelings, 100°F = warmest feelings). Each of these was significantly correlated, as expected.

Please see Table 1, for correlations and alphas. Random assignment of participants evenly distributed all personality variables. There were no differences between groups on these personality measures that would suggest a failure of random assignment.

Table 1: Personality Measures

Variables	1	2	3	4	5	6	<i>M</i>	<i>SD</i>	α
1. Empathy	-						5.37	1.05	0.85
2. Gratitude	0.24**	-					6.16	0.80	0.86
3. Helpful Behaviors	0.21**	0.14*	-				2.64	0.55	0.86
4. Humility	0.38**	0.23**	0.09	-			5.59	0.80	0.78
5. Religiosity	0.08	0.05	0.17*	0.13	-		2.65	1.66	***
6. Attitudes towards the poor	0.46**	0.11	0.18*	0.33**	0.03	-	62.80	23.58	0.91

Note. * = $p < 0.05$. ** = $p < 0.01$. *** *single item measure*.

Behavioral Intentions:

Most participants were fairly positive they would offer time or money to help Taylor ($M_{time} = 5.77$, $SD_{time} = 1.23$; $M_{money} = 5.86$, $SD_{money} = 1.14$; 1 = Strongly disagree; 7 = Strongly agree). Believing they would help was predicted by empathy, gratitude, humility and positive attitudes towards the poor. Please see Table 2, for correlations.

Table 2: Intentions based on Personality Traits

Variables	1	2	3	4	5	6	7		<i>M</i>	<i>SD</i>
1. Willingness to donate time	-								5.77	1.23
2. Willingness to donate money	0.70**	-							5.86	1.14
3. Empathy	0.38**	0.36**	-						4.83	0.80
4. Gratitude	0.18**	0.08	0.24**	-					5.97	0.81
5. Helpful Behaviors	0.25**	0.24**	0.21**	0.14*	-				2.64	1.66
6. Humility	0.25**	0.16*	0.38**	0.23**	0.09	-			5.59	0.80
7. Attitudes towards the poor	0.31**	0.30**	0.46**	0.14	0.18*	0.33**	-		62.80	23.58
8. Religiosity	0.09	0.11	0.10	0.09	0.17*	0.17*	0.03	-	2.65	1.66

Note. * = $p < 0.05$. ** = $p < 0.01$. Religiosity was a single item measure.

Participants' intentions to help were not predicted by condition (One-way ANOVA's were insignificant with p-values of 0.52 and 0.94; for time and money respectively).

Surprisingly, intentions to help Taylor were not predicted by religiosity ($r_{time} = 0.11$, $p = 0.11$; $r_{money} = 0.09$, $p = 0.19$). This could be due to a potential floor effect, because there was not much variability in religion and its mean was close to the bottom of the scale. But participants' categorical belief in God (yes – theist, no –atheist, or uncertain – agnostic), was a predictor of how positive participants were of their intentions to help Taylor ($F_{time} = 4.29$, $p < 0.05$; $F_{money} = 4.12$, $p < 0.05$). Please see figures 2 and 3.

Figure 2: Intention to Donate Time Based on Belief in God

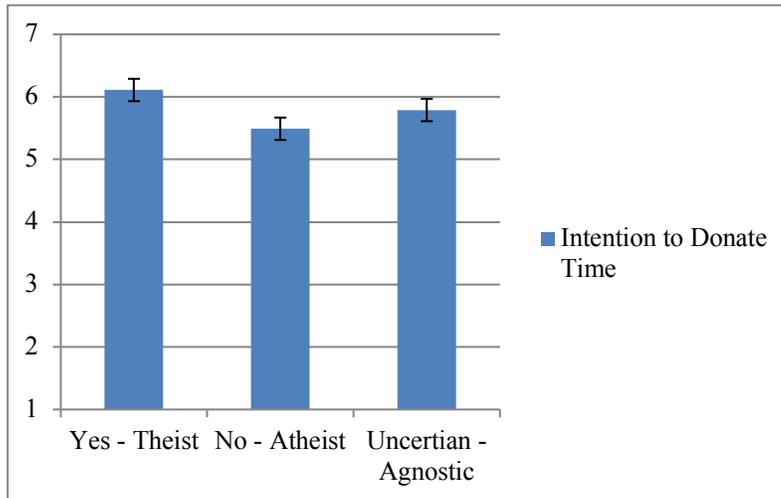
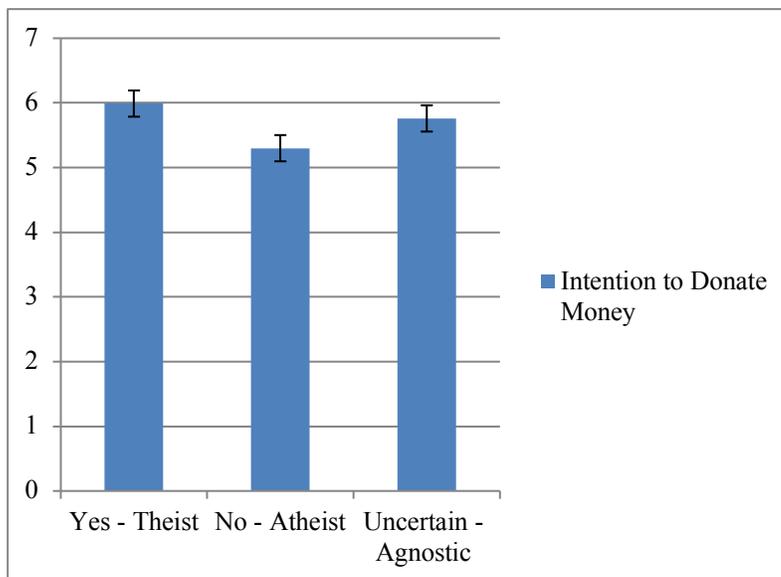


Figure 3: Intention to Donate Money Based on Belief in God

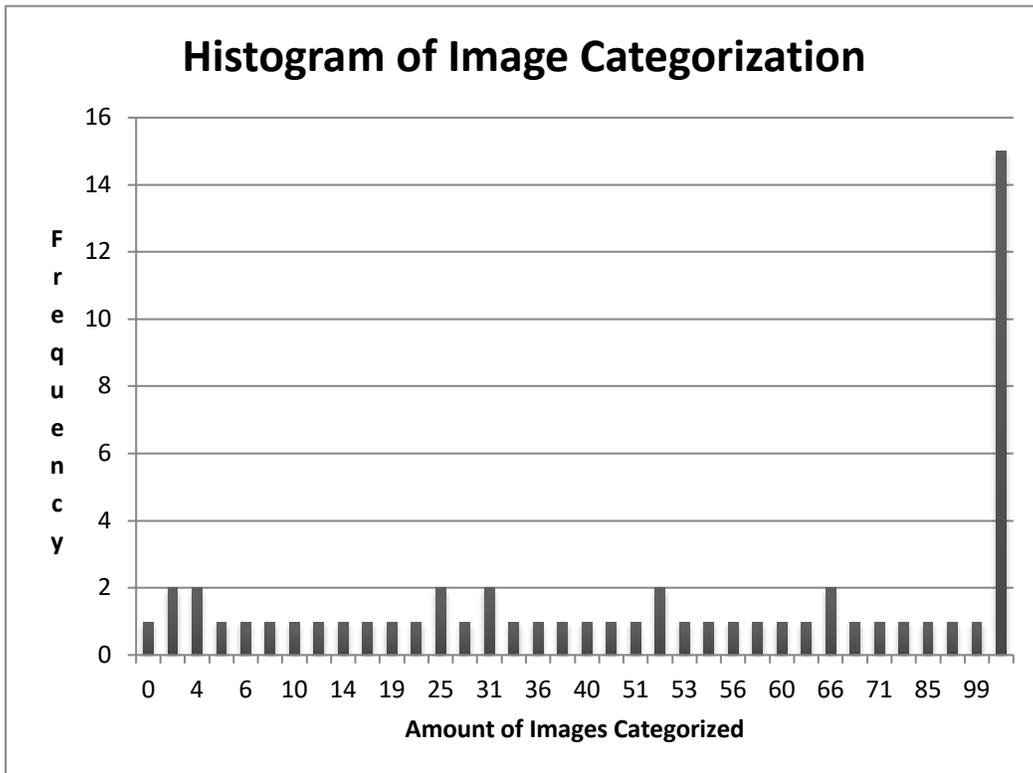


Behavioral Helping:

Of 216 participants, only 56 donated their time to Taylor, by categorizing up to 100 images, where each image contributed one cent. Although 201 indicated they were likely to offer time, only 56 did so by categorizing even a single image. One participant who offered to help did not follow through at all. Of those who did help, their donations spanned the full range from \$0.01 to \$1.00, ($M_{amount\ helped} = 0.55$, $SD_{amount\ helped} = 0.36$; Mo

= 1.00). Out of the participants that did help, the modal response was to categorize all 100 images. Participants who were more certain they would help by donating their time or money, were indeed more likely to agree to help Taylor ($\beta = 0.47, p = 0.006$), but the amount of certainty was not indicative of the amount of help that they provided, if they provided any at all ($r_{money} = -0.08, p = 0.58; r_{time} = 0.17, p = 0.90$). Please see Figure 4.

Figure 4: Histogram of Helping



Behavior and Personality Measures:

Although empathy, gratitude, humility, and positive attitudes towards the poor were predictive of *intentions* to help Taylor, those same personality traits failed to predict *behavioral helping* (Binary logistic regressions all insignificant, p-values ranged from 0.15 to 0.93). Only self-reported helpful behavior was associated with offering to help

Taylor ($\beta = 0.79, p = 0.007$). None of these predictors were associated with how much time participants offered to Taylor. Please see Table 3.

Table 3: Behavioral Helping based on Personality Variables

Variables	1	2	3	4	5	6	7	M	SD
1. Chose to Help	-							-	-
2. Amount Helped	-	-						54.93	36.04
3. Empathy	0.07	0.03	-					4.83	0.80
4. Gratitude	-0.04	0.15	0.24**	-				5.97	0.81
5. Helpful Behaviors	0.20**	0.05	0.21**	0.14*	-			2.64	1.66
6. Humility	-0.04	-0.03	0.38**	0.23**	0.09	-		5.59	0.80
7. Attitudes	0.14	0.24	0.46**	0.14	0.18*	0.33**	-	62.80	23.58

Note. * = $p < 0.05$. ** = $p < 0.01$. Chose to Help and Amount Helped not correlated because chose to help is not a continuous measure. Chose to help was coded 1 = did not choose to help; 2 = chose to help.

Behavior and Religion:

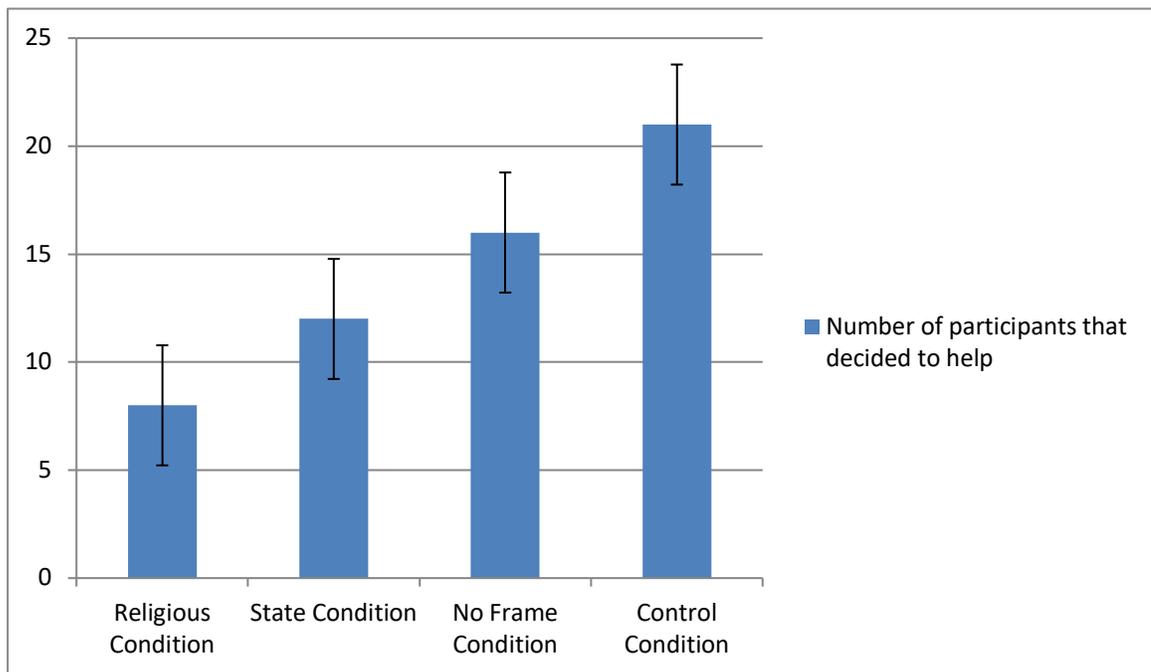
Participants' belief in God was also not predictive of behavioral helping. There was no significant difference between participants that identified as theists, agnostic, or atheist ($\chi^2 = 1.08$, asymptotic significance = 0.58).

Effect of Reminders to Help:

We hypothesized that religious reminders to help would promote the most helping, with the state reminder to help following, and the no frame and control conditions showing the least amount of helping. On the contrary, the control condition

performed the most helping while the religious condition helped least ($\chi^2 = 8.68$, asymptotic significance = 0.03). Please see figure 5.

Figure 5: Amount Helped by Condition



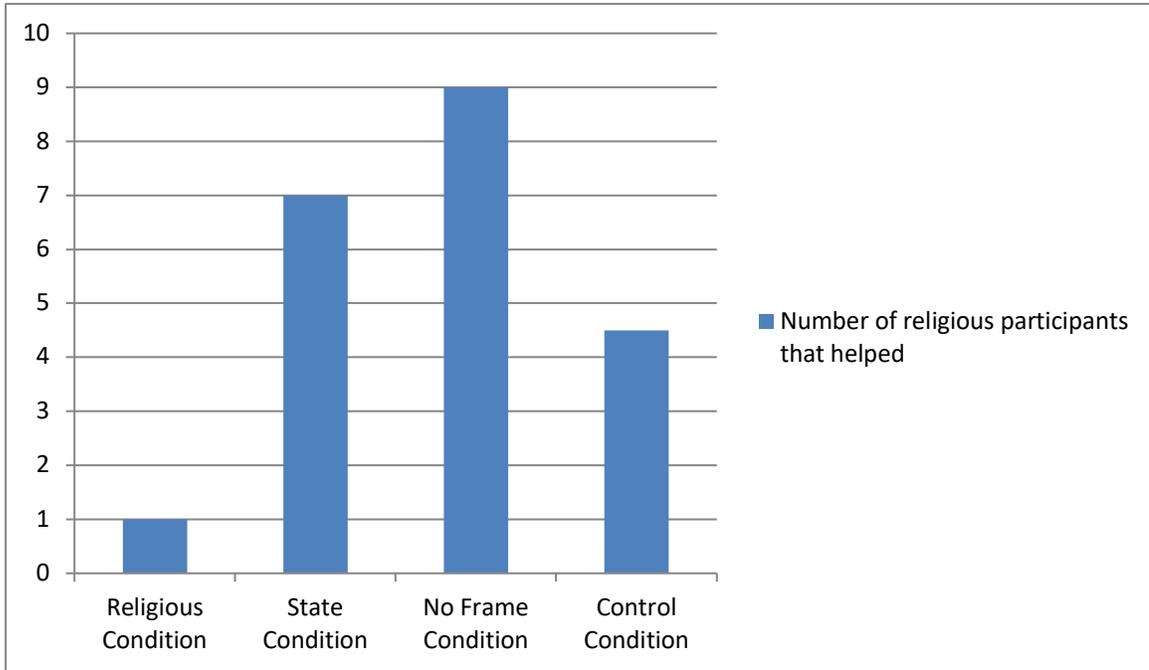
Although insignificant, out of the participants that chose to help, those in the religious condition gave the least time (Please see *Figure 5*). Because these results suggested a trend, we found that when comparing the religious condition to all other conditions, participants who read the religious reminder to help, and chose to help, then did help the least ($F = 2.05$, $p = 0.037$). Importantly, no interaction was found between belief in God and condition ($\chi^2 = 5.51$, $p = 0.48$).

Helping in the Religious Condition for Religious Participants:

We hypothesized that the religious condition would be most effective for religious participants. So when examining only those who identified as believing in God, there was

an insignificant trend that they also helped the least ($\chi^2 = 5.94, p = 0.115$). Please see Figure 6.

Figure 6: Number of religious participants that helped in each condition



While this finding was insignificant, the trend was most likely due to the fact that only 1 religious participant chose to help (out of the 16 religious participants who received the religious prime). When comparing all the theists that received the religious condition to all the theists that received any other condition, we found that theists that received a religious reminder to help were the least likely to help ($F_{theists\ help} = 5.08, p < 0.05$).

Discussion and Conclusions

Participants reported high levels of empathy, gratitude, and humility, low levels of helpful behaviors, moderately warm feelings towards the poor and low levels of religiosity. Participants' *intentions* to donate their money and/or time were fairly high, and these intentions were positively associated with participants' levels of empathy, gratitude, self-reported helpful behaviors, humility, warm feelings towards the poor and belief in God. Conversely, while large amounts of helpful behavior were expected, due to the high level of *intention* to help, only a small percentage of participants decided to help Taylor. We did find that participants who were more certain they would be willing to donate their time were more likely to follow through.

When considering if participants chose to help based on their condition, there appears to be a trend that participants that received the religious reminder helped the least, while those that received no reminder helped the most. When comparing agnostics and atheists to theists (those that identified as believing in God), there is an apparent trend that those that received the religious condition helped the least, while all other conditions helped significantly more.

In brief, while participants' intentions to help Taylor were high, most participants did not follow through on helpful behavior. Helpful intentions were associated with known personality variables, including religiosity, but this did not transfer to prosocial behavior. When looking specifically at religion and prosocial behavior, we found that the religious reminder to help predicted the least helping, and no reminder to help predicted the most help. Furthermore, when looking at only believers, we found that the religious reminder to help predicted the least helping.

Looking specifically at personality variables in relation to behavior, we found that there were no significant correlations, except between self-reported helpful behaviors and the initial choice to help. Specifically, we expected that more empathetic participants would be more helpful, but there was no significant relationship. This potential insignificance could be due to an invalid measure of empathy, or an interaction with motivation. Many years of research have been dedicated to defining empathy and determining the real motivation behind helping.

Empathy, Altruism and Egoism:

Coke, Batson, and McDavis (1978) hypothesized that empathy evokes altruistic motives. Altruism refers to a purely other-oriented motivation for prosocial behavior, rather than egotistic or self-oriented motives (Saroglou, 2013). Several studies demonstrate that empathy is associated with altruistically motivated helping (Batson, Duncan, Ackerman, Buckley, and Birch, 1981; Toi and Batson, 1982).

Still many argue that pure altruism is impossible in the real world. Cialdini (1991) suggests there is an egoistic motivation behind prosocial behavior, meaning that people help others for personal gain (e.g., positive feelings, physical reward, guilt avoidance, or to reduce aversive arousal caused by witnessing another's pain). This egoistic perspective suggests that even helping that is motivated to reduce the needs of others can be self-serving, because it produces positive feelings. Important work by Cialdini et al. (1987) supported an egoistic Negative-State Relief model interpretation, meaning that empathic orientations cause participants to feel enhanced levels of sadness, and saddened subjects help to relieve their own sadness, rather than the victim's sadness. Specifically,

Cialdini et al. observed that personal distress (sadness) mediated the relationship between empathy and help, such that only personally distressed participants were likely to help.

In response to this research, Batson et al. (1989) conducted research to determine if individuals that anticipated a positive mood enhancement would help less than those who do not. Batson et al. failed to support a negative-state relief explanation and instead supported the empathy-altruism hypothesis. In conclusion, current research has led to the tentative conclusions that empathy causes altruistic motivations (Batson, Ahmad, Stocks, 2011). The motivation behind prosocial behavior may seem trivial and irrelevant, but as Batson (2010) clearly explained: “If you want to know when, where help can be expected, and how effective it is likely to be, then we have to understand their underlying motivation” (pg. 5). Therefore, further research must focus on obtaining or creating a more valid measure of empathy, which also taps into the egoistic/altruistic qualities behind helping.

Similarly, we expected to see that religiosity would predict a higher level of helping, especially during the religious prime condition, but that was not the case. This trend could lead to new conflicting data compared with past research on prosocial intentions and helping. Past research has shown a positive relationship between religion and altruism (Saroglou, 2013), and that those given religious primes were more likely to give in a lab-based economic game (Shariff & Norenzayan, 2007). Furthermore, Shariff (2016) clearly stated this positive trend between religiosity, prosocial intentions and prosocial lab-based behavior. However, our attempts to show such externally valid data were fatal. This disconnect could be due to a number of factors including poor measurement and understanding of religiosity as a construct. As Saroglou (2011)

explained, religions possess four basic dimensions: believing in Truth, bonding with transcending realities, behaving virtuously, and belonging to trans-historical groups. While very little research has been published that uses this integrated measure of the “big four” religious dimensions, using such measures allows for cross-cultural reliability and overall validity (Saroglou, 2011). Therefore, further research needs to take a bigger look at religiosity to understand its complexity, and better measure any potential interaction between religion and real-world helping behaviors.

Furthermore, as Preston, Ritter & Hernandez (2010) stated “many discussions of religious cognition conflate religion and belief in God(s), but it is essential to recognize the conceptual differences between the two, and the independent effects each may have on our moral goals and actions” (p. 587). Therefore, it is essential to note that by priming participants to think about God and a religious figure of power, we may have hindered our participants ability to help those in need.

It also appears that may not have helped Taylor because they feel enough tension relief by simply stating they *would* help, that they do not feel the need to actually follow through. Despite previous research linking self-affirmations and prosocial behavior (Lindsay & Creswell, 2014), recent research on positive affirmations leads us to believe that self-affirmations of helpful intentions are enough to relieve internal conflict (Sweeney & Freitas, 2016). Furthermore, as explored above Calдини (1987) found that situational sadness mediated participants’ likelihood of helping. Therefore, if we relieved an individual’s sadness by asking them if they *would* help Taylor, they have no need to help her. Further research might want to specifically have a condition where intentions to help are not measured, so this negative state is maintained, and see if helping is increased.

On the other hand, situational surroundings may cause participants to not help Taylor. Darley and Batson's (1973) critical study on prosociality saw whether seminary students primed with the Good Samaritan story helped a person in need, if there was a time crunch. They found that the religious prime had no effect on helping, but when participants were pressed for time they were less likely to help those in need. This leads us to believe that maybe, similarly our primes did not affect our participants but the situations made participants feel pressured, so they did not.

Furthermore, maybe this pressure caused a psychological reactance, such that participants did not want to help Taylor because they were told to do so. This would explain why those that were in the control condition helped the most. Research on psychological reactance shows that when an individual's freedoms are reduced they will do everything in their power to regain that freedom (Brehm, 1966). When our participants were reminded to help Taylor their freedom was limited, and they decided to not help Taylor to regain that freedom.

Future Directions:

In the future we would like to create better measurements of empathy and other important personality variables, so that we can better see the interaction between these variables and helping, or further prove that there is no interaction. Specifically, our empathy construct will need to better grasp internal and external validity, while also tapping into the motivational aspects (i.e., the egoism versus altruism debate). Further research will also need a better and more extensive religiosity measure, which grasps the separate, interacting parts of the construct (e.g., spirituality, fundamentalism, etc.). Additionally, this is initial work done looking at actual prosocial behaviors, so behavioral

measures will need to be replicated and perfected. Lastly, future work will need to find a way to create a less pressuring situation, to determine if more participants will help those in need when they are not pressured to do so.

To conclude, past work led researchers to believe that when various societal figures reminded participants to help, we would see an increase in helping intentions and behaviors. Specifically, we believed that religious participants would be the most helpful, and the religious prime would be the most effective for religious participants. In reality, it appears that priming participants to think about helping others caused less helping than not reminding them. Furthermore, religious participants who received the religious prosocial reminder helped the least. In conclusion, intentions to help are remarkably different from real, genuine prosocial behaviors. This initial research finds no link between empathy, humility, gender, gratitude, religiosity (the various predictors of prosocial intentions) and actual prosocial behaviors. In order to reduce antisocial behaviors and promote prosocial activity, researchers will have to explore more work using measures of real prosocial behavior and other potential covariates.

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Appendix A - Participant Recruitment Text

You are invited to participate in a research project being conducted by Katherine Lees, an undergraduate student in the Department of Psychology at the University of Maine, under the advisory of Dr. Jordan LaBouff. The purpose of the research is to evaluate emotional response to written articles. Participating in this study that will take 20 to 30 minutes, and you will receive 1 research credit for completing this study. You must be at least 18 years of age to participate.

Appendix B (Full Measures)

Consent:

You are invited to participate in a research project being conducted by Katherine Lees, an undergraduate student in the Department of Psychology at the University of Maine. The Faculty Sponsor for this research is Dr. Jordan LaBouff. The purpose of the research is to evaluate emotional response to written articles. You must be at least 18 years of age to participate.

What Will You Be Asked to Do?

If you decide to participate, you will be asked to answer a series of informational questions about yourself, read 3 short articles and then write a brief synopsis and answer a few questions about each article. You may then also be offered the opportunity to categorize pictures. This will take approximately between 20 and 30 minutes.

Risks:

There is the possibility that you may become uncomfortable answering a question or reading articles in this study. But you may skip questions or end your participation at any time.

Benefits:

While this study will have no direct benefit to you, this research may help us learn more about individual's attitudes relate their behavior.

Compensation:

You will be granted one research credit when you complete this study. When you enter the study you were asked to sign into you SONA Systems account, once you complete this study the computer will automatically send you back to the SONA Systems page. Reaching the SONA Systems page will inform the system that you have completed the study and you will automatically receive credit. Researchers will not be able to link your responses to your SONA ID through this process. You must reach the finish page of the survey and click "Exit and receive credit" to receive the credit.

Confidentiality:

Your name and other identifying information will not be collected or kept on any of the documents nor reported in any publications. These data will be kept indefinitely on a password-protected computer in the faculty advisor's locked office, and only the investigator and the faculty advisor will have access to this data.

Voluntary:

Participation is voluntary. If you choose to take part in this study, you may stop at any time. You must reach the finish page of the survey and click "Exit and receive credit" to receive the credit. You may skip any questions you do not wish to answer.

If you have any questions about this study, please contact me at katherine.lees@maine.edu. You may also reach the faculty adviser on this study at jordan.labouff@maine.edu. If you have any questions about your rights as a research

participant, please contact Gayle Jones, Assistant to the University Protection of Human Subjects Review Board, at 581-1498 (or email gayle.jones@umit.maine.edu).

Checking yes below indicates that you have read the above information and agree to participate.

- Yes, I agree to participate. Let's continue.
- No, please take me out of here.

Thank you for choosing to participate. For the first part of this study, you will be asked a variety of questions about yourself. Please answer all questions to the best of your ability, even if you are not completely sure.

Please select your age: _____

Please select your gender:

- Male
- Female
- Another gender (please specify): _____

Which racial/ethnic group do you most closely identify with? (Choose one):

- African American / Black
- Asian / Pacific Islander
- Hispanic
- Native American
- Caucasian/White
- Another race/ethnicity (please specify): _____

Where are you from?

- The United States- The Northeast
- The United States- The Northwest
- The United States - The Southeast
- The United States- The Southwest
- The United States - The Midwest
- The United States - The West/ Hawaii/ Alaska
- Canada
- Mexico
- Other - please specify _____

Think of this ladder as representing where people stand in the United States.

At the **top** of the ladder are the people who are the best off - those who have the most money, the most education and the most respected jobs.

At the **bottom** are the people who are the worst off- who have the least money, least education, and the least respected jobs or no job.

The higher up you are on this ladder, the closer you are to the people at the very top; the lower you are, the closer you are to the people at the very bottom.

Where would you place yourself on this ladder?

Where 9 is the top of the ladder and 1 is the bottom of the ladder.

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9

Think of this ladder as representing where people stand in their communities.

People define community in different ways; please define it in whatever way is most meaningful to you. At the **top** of the ladder are the people who have the highest standing in their community. At the **bottom** are the people who have the lowest standing in their community.

Where would you place yourself on this ladder?

Where 9 is the top of the ladder and 1 is the bottom of the ladder.

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9

How many other people are in the same room where you are completing this survey?

- 0
- 1
- 2
- 3
- 4
- 5+

What other tasks are you doing while you complete this survey (choose ALL that apply)?

- Nothing - only completing this survey
- Watching TV
- Listening to music
- Talking with friends
- Reading something else (besides this survey)
- Eating
- Other (please specify): _____

Do you believe in God?

- Yes - Theist
- No - Atheist
- Uncertain - Agnostic

What is your primary religious affiliation?

- Protestant Christian
- Catholic
- Buddhist
- Hindu
- Jewish
- Muslim
- None
- Other religion (please specify): _____

Please mark on a scale of 1-7 of how religious you are (1 = low religiosity and 7 = high religiosity):

- 1 - Not at all Religious
- 2
- 3
- 4 - Moderately Religious
- 5
- 6
- 7 - Extremely Religious

Please select what type(s) organization(s) you are a part of, if any?

- music
- political
- volunteer groups
- academic
- religious
- not for profit
- another organization (please specify): _____

The following statements inquire about your thoughts and feelings in a variety of situations.

For each item, indicate how well it describes you by choosing the appropriate number on the scale: 1 (Does not describe me well) to 7 (Describes me well).

Please read each item carefully.

	1: Does not describe me well	2	3	4	5	6	7: Describes me well
I often have tender, concerned feelings for people less fortunate than me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sometimes I don't feel very sorry for other people when they are having problems.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When I see someone being taken advantage of, I feel kind of protective towards them.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other people's misfortunes do not usually disturb me a great deal.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When I see someone	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

being treated unfairly, I sometimes don't feel very much pity for them.							
I am often quite touched by things that I see happen.	<input type="radio"/>						
I would describe myself as a pretty soft-hearted person.	<input type="radio"/>						

Please rate how warm or cold you feel toward the following groups (0 = coldest feelings, 50 = neutral feelings, 100 = warmest feelings):

- _____ People who use food stamps
- _____ People who are currently unemployed
- _____ People who are homeless
- _____ People who work a minimum wage job for a living

Please rate how much you agree or disagree with the following statements:

	Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Agree	Strongly Agree
I have so much in life to be thankful for.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If I had to list everything that I felt grateful for, it would be a very long list.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When I look at the world, I don't see much to be grateful for.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am grateful to a wide variety of people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
As I get older I find myself more able to appreciate the people, events, and situations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

that have
been part
of my life
history.

Long
amounts
of time
can go by
before I
feel
grateful to
something
or
someone.



Please read each statement and decide how much you agree or disagree with that statement.

Select your response in the spaces on the right.

Please answer every statement, even if you are not completely sure of your response.

	Strongly disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I wouldn't use flattery to get a raise or promotion at work, even if I thought it would succeed.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If I knew that I could never get caught, I would be willing to steal a million dollars.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Having a lot of money is not especially important to me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think that I am entitled to more respect than the average person is.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If I want something from someone, I will laugh at that person's worst jokes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

<p>I would never accept a bribe, even if it were very large.</p>	<input type="radio"/>				
<p>I would get a lot of pleasure from owning expensive luxury goods.</p>	<input type="radio"/>				
<p>I want people to know that I am an important person of high status.</p>	<input type="radio"/>				
<p>I wouldn't pretend to like someone just to get that person to do favors for me.</p>	<input type="radio"/>				
<p>I'd be tempted to use counterfeit money, if I were sure I could get away with it.</p>	<input type="radio"/>				

Please choose the circle that is closest to how you feel about yourself on each trait below.

	1	2	3	4	5	6	7
Arrogant:Humble	<input type="radio"/>						
Immodest:Modest	<input type="radio"/>						
Disrespectful:Respectful	<input type="radio"/>						
Egotistical:Not self-centered	<input type="radio"/>						
Conceited:Not conceited	<input type="radio"/>						
Intolerant:tolerant	<input type="radio"/>						
Close-minded:Open-minded	<input type="radio"/>						

Please select the category on the right, which conforms to the frequency with which you have carried out the following acts.

	Never	Once	More Than Once	Often	Very Often
I have helped a stranger with car trouble	<input type="radio"/>				
I have given directions to a stranger	<input type="radio"/>				
I have given money to a non-profit organization	<input type="radio"/>				
I have given money to a stranger who needed it, or asked me for it	<input type="radio"/>				
I have donated goods or clothes to a charity	<input type="radio"/>				
I have done volunteer work for a charity	<input type="radio"/>				
I have donated blood	<input type="radio"/>				
I have helped carry a stranger's belongings (books, parcels, etc.)	<input type="radio"/>				
I have delayed an elevator and held the door open for a	<input type="radio"/>				

stranger					
I have allowed someone to go ahead of me in a line (at a printer, at the grocery store, etc.)	<input type="radio"/>				
I have given a stranger a ride in my car	<input type="radio"/>				
I have pointed out a clerk's error (in a bank, at the supermarket, etc.) for undercharging me	<input type="radio"/>				
I have let a neighbor I didn't know too well borrow an item of value to me (e.g. a dish, tools, etc.)	<input type="radio"/>				
I bought items for a charity's fundraiser (e.g. cookies, candles, etc.), because I knew it was for a good cause	<input type="radio"/>				
I have helped a classmate who I did not know with a homework assignment	<input type="radio"/>				

when my knowledge was greater than theirs					
I have, before being asked, voluntarily looked after a neighbor's pets or children, without being paid for it	<input type="radio"/>				
I have offered to help a handicapped or elderly stranger across a street	<input type="radio"/>				
I have offered my seat on a bus or train to a stranger who was standing	<input type="radio"/>				
I have helped an acquaintance move households	<input type="radio"/>				

Thank you for completing the first part of this study.
 In the next section, you will be asked to read 3 randomly selected blog posts and then answer questions about the posts.

Please, write a 1 paragraph summary of the following article. In this one paragraph, please include a brief synopsis, tell us who is the speaker is, and what their point or purpose of writing this article is.

Coffee Connoisseur: Brûlerie Saint-Roch

Wednesday, April 8, 2015

Taryn Lane

For the second week of Spring Break, I went on University of Maine Singers tour to northern Maine, and we stopped in Canada (Quebec City, to be specific) for a much-needed break in the middle of the week. We had a lovely “free day,” and of course, at the top of my to-do list was “visit coffee shop”.

My Singer friends and I wandered around the city in the brisk March air, armed with only 15 years of French between the 7 of us, the knowledge that pedestrians don’t have the right of way, and the small map that our hotel gave us.

After a considerable bit of walking, we (or was it our hungry bellies leading the way?) found a quaint coffee shop called Brûlerie Saint-Roch, which is apparently a sort of coffee chain in Canada. It smelled of bitter coffee and stale pastries. That may seem like an unpleasant description, but I can promise you, my lovely reader, it was a beautiful aroma.

Immediately upon entrance, we were excited to discover that this was no “quaint” or “little” coffee shop; it was a three-tiered coffee house. At the same time, we were not-so-excited to discover that, like most other things in Quebec City, the menu was in French. I tried to explain to my friends that most coffee words come from the Italian language, and that ordering wouldn’t be too hard, but nonetheless, no one wanted to “go first”. I stepped forward and took the bullet.

I was prepared! Those 15 years of French that I mentioned? 12 of them are mine. I had also visited this city before, as part of a middle school field trip. I was not worried.

I spoke broken French to the man behind the counter, who had to repeat some phrases for me to fully understand, and I walked away from the counter with a cappuccino and a slice of orange bread.

My friends were asking for translations in every direction. “What does that say?” they would ask, pointing to the menu. “Does the barista speak English?” asked another. “Taryn, how much is three dollars?” I heard, accompanied by a handful of one and two dollar coins.

Following the initial confusion, we headed to the third and highest tier of the house, selecting seats near a window. As a few of us mapped out our stops for the day, I enjoyed my orange bread and cappuccino. It was exactly what I needed. I wish I had taken a picture of my meal: my coffee had a leaf design made out of milk in it.

It was delightful, it was exactly what my tummy wanted, and I can say that I will absolutely be visiting this coffee house on my next trip to Quebec City. Santé! (Cheers!) Please, write a 1 paragraph summary of the following article. In this one paragraph, please include a brief synopsis, tell us who the speaker is, and what their point or purpose of writing this article is.

Please rate how warm or cold you feel toward the following groups (0 = coldest feelings, 50 = neutral feelings, 100 = warmest feelings):

_____ the author of this piece

_____ the coffee shop

In one sentence, what is the message of the story told by Taryn?

If you had to guess, what gender is Taryn?

- Male
- Female
- Another Gender _____

Please read each statement and decide how much you agree or disagree with that statement. Select your response in the spaces on the right. Please give your impression, even if you are not completely sure of your response.

	Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Agree	Strongly Agree
I would visit this coffee shop, or one like it.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would share this story with someone.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I enjoyed reading about this story.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please write a 1 paragraph summary of the following article. In this one paragraph, please include a brief synopsis, tell us who is the speaker is, and what their point or purpose of writing this article is.

Friday, December 12, 2014

Stephanie Thompson

With the holidays approaching, I feel like I am drowning in work and keeping up with the kids. I never seem to have a moment to spare, but I know it is extremely important to give my time to my church family, so I made sure to go to the church's monthly potluck. While I was there, couldn't focus. My mind kept wandering and I kept thinking about all the things I had to do after the potluck. I guess my lack of focus was pretty apparent, because soon enough Pastor Adrian came over and asked if I was okay. I began complaining about all the things I had to get done, but Pastor Adrian just looked at me and reminded me of our duty as good Christians. Pastor Adrian told me:

"A man was driving his car, when he saw an old woman, stranded on the side of the road. It was clear that she needed help, so he stopped his car and got out. As he approached her car, he could see she was worried and scared. He had just gotten out of work so he looked dirty and unkempt. To calm her down he said, "Hi there, my name is Bryan Anderson", he reached out his hand to shake her's. "Don't worry, I'm pretty good with cars. I can help you out and you'll be back on the road in no time".

She had a flat tire, so he grabbed the car jack and began to change the tire. While putting on the spare tire he caught his hand on the car's frame. He kept working and soon enough the tire was in place. The woman asked Bryan how much she owed his for his help, but he smiled and replied: "You don't owe me a thing. If you really want to help me, then next time you see someone in need, do everything you can to help them."

Bryan got back in his car and drove away. Seeing as it was late in the evening and the old woman hadn't eaten dinner, she decided to stop at a diner. The place didn't look very clean, but it was the only thing around for miles. She went inside and sat in a booth by the window. Looking around, she saw a waitress, nearly eight months pregnant, obviously tired and overworked. The waitress came over and took the woman's order with a sweet and friendly smile. The woman wondered how someone, who had so little, could be so kind and giving to a stranger, but then she remembered Bryan Anderson.

After the woman finished her meal, she paid the waitress for the cheap meal with a hundred dollar bill. The waitress ran out back to get change for the woman, but when she came back the woman was gone. The waitress went to the table hoping to give the woman the large amount of money that she left, but all that was there was a note. "You don't owe me anything. Today, someone helped me, just like I'm helping you now. If

you want to pay me back, please don't let this chain of love end." Under the napkin the waitress found another hundred dollars.

That night the waitress went home early. On her drive home, she thought of the old woman, and wondered how the woman could know how much she and her husband needed the money. She walked into their small apartment with a smile on her face. Her husband looked at her and asked why she was so happy. She placed the nearly two-hundred dollars in his hands, and said "Now everything will be alright. I love you, Bryan Anderson".

Pastor Adrian explained to be that even though Bryan Anderson was struggling, barely holding on, he stopped and helped the old woman. And even though the old woman was who probably had no money to spare she gave what she could to the waitress. This should teach all of us that no matter who we are, where we're going, or how much we have to give, we should all help others in need. No one, but God, knows the story of someone in need. It is never our place to stand by and judge whether someone really needs our help or not. We are all busy, and we all have places to be, errands to run, jobs to get to, or whatever. But, it's not an excuse to neglect those who need God's love the most.

I began to realize that it is, just like Pastor Adrian said, my Christian duty to help those in need and I need to do everything I can to try to help them. If we ever want to see a better tomorrow, a better world for our children to live in, we need to put the unimportant things aside and help those that really need it.

Please write a 1 paragraph summary of the following article. In this one paragraph, please include a brief synopsis, tell us who the speaker is, and what their point or purpose of writing this article is.

Please rate how warm or cold you feel toward the following groups (0 = coldest feelings, 50 = neutral feelings, 100 = warmest feelings):

- _____ The Author of this piece
- _____ Pastor Adrian
- _____ Bryan Anderson
- _____ The Old Woman
- _____ Bryan Anderson's wife

Where did the author hear the Bryan Anderson story?

In one sentence, what is the message of the story Pastor Adrian told?

If you had to guess, what gender is Pastor Adrian?

- Male
- Female
- Another Gender _____

Please read each statement and decide how much you agree or disagree with that statement. Select your response in the spaces on the right. Please answer every statement, even if you are not completely sure of your response.

	Strongly Disagree	Disagree	Somewhat Disagree	Neither Disagree or Agree	Somewhat Agree	Agree	Strongly Agree
I would read another story like this.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would share this story with someone.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I enjoyed reading about this story.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please write a 1 paragraph summary of the following article. In this one paragraph, please include a brief synopsis, tell us who the speaker is, and what their point or purpose of writing this article is.

Friday, December 12, 2014

Stephanie Thompson

With the holidays approaching, I feel like I am drowning in work and keeping up with the kids. I never seem to have a moment to spare, but I know it is extremely important to give my time to my community, so I made sure to go to the town's monthly town council meeting. While I was there, I couldn't focus. My mind kept wandering and I kept thinking about all the things I had to do after the meeting. I guess my lack of focus was pretty apparent, because soon enough Mayor Adrian came over and asked if I was okay. I began complaining about all the things I had to get done, but Mayor Adrian just looked at

me and reminded me of our duty as good community members. Mayor Adrian told me:

“A man was driving his car, when he saw an old woman, stranded on the side of the road. It was clear that she needed help, so he stopped his car and got out. As he approached her car, he could see she was worried and scared. He had just gotten out of work so he looked dirty and unkempt. To calm her down he said, “Hi there, my name is Bryan Anderson”, he reached out his hand to shake her’s. “Don’t worry, I’m pretty good with cars. I can help you out and you’ll be back on the road in no time”. She had a flat tire, so he grabbed the car jack and began to change the tire. While putting on the spare tire he caught his hand on the car’s frame. He kept working and soon enough the tire was in place. The woman asked Bryan how much she owed his for his help, but he smiled and replied: “You don’t owe me a thing. If you really want to help me, then next time you see someone in need, do everything you can to help them.”

Bryan got back in his car and drove away. Seeing as it was late in the evening and the old woman hadn’t eaten dinner, she decided to stop at a diner. The place didn’t look very clean, but it was the only thing around for miles. She went inside and sat in a booth by the window. Looking around, she saw a waitress, nearly eight months pregnant, obviously tired and overworked. The waitress came over and took the woman’s order with a sweet and friendly smile. The woman wondered how someone, who had so little, could be so kind and giving to a stranger, but then she remembered Bryan Anderson.

After the woman finished her meal, she paid the waitress for the cheap meal with a hundred dollar bill. The waitress ran out back to get change for the woman, but when she came back the woman was gone. The waitress went to the table hoping to give the woman the large amount of money that she left, but all that was there was a note. “You don’t owe me anything. Today, someone helped me, just like I’m helping you now. If you want to pay me back, please don’t let this chain of love end.” Under the napkin the waitress found another hundred dollars.

That night the waitress went home early. On her drive home, she thought of the old woman, and wondered how the woman could know how much she and her husband needed the money. She walked into their small apartment with a smile on her face. Her husband looked at her and asked why she was so happy. She place the nearly two-hundred dollars in his hands, and said “Now everything will be alright. I love you, Bryan Anderson”.

Mayor Adrian explained to be that even though Bryan Anderson was struggling, barely holding on, he stopped and helped the old woman. And even though the old woman was who probably had no money to spare she gave what she could to the waitress. This should teach all of us that no matter who we are, where we’re going, or how much we have to give, we should all help others in need. No one knows the story of

someone in need. It is never our place to stand by and judge whether someone really needs our help or not. We are all busy, and we all have places to be, errands to run, jobs to get to, or whatever. But, it's not an excuse to neglect those who need the community's love the most.

I began to realize that it is, just like Mayor Adrian said, my civic duty to help those in need and I need to do everything I can to try to help them. If we ever want to see a better tomorrow, a better world for our children to live in, we need to put the unimportant things aside and help those that really need it. Please write a 1 paragraph summary of the following article. In this one paragraph, please include a brief synopsis, tell us who is the speaker is, and what their point or purpose of writing this article is.

Please rate how warm or cold you feel toward the following groups(0 = coldest feelings, 5 = neutral feelings, 100 = warmest feelings):

- _____ The Author of this piece
- _____ Mayor Adrian
- _____ Bryan Anderson
- _____ The Old Woman
- _____ Bryan Anderson's wife

Where did the author hear the Bryan Anderson story?

In one sentence, what was the message of the story Mayor Adrian told?

If you had to guess, what is the gender of Mayor Adrian?

- Male
- Female
- Another Gender _____

Please read each statement and decide how much you agree or disagree with that statement. Select your response in the spaces on the right. Please answer every statement, even if you are not completely sure of your response.

	Strongly disagree	Disagree	Somewhat Disagree	Neither Disagree or Agree	Somewhat Agree	Agree	Strongly Agree
I would read another story like this.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would share this story with someone.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I enjoyed reading about this story.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please write a 1 paragraph summary of the following article. In this one paragraph, please include a brief synopsis, tell us who is the speaker is, and what their point or purpose of writing this article is.

Friday, December 12, 2014

Stephanie Thompson

A man was driving his car, when he saw an old woman, stranded on the side of the road. It was clear that she needed help, so he stopped his car and got out. As he approached her car, he could see she was worried and scared. He had just gotten out of work so he looked dirty and unkempt. To calm her down he said, "Hi there, my name is Bryan Anderson", he reached out his hand to shake her's. "Don't worry, I'm pretty good with cars. I can help you out and you'll be back on the road in no time". She had a flat tire, so he grabbed the car jack and began to change the tire. While putting on the spare tire he caught his hand on the car's frame. He kept working and soon enough the tire was in place. The woman asked Bryan how much she owed his for his help, but he smiled and replied: "You don't owe me a thing. If you really want to help me, then next time you see someone in need, do everything you can to help them."

Bryan got back in his car and drove away. Seeing as it was late in the evening and the old woman hadn't eaten dinner, she decided to stop at a diner. The place didn't look very clean, but it was the only thing around for miles. She went inside and sat in a booth by the window. Looking around, she saw a waitress, nearly eight months pregnant, obviously tired and overworked. The waitress came over and took the woman's order with a sweet and friendly smile. The woman wondered how someone, who had so little, could be so kind and giving to a stranger, but then she remembered Bryan Anderson. After the woman finished her meal, she paid the waitress for the cheap meal with a hundred dollar bill. The waitress ran out back to get change for the woman, but when she came back the woman was gone. The waitress went to the table hoping to give the woman the large amount of money that she left, but all that was there was a note. "You don't owe me anything. Today, someone helped me, just like I'm helping you now. If you want to pay me back, please don't let this chain of love end." Under the napkin the waitress found another hundred dollars.

That night the waitress went home early. On her drive home, she thought of the old woman, and wondered how the woman could know how much she and her husband needed the money. She walked into their small apartment with a smile on her face. Her husband looked at her and asked why she was so happy. She place the nearly two-hundred dollars in his hands, and said "Now everything will be alright. I love you, Bryan Anderson".

Please write a 1 paragraph summary of the following article. In this one paragraph, please include a brief synopsis, tell us who is the speaker is, and what their point or purpose of writing this article is.

Please rate how warm or cold you feel toward the following groups(0 = coldest feelings, 50 = neutral feelings, 100 = warmest feelings):

- _____ The Author of this piece
- _____ Bryan Anderson
- _____ The Old Woman
- _____ Bryan Anderson's Wife

In one sentence, what was the message of this story?

Please read each statement and decide how much you agree or disagree with that statement. Select your response in the spaces on the right. Please answer every statement, even if you are not completely sure of your response.

	Strongly disagree	Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Agree	Strongly Agree
I would read another story like this.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would share this story with someone.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I enjoyed reading about this story.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please write a 1 paragraph summary of the following article. In this one paragraph, please include a brief synopsis, tell us who is the speaker is, and what their point or purpose of writing this article is.

Friday, December 12, 2014

Stephanie Thompson

This is a story about my trip to London. It was around Christmas time, I decided to go on a seven days long trip to London. I was really excited, and I had planned the whole trip. When I arrived at the airport, about 10 o'clock, the sun was shining and the landscape around me was covered with snow. The first thing I was going to do was to take a bus to my hotel. A few weeks before I went on my trip, I had found a London Pass on the internet that cost about £42 pounds for seven days. It was necessary to have if I was going to travel by bus or underground, which I was. It also made some of the sightseeing's and attractions I was going to visit a little less expensive. With the pass I was also given a guidebook where I could find out how to get to each attraction, open hours, and location on the map. After I had picked up my luggage I got on the bus that would take me to the hotel. I had found a really nice hotel called "The Sumner Hotel" which was located in the middle of London on 54 Upper Berkeley Street. It was only a two minutes walk from the hotel to the tube station, Marble Arch. The Sumner Hotel is a historic building, recently renovated with facilities like: credit card accepting, safety deposit box available 24 hours, tourist information, mini fridge, wireless internet connection, hairdryer in room, air condition, heating and also a lounge bar for relaxing with a drink after a long days walking. Each night stay at the hotel cost about £145. It is quite expensive, but most of the hotels in this area cost about that much. I unpacked my luggage and decided to start my week in London with one of the most famous tourist attractions, Madame Tussauds! It was only a ten minutes walk away from the hotel. I had pre-booked a ticket at home so I didn't have to wait in long lines to get in. The cabinet has about four hundred dolls today, and it was very fun to see the new music zone with artists like: Justin Timberlake, Robbie Williams, Christina Aguilera and Britney Spears. I also enjoyed the amazing figures of the Pirates of the Caribbean actors like Johnny Depp, Orlando Bloom and Keira Knightley. I had a wonderful time. After Madame Tussauds I had a quick lunch, and then I felt like doing an outdoor activity, so I took a walk in Hyde Park. It's a huge park which has been open to the public since 1637. Before that it was owned by kings for deer hunting and so on. From the very beginning it was owned by the monks of Westminster Abbey, but it was given to Henry VIII in 1536. Anyway, as I was walking around in Hyde Park, I got to Speakers Corner. It's a place were people are aloud to do public speaking, and you can almost say whatever you like without getting caught. The only things you're not aloud to speak about are the British Government and the Royal Family. The last day, I hadn't made up any plans, but the previous day I had

found a brochure about Shakespeare's famous theatre, The Globe, so I decided to go there. But first I had to shop the last things that I needed to bring home, and then do some packing. I didn't have to leave the hotel before six o'clock, so I had plenty of time. About twelve o'clock I arrived with the tube at Waterloo Mainline station, and from there it was excellent footpaths along the river that took me to The Globe. I had read the story about The Globe and how it was dismantled and moved on a boat over the river Thames during a single night. The Globe is open for the general public seven days a week. I spent almost an hour walking around, exploring the Elizabethan theatre which was from the beginning an open amphitheatre. It is today recreated to fit the modern London. It would have been great to see one of the famous plays like Romeo and Juliet or Hamlet, but at this time of the year it was only different lectures and classes going on in the building. So that had to wait. When the tour was over I went back to the hotel and packed the rest of my stuff. I had a couple of hours left before I had to leave the hotel and get to the airport (I had booked a late flight that didn't leave until nine o'clock). Now I didn't really know what to do. Then I got a brilliant idea. I could go and see a football game! I looked it up on the internet at the hotel, and booked a last-minute ticket to a match between Fulham v Blackburn River. I didn't recognize the teams, but that didn't matter. The game was held at Craven Cottage stadium which was the home arena of Fulham Football Club. I had read that the site of the ground had been built in the late 1700th century, and that it had a historical background. The ticket cost about £20 and the game started at 4 o'clock. Afterwards, when I got back to the hotel, picked up my luggage and sat down in the bus, I looked back at my trip. Time had flown very quickly, but it had been a very fun and interesting week. I learned a lot of things. I would love to go to London some time again!

Please write a 1 paragraph summary of the following article. In this one paragraph, please include a brief synopsis, tell us who the speaker is, and what their point or purpose of writing this article is.

Please rate how warm or cold you feel toward the following groups(0 = coldest feelings, 50 = neutral feelings, 100 = warmest feelings):

_____ The Author of this piece

_____ The City of London

In one sentence, what was the message of this story?

Please read each statement and decide how much you agree or disagree with that statement. Select your response in the spaces on the right. Please answer every statement, even if you are not completely sure of your response.

	Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Agree	Strongly Agree
I would read another story like this.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would share this story with someone.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I enjoyed reading about this story.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please write a 1 paragraph summary of the following article. In this one paragraph, please include a brief synopsis, tell us who is the speaker is, and what their point or purpose of writing this article is.

An Interview about Local Tragedy:

February 18, 2013

Rose Carlson

Last week a tragic accident struck the Banks family of ██████ Mr. and Mrs. Fredrick Banks and their sixteen-year-old daughter Jeanette were killed in a head-on collision. The Banks family has lived in Lancaster for only six months and they were returning to their former home town, to visit friends. Mr. and Mrs. Banks left three surviving children -- Taylor, a senior at Ohio State University; Alice, age eleven; and Mark, age eight. Taylor has been given temporary guardianship over the younger children. Unfortunately, Mr. Banks did not carry life insurance, and the children were left with very little money. Taylor is trying desperately to keep the family together and to finish school. Taylor hopes to graduate this summer, but many problems confront the family. They do not have enough money for groceries or rent. Taylor needs sitters to stay with Alice and Mark while University classes are in session. Taylor also needs transportation to the grocery

store, laundromat and school because they do not have a car. Taylor is trying to raise money through private contributions. I talked with Taylor yesterday: "It's just such a nightmare. I guess I'm still numb. I know life has to go on. The most important thing for me is to graduate on time. I need to be able to get a good job and support my little brother and sister. You know the help we've gotten so far has really been wonderful, but we've got a long way to go. And if we don't get more help, I'm afraid I'll have to drop out of school and find a job, and that's going to make things worse, I think, because everybody knows that without a college degree you can't make much money. If I have to drop out, I'm afraid that I'll have to give up my siblings. And, I just... I won't make enough to support them." I really hope that Taylor, Alice and Mark will get the help they need. I am sharing this story with the hope that my readers will be able to help out. If anyone wants to make a contribution of any size, I have helped create a fund to help the Banks family. Here is the link to the fundraiser page 

Please write a 1 paragraph summary of the following article. In this one paragraph, please include a brief synopsis, tell us who the speaker is, and what their point or purpose of writing this article is.

Please rate how warm or cold you feel toward the following groups(0 = coldest feelings, 50 = neutral feelings, 100 = warmest feelings):

- _____ Rose Carlson (the author of this piece)
- _____ Taylor Banks
- _____ People who are willing to help Taylor

If you had to guess, what gender is Taylor?

- Male
- Female
- Another Gender _____

Please read each statement and decide how much you agree or disagree with that statement. Select your response in the spaces on the right. Please answer every statement, even if you are not completely sure of your response.

	Strongly disagree	Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Agree	Strongly Agree
I would read another story like this.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would share this story with someone.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would be willing to help Taylor, by donating money.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would be willing to help Taylor, by donating my time.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Thank you for participating!

You have completed the blog post evaluation and reaction task. You may exit the study now by clicking the link below "Exit and Receive Credit".

Some participants, when encountering Taylor's story, have inquired about ways to help her. We have set up a follow-up task where those who are interested can help by earning a small amount of money to help.

- Exit and Receive Credit
- Help Taylor and Receive Credit After

Consent Form 2:

You are invited to participate in a research project being conducted by Katherine Lees, an undergraduate student in the Department of Psychology at the University of Maine. The Faculty Sponsor for this research is Dr. Jordan LaBouff. The purpose of the research is to evaluate emotional response to written articles. You must be at least 18 years of age to participate.

What Will You Be Asked to Do?

If you decide to participate, you will be asked to categorize pictures. Here, you will be presented with an image and asked a simple yes or no question about the image. For each picture you correctly categorize, the research team will donate \$0.01 to a charitable group. You can complete up to 100 image categorizations, but you may stop at any time and receive credit for the first part of the study.

Risks:

Except for your time and inconvenience, there are limited to no risks to you from participating in this study.

Benefits:

While this study will have no direct benefit to you, this research may help us learn more about individual's attitudes relate to their behavior.

Compensation:

For every correct image categorization you complete \$0.01 will be donated to a charitable group on your behalf. You will not receive any direct compensation for your image categorization(s).

Confidentiality:

The following tasks are completely anonymous. You will not be asked to give any identifying information. All anonymous data collected from this study will be kept indefinitely on a password-protected computer in the faculty advisor's locked office, and only the investigator and the faculty advisor will have access to this data.

Voluntary:

Participation is voluntary. If you choose to take part in this study, you may stop at any time. Money will be donated for every completed image categorization, so if an image

categorization is not completed money will not be donated. When you decide to finish please click the “end and complete donation” button.

Contact Information:

If you have any questions about this study, please contact me at katherine.lees@maine.edu. You may also reach the faculty advisor on this study at jordan.labouff@maine.edu. If you have any questions about your rights as a research participant, please contact Gayle Jones, Assistant to the University of Maine’s Protection of Human Subjects Review Board, at 581-1498 (or e-mail gayle.jones@umit.maine.edu).

Checking yes below indicates that you have read the above information and agree to participate.

- Yes, I agree to participate. Let's continue.
- No, please take me out of here, and receive my credit.

Please select one of the categories below, which best fits this picture:

- Plant
- Animal
- Non-living Object
- Exit and Receive Credit

Debriefing

Thank you so much for taking the time to participate in this study. We’d like to share some information with you about the study and what your participation will hopefully help us understand.

We are attempting to understand what different kinds of situations and reminders might influence whether or not people choose to donate their time and resources to a stranger. Based on previous research, we are trying to understand how people respond to different kinds of stories about helping. Each participant in the study was presented a randomly assigned version of a helping story, either framed by religion, the state or as told by a friend.

In this study, you were introduced to a person named Taylor Banks – Although their specific story was actually created by the researchers for the purpose of understanding how people respond to a stranger in need, there are people like Taylor all over the United States who benefit from the help of strangers in these kinds of situations. If you chose to spend some time raising money for Taylor as part of this study, 100% of those funds have been donated to the Dreamkeepers and Angels Fund for Emergency Financial Aid (supported by the Lumia Foundation for Education) which helps students in sudden crisis situations, like Taylor, who need help to continue their access to education in the face of

distress.

We thank you again for your time and effort in this study. If you have questions about your experience, please feel free to contact the researchers at Katherine.Lees@Maine.edu and Jordan.LaBouff@maine.edu

To receive your credit you must advance to the next page. Please click the button below.

Author's Biography

Katherine (Katie) Lees will graduate from the University of Maine with her Bachelor of Arts in Psychology and a minor in Chemistry. During her years at the University of Maine, Katie was a proud member of University Singers, the University's premiere touring choir, a member and the Business Director of Renaissance, the University's all-female A Cappella group, a sister of Delta Zeta Sorority, a Course Facilitator for HON 180: A Cultural Odyssey, a Research Assistant for Dr. Jordan P. LaBouff's Social Psychology Lab, and Dr. Rebecca Swartz-Mette's Clinical Psychology Lab, and most recently a member of Euphony, the Orono community chamber choir. Katie currently works as a Psychological Technician at Acadia Hospital and a Sales Lead/Assistant Manager at American Eagle. Katie plans to continue onto graduate school to pursue psychology within the next few years.