

ISTANBUL TECHNICAL UNIVERSITY ★ GRADUATE SCHOOL

THE IMPACT OF FRAMING ON DONATION BEHAVIOR



Ph.D. THESIS

Sibel DEMİREL

Department of Management

Management Programme

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ÇERÇEVELEMENİN BAĞIŞ YAPMA DAVRANIŞINA ETKİSİ

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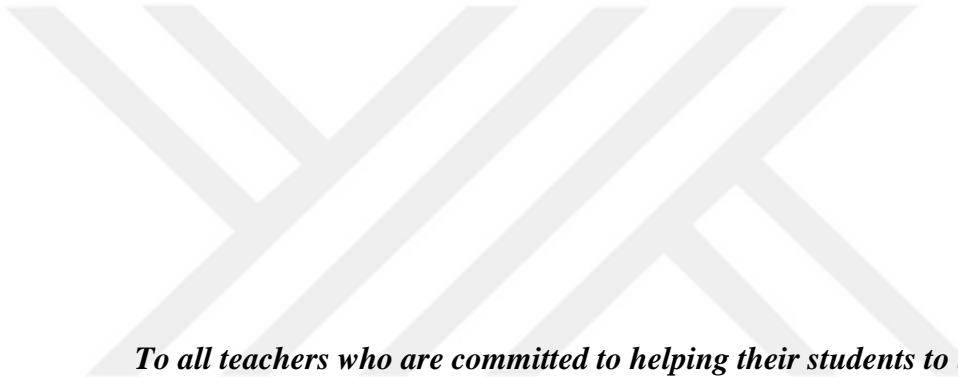
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To all teachers who are committed to helping their students to unleash their potentials and to my father who was a great fan of İTÜ,



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ABBREVIATONS

İTÜ:	: İstanbul Teknik Üniversitesi
NPO:	: Nonprofit Organization
ODTÜ:	: Orta Doğu Teknik Üniversitesi
TL:	: Turkish Lira
UNICEF:	: United Nations Children's Fund





SYMBOLS

F : variance difference

M : mean

N : sample size

P : significant value

SD : standard deviation

T : mean difference





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THE IMPACT OF FRAMING ON DONATION BEHAVIOR

SUMMARY

Nonprofit organizations were not used to focus on marketing but as time passed, rising competition has forced these organizations to introduce marketing to achieve the organizations' objectives. Donor and donation related factors affecting donation behavior is extensively studied by previous research. The focal point of this study is how the nonprofit organization should frame its donation request as a tool for communication. This study offers an analysis of nonprofit organization's framing of the donation request by conducting two experimental studies in which donation type is manipulated to analyse its effects on donation behavior. It further analyses what impact framing may have on mindset and how this relation is influenced by the donors' religious orientation. Study 1 establishes effects by manipulating donation type (monetary vs. nonmonetary) and observes how this relation is influenced by the donors' religious orientation (intrinsic vs extrinsic) and how it affects donation behavior. Study 2 attempts to investigate what impact donation type manipulation (monetary vs. nonmonetary) may have on mindset (rational vs. emotional) and thus on both religious orientation groups' donation behavior. Findings of the Study 1 supported that intrinsically religious donors are more likely to donate compared to extrinsically religious donors when they receive nonmonetary donation requests. However, regarding monetary donation requests there is no significant difference between intrinsic and extrinsic religious groups. Study 2 supported the same argument but added some new insight. The second study was designed to measure situation specific thinking styles when the respondents face a monetary and a nonmonetary donation request. Monetary offer triggers rational mindset significantly higher than the nonmonetary offer and nonmonetary offer triggers emotional mindset significantly higher than the monetary offer. In monetary group, respondents with extrinsic religious orientation have significantly higher rational mindset than intrinsic. However, intrinsically religious people become more rational when they face a monetary donation request compared to nonmonetary. Therefore, we can conclude that a monetary donation request makes both religious orientation groups think rational and avoid donation.



ÇERÇEVELEMENİN BAĞIŞ YAPMA DAVRANIŞINA ETKİSİ

ÖZET

Kar amacı gütmeyen kuruluşlar uzun bir süre pazarlamaya odaklanmazken zamanla artan rekabet dolayısıyla hedeflerine ulaşabilmek ve bağış toplayabilmek için pazarlamayı kullanmaya başlamışlardır. Böylece, bağış yapmak için bireyleri neyin motive ettiği ve bağışı nasıl çerçevelendirmek gerektiği kar amacı gütmeyen kuruluşlar için de önemli faktörler haline gelmiştir. Bu kapsamda özellikle bireysel bağışçıların önem kazandığı görülmektedir; örneğin ABD’de kar amacı gütmeyen kuruluşların gelirlerinin %68’inin bireysel bağışçılardan toplandığı raporlanmıştır.

Bağış yapma davranışını etkileyen bağış yapanla ilgili etkenler önceki araştırmalar tarafından yoğun olarak çalışılsa da sonuçlar çelişkilidir. Önceki çalışmalarda yaş, cinsiyet, eğitim, gelir gibi dışsal faktörlere ve normlar, değerler, motivasyon gibi içsel faktörlere odaklanılmıştır. Yaş ve cinsiyet ile ilgili araştırmaların sonuçları çelişmektedir. Birçok çalışmaya göre gelirin artması ile bağış davranışına yönelim arasında pozitif ilişki vardır. Eğitim, araştırma sonuçlarının tutarlı olduğu bir faktördür; eğitilmiş kişiler bağış yapmaya daha yatkındırlar. Bağış yapma davranışı sosyal normlardan etkilenmektedir. Ölçümü zor olsa da bağışçının motivasyonu; yani fedakar (altruist) ya da bencil (egoist) olması bağış yapma davranışını etkilemektedir.

Birçok dini inancın temelinde başkalarına yardım etme fikri yer alır. Genelde dindar olmakla yardım etmek arasında pozitif bir ilişki olduğu öngörülmektedir. Ancak ayrıntılı incelendiğinde bazı farklılıklar göze çarpmaktadır. Hangi dini inanca sahip olduğu bağış davranışını etkilemektedir. Örneğin, Müslümanların Hindulara göre bağış yapmaya daha eğilimli olduğu belirtilmektedir. Bağış yapılan konunun da önemli olduğu görülmektedir; örneğin laik bir amaç için bağış yapıldığında dindar olan ve olmayan kişilerin bağış yapma davranışı arasında anlamlı fark bulunmamıştır. Dini pratikleri ciddiye alan insanların bağış yapmaya daha eğilimli olduğu ortaya konmaktadır. Ayrıca, dışsal dini yönelime sahip kişilerin sosyalleşmek gibi dışsal nedenlerle dini pratiklere yöneldikleri, içsel dini yönelime sahip kişilerin ise dinin gereklerini yerine getirme konusunda sorumluluk hissettikleri bulunmuştur. Bu durumda, dünya nüfusunun %84’ü bir dini inanca sahip olarak raporlandığı için içsel ve dışsal dini yönelim ile bağış yapma davranışı arasındaki ilişkiyi daha iyi anlamak önemli görünmektedir.

Sadece bağışçı ile ilgili değil, bağışla ilgili faktörler, özellikle bağışın nasıl çerçevelendirildiği de bağışçının zihinsel durumunu ve dolayısıyla bağış davranışını etkilemektedir. Çerçeveleme insanların nasıl düşündüklerini manipüle ederek algılarını, yargılarını ve kararlarını etkilemektedir. Karar verilmesi gereken bir durumu farklı şekillerde çerçevelendirmek mümkündür. Literatürde çerçevelendirme ile birçok çalışma olmasına rağmen bağış yapma davranışı kapsamında az sayıda çalışmaya rastlanmaktadır. Bu çalışmalarda bağış miktarı, süresi, amacı, konusu ve bağış tipi manipüle edilmiştir. Kurumların bağışçı olduğu çalışmalarda bağış tipi para ve eşya olarak çerçevelendirilmiştir. Bireylerin bağışçı

olduğu çok az sayıda araştırmada ise bağış tipi para ve zaman -yani gönüllü çalışma- olarak çerçevelendirilmiştir. Bağış tipinin çerçevelendirildiği bu çalışmalar kişinin zihin durumunu etkilemiş ve karara yansıtmıştır. Para vermenin ve zaman ayırmanın psikolojik sonuçları farklıdır. Zaman kavramı fırsat maliyetini hesaplamanın zorluğu ve yok olup giden yapısı nedeniyle kişisel bağlanmayı tetiklemektedir. Yani zaman ayırmak para bağışlamaya göre daha şefkatli, sosyal sorumluluk içeren bir eylem olarak algılanmaktadır. Para ise somut ve ölçülebilir olması nedeniyle tam tersi, analitik zihni tetiklemektedir. Yani zaman ayırmak duygusal, para bağışlamak ise rasyonel zihin durumu yaratmaktadır.

Bireysel bağışçılara odaklanan çalışmalarda para ve zaman çerçevelendirmesinin etkileri araştırılmış, ancak para ve eşya çerçevelendirmesi etkisi üzerinde çalışılmamıştır. Bu tez kapsamında bağış tipi, para ve eşya olarak çerçevelendirilmiş ve eşyanın (paraya göre) daha zor ölçülebilir yapısı göz önüne alınarak literatürdeki zaman ayırmanın yarattığı duygusal zihin durumuna benzer bir duruma yol açıp açmayacağı analiz edilmiştir. Çalışmanın odağı kar amacı gütmeyen kuruluşların bir iletişim aracı olarak bağış talebini nasıl çerçevelemesi gerektiğine yöneliktir. Bağış yapma davranışına etkisini görmek için bağış tipinin para ve eşya olarak çerçevelendirildiği iki deneysel tasarımdan oluşmaktadır. Ayrıca bu çerçevelemenin zihin durumu üzerindeki etkisini ve bağış yapanın dini yöneliminin bu ilişkiyi nasıl yönlendirdiği analiz edilmiştir.

Deneysel tasarımın ilk aşamasında bağış tipini para ve eşya olarak çerçevelendirerek bağış yapma davranışı üzerindeki etkisi analiz edilmiş ve bağış yapanın dini yöneliminin çerçevelendirme ile ilişkisini ve bağış yapma davranışını nasıl etkilediği ortaya konmuştur. Bu ilk çalışmanın sonuçlarına göre içsel dini yönelime sahip bağışçılar eşya bağışı talebiyle karşılaştıklarında dışsal dini yönelime sahip bağışçılara göre bağış yapmaya daha eğilimlidirler. Ancak para bağışı talebi söz konusu olduğunda içsel ve dışsal dini yönelime sahip gruplar arasında anlamlı fark bulunmamıştır. Para bağışı talep edilen gruptan 100 TL. istenmiş, eşya bağışı talep edilen gruptan ise kitap bağışı istenmiştir. Ancak bu grubun kitabın ederini ne kadar algıladıkları ölçülmediği için eşya bağışı talebi söz konusu olduğunda bağış yöneliminin artmasının nedeni kitabın ederinin 100 TL.'den az algılanmış olması olabilir. İkinci çalışmada sırt çantası bağışı talep edilmiş ve bu varsayımın doğruluğunu analiz etmek için ikinci çalışma tasarlanırken sırt çantasının ederini ne kadar algılandığı sorulmuştur. Birinci çalışmada para bağışı talebi söz konusu olduğunda içsel ve dışsal dini yönelimli gruplar arasında fark olmamasının bir diğer nedeni para talebinin her iki dini yönelim grubunda da rasyonel zihin durumunu tetiklemesi ve bu nedenle iki grubun da bağış yapmaktan kaçınması olabilir. Bu varsayımın doğruluğunu analiz etmek için ise ikinci çalışmada her iki dini yönelim grubunun hem para hem de eşya bağışı talebiyle karşılaştıklarındaki duruma özgü düşünme stilleri ölçülmüştür.

İkinci çalışmada bağış tipinin para ve eşya olarak çerçevelendirilmesinin zihin durumu (rasyonel ve duygusal) ve dini yönelimin (içsel ve dışsal) bağış yapma davranışı üzerindeki etkileri araştırılmıştır. Birinci çalışmanın kısıtlılığını aşmak ve yeni bir bakış açısı sağlamak amaçlanmıştır. Grupların para ve eşya bağışı talebiyle karşılaştıklarında duruma özgü düşünme stilleri ölçüldüğünde para bağış talebinin, rasyonel zihni, eşya bağış talebine göre anlamlı olarak daha fazla tetiklediği görülmüştür. Eşya bağış talebi ise duygusal zihni, para bağış talebine göre anlamlı olarak daha fazla tetiklemekte ve bağış davranışına yönelimi artırmaktadır. Gruplar sırt çantasının ederini 100 TL. olan para bağışı talebine denk olarak algılamışlardır.

Yani eşya bağış talebinin paraya kıyasla daha fazla bağış yapma eğilimi yaratmasının nedeni ederinin daha az algılanması değildir. Sonuçlar bireysel bağışçıların para ve zaman talebi ile karşılaştıklarındasirasıyla rasyonel ve duygusal zihinlerinin tetiklendiğini gösteren geçmiş araştırmalarla uyumludur. Bu çalışmayla eşya talebinin de aynı zaman talebi gibi duygusal zihni tetiklediği gösterilmiştir. Para bağışı talebiyle karşılaşan grupta dışsal dini yönelimli denekler içsel dini yönelimlilere göre anlamlı olarak daha rasyonel düşünmektedir. rasyonel düşünceleridir. Bu Ancak ilginç olan, içsel dini yönelimli kişilerin de para bağışı talebiyle karşılaştıklarında eşya bağış talebine kıyasla daha nedenle para bağış talebinin her iki dini yönelim grubunu da mantıklı düşünmeye ve bağıştan kaçınmaya ittiği belirtilebilir.

Bu tezin bulgularının hem çerçeveleme literatürüne hem de kar amacı gütmeyen kuruluşların pazarlama stratejisi oluşturmalarına yönetsel katkıda bulunacağı düşünülmektedir. Kar amacı gütmeyen kuruluşların tek gelir kaynağı olan bağışların artırılması açısından bakıldığında çalışmanın sonuçları önemlidir. Bireysel bağışçının belirli bir bağış talebiyle karşılaştığında nasıl bir düşünme stili benimsediğini ve bunun bağış davranışına etkisinin öngörülmesi fayda sağlayacaktır. Böylece kar amacı gütmeyen kuruluşlar iletişim mesajlarını hedef kitleye uygun olarak çerçeveleyebilir ve uygun bağış stratejisini tasarlayabilir. Eşya bağış talebi duygusal zihni tetikliyorsa ve insanlar duygusal zihin etkisindeyken bağışa daha fazla yöneliyorlarsa kar amacı gütmeyen kuruluşların bağış toplama stratejilerini eşya talep etmek üzerine çeşitlendirmeleri ve para talep etmekten kaçınmaları önerilir.

Bu tez çalışmasının bazı sınırlılıkları vardır. Öncelikle çalışmada bağış talepleri bilgilendirici (informational) olarak tasarlanmıştır. Para ve eşya bağış taleplerinin transformasyonel olarak tasarlanacak mesajlara dayandırılması ileriki araştırmaların konusu olabilir. Para bağışının transformasyonel bir mesajla talep edilmesinin düşünme stili üzerine etkisi araştırılabilir. Bir diğer sınırlılık olarak bağış davranışının değil, bağış niyetinin ölçülmüş olması şeklinde ele alınabilir. Saha çalışmalarının yüz yüze yapılması ve sosyal normlara uyma isteği niyetin yüksek çıkmasına neden olmuş olabilir. Davranışı ölçmek üzere tasarlanacak bir araştırmanın farklı katkıları olabilir. Son olarak, bu çalışmada eşya bağışı talebi kitap ve sırt çantası gibi bir öğrencinin temel ihtiyaçlarından seçilmiştir. Temel ihtiyaç dışındaki farklı eşyaların bağış yönelimi üzerindeki etkileri ileriki çalışmalara konu olabilir.

1. INTRODUCTION

The concept of being “socially conscious” was proposed in the early 1970s. Anderson and Cunningham (1972) defined socially conscious as the willingness to help other people although there is no benefit for the helper. Brooker (1976) defines socially conscious consumer as an individual who acts with the purpose of improving the quality of life in the society. The definition has expanded to cover private consumption over time. Webster (1983) defined the socially conscious consumer as an individual who cares about the public welfare when using his or her purchasing power to consume. Charitable donation which is the focus of this thesis is an effective way to increase public welfare. Ein-Gar and Levontin (2013) suggested through idealistic thoughts and beliefs people are motivated to change the world for the better by donating to non-profit organizations (NPO)s because such organizations have the power to influence many people. Global Trends in Giving Report (2018) supports Levontin’s suggestion as missions related to international affairs increased at a rate of 19.2% in overall donations over the past year followed by environmental issues. A better understanding of the factors that have an impact on charitable donations can help NPOs develop more efficient fundraising strategies to enable not only local but also global social improvement.

Okten and Weisbrod (2000) focused on seven types of NPOs which are higher education, hospitals, museums, scientific research organizations, libraries, organizations providing services to the handicapped and those providing services to the poor. NPOs were not used to focus on marketing but in today’s world there is intense competition to get the most out of the limited amount of funds collectable from the government, foundations, corporations and individual donors (Bendapaudi et al., 1996; Gwin, 2000; Peloza and Hassay, 2007). This in turn has resulted in greater interest from the nonprofit sector in marketing (Clarke and Mount, 2001;) which means that all NPOs should determine what motivates individuals to donate (Pope et al., 2009) and how they should frame their donation request because message framing is found to be an important factor in nonprofit organizations’ marketing campaigns (Grau and

Folse, 2007). Statistics show that seven out of ten people donate money during his / her lifetime (Hughes, 2002). Giving by individuals constitute the majority of contributions received by organizations; therefore, individuals are the largest source of charitable donations for NPOs. Sixty-eight percent of total charitable giving in the United States of America came from individuals in 2018 (Giving USA, 2018). The rest consisted of donations by foundations, bequest and corporations. These figures indicate that individual donations are significant part of nonprofit organizations' income. Peltier, et al. (2002) suggest that most NPOs have not clearly understood their donor behavior and what can be done to influence those behaviors. Thus, NPOs should improve their strategies to keep and get more share of the individual's donation budget.

Firstly, it is important to note that to donate is a behavioral decision (Correa et al. 2015). Willingness to donate is defined as the extent an individual is ready to volunteer or to donate money (DeVoe and Pfeffer, 2007). Individuals who supply the NPO different types of resources are called donors / volunteers / supporters and are described as one of the marketing mix elements in nonprofit marketing (Barry, 1995). Sargeant (1999) claims that donors' willingness to donate is crucial and the resources they provide are important especially for the small NPO which is unable to accumulate resources alone. "Gift exchange between the individual and the corporate group is less frequently described and less perfectly understood than other types of giving" (Sherry, 1983, p. 161). Therefore, we need a deeper understanding of the dynamics between the donor and the NPO. Factors affecting donation behaviour are distinguished as extrinsic and intrinsic (Bennett, 2003; Sargeant, 1999; Schlegelmilch et al., 1997). In order to understand the donor behavior previous studies have focused intensively on donors' age, gender, education, income, residency, race, religion as extrinsic factors (Bussell and Forbes, 2002; Simmons and Emanuele, 2007; Scheepers and Grotenhuis, 2005; Wiepking and Breeze, 2012). Intrinsic factors such as donors' belief, values, feelings and motivation have been studied extensively as well (Sargeant et. al., 2006; Radley and Kennedy, 1995; Anik et al., 2011; Sober, 1988; Winterich and Zhang, 2014). Despite the growing body of literature about donor related factors that have an impact on willingness to donate the findings are contradictory. Moreover, it is imperative to understand not only donor related but also donation related factors that have an impact on donation behavior. Donation related factors include how the request of the NPO is communicated to donors; i.e. how the donation request is framed. How the donation

request is framed has an impact on the donors' mindset; thus, influencing donation behavior (Liu and Aaker, 2008). The framing of the donation request may create different mental associations and influence how people interpret events. Sargeant et al. (2006) found that communication of the NPO was perceived as important by the donors. Marketing communications influence the donor's perception of the quality of the services provided by the NPO and thus affect donation behavior (Peltier et al., 2002). Religious orientation is another major factor that affects donation behaviour. Religious people are more eager to give back (Women's Philanthropy Institute, 2014). As 84% of the world's population has a religious belief (PEW, 2012), it is important to understand how religiosity makes individuals to engage in donation behavior. It is evident that there is still a need for research that examines the impact of framing of the donation; i.e. donation type; on donation behavior and its interaction with one of the extrinsic factors; i.e. religious orientation.

The focal point of this thesis is how the NPO should frame its donation request as a tool for communication. This study offers an analysis of NPO's framing of the donation request in terms of donation type.

Although some studies in the literature focused on the impact of framing of the donation request some areas still need further attention: the impact of donation type (monetary vs nonmonetary donation) on donation behavior. The literature on donations has focused on monetary donations (Fisher et al., 2008; White and Peloza 2007) and volunteering which is contributing by allocating time (Rudd et al., 2012). However, very few research has been conducted to examine the impact of monetary donations compared to nonmonetary donations (goods). The purpose of this thesis is to understand individual donation behavior, specifically; the impact of framing of the donation type on willingness to donate and what impact framing may have on mindset and how this relation is influenced by the donors' religious orientation.

First, donation behavior is discussed to understand the factors effecting donation behavior, then the thesis focuses on the development of a research model with key research hypotheses. The study continues with research methodology and analysis of the results. Based on the results, discussion of findings, research limitations, and recommendations for future research is provided. Finally, key managerial and research implications are discussed.



2. THEORETICAL BACKGROUND

Kotler (1975) is seen as the supporter of expanding marketing to include NPOs. Because consumer behavior has been associated with marketplace exchange (Bagozzi 1975), sharing was a challenge to investigate. Sharing has been perceived as either gift exchange or commodity exchange (Becker, 2005). Belk differentiates sharing from the exchange of commodity and gift and defines sharing as distributing what is ours to others for their use and/or taking something from others for our use (Belk, 2007, 2010). The following theories highlight the underlying motives for sharing which could be considered as the bases of donation behavior.

2.1 Underlying Theories for Donation Behavior

Some approaches in marketing and psychology offer insight on individual motives for giving. The functional approach has focused on the role of motivation in donation (Clary and Snyder, 1991) and states that individuals engage in donation behavior if they have certain motives for these behaviors. Reykowski and Smolenska (1980) have mentioned endocentric, ipsocentric and intrinsic motives for volunteering. Ipsocentric motives are about personal gain, endocentric motives are about self- esteem related outcomes, and intrinsic motives are about being concerned for the needs of others. The functional approach suggests that individuals perceive volunteerism in terms of their personal motivations. According to functional approach individuals keep engaged in donation behavior as long as those activities satisfy their needs (Clary et al., 1998). Self-determination theory suggests that well-being is improved when helpers' actions satisfy the needs of the helpers for relatedness, competence, and autonomy (Ryan and Deci, 2000). Helping is being close to others and thus means relatedness. Caprara and Steca (2005) proposed that people are evolutionarily made to experience relatedness through helping others. Engaging in donation behavior satisfies competence need because volunteers contribute to positive changes in the world. Research on elderly helpers shows that they feel competent, involved, and useful (Caprara and Steca, 2005). Engaging in donation behavior also provides autonomy need satisfaction.

Autonomy need satisfaction means that individuals experience themselves as having integrity and being connected to themselves. Satisfying autonomy need has been linked with happiness across cultures (Chirkov et al., 2005; Deci and Ryan, 2000). When individuals experience helping as being initiated by themselves they experience greater autonomy, relatedness, and competence; thus, the helper's sense of well-being is improved (O'Reilly and Chatman, 1986). On the other hand, when donation behavior is a result of the desire to keep self-esteem, please others or any other reasons satisfaction of basic psychological needs is decreased (Deci and Ryan, 2000; Ryan and Connell, 1989). Social role theory (Grube and Piliavin, 2000; Piliavin and Callero, 1991), posits that motivation to volunteer stems from early external influences of parents and society. Communal versus exchange theory describes helping behavior by an exchange and a communal orientation. Exchange orientation means helping to get personal benefit; communal orientation means to care about the well-being of others (Clark and Mills, 1993). Research has shown that people with a communal orientation are more likely to help (Clark et.al., 1986) and are more sensitive to the needs of others (Clark et. al., 1987). Personal norm theory proposed that the decision to help others is impacted by the moral obligations to act in a particular way. (Schwartz, 1973; Schwartz and Fleishman, 1982). Schwartz suggested that feeling responsible to act in order to satisfy other people's needs is a moral obligation. Psychological reactance theory claims that helpers want to feel free about helping and thus choose helping rather than being forced to help (Deci and Ryan, 1985) Reactance to restrained freedom may slow down future helping (Stukas et. al., 1999). Thoits's theory volition in volunteers is the expectation that people with greater personal well-being, who are happy, who have higher self esteem are more likely to volunteer and that this in turn brings further well-being (Thoits and Hewitt, 2001).

Donation behavior which is being explained through different approaches and theories is under the influence of many factors.

2.2 Factors Affecting Donation Behavior

Intrinsic and extrinsic factors influence donor behavior. Intrinsic factors in donation include religion, empathy, motivation, emotions and social norms (Anik et al., 2011; Sober, 1988; Winterich and Zhang, 2014; Sargeant et. al., 2006; Radley and Kennedy, 1995). Major extrinsic factors in donation include age, gender, social class, race

(Bussell and Forbes, 2002; Lee and Chang, 2007; Chrenka et al., 2003; Wiepking and Breeze, 2012). In addition to intrinsic and extrinsic factors framing of the NPO's need as a tool for communication has an impact on donation behavior.

2.2.1 Intrinsic factors related to the donor

Intrinsic factors affecting donation behavior are listed in Table 2.1. Radley and Kennedy (1995) noted that donation decision and the donation amount may be affected by social norms. What organizations to support and how much to donate may be based on what is normative for the given group (Macaulay, 1970). Becker (1974) suggests that donation behavior can be motivated by hoping to receive social acclaim. Individuals may contribute to an organization because it enables them to show their wealth in a socially acceptable way (Glazer and Konrad, 1996). Winterich and Zhang (2014) find that power distance as affecting perceptions of responsibility for giving: people living in high power distance cultures do not feel responsible for helping others because they accept social inequality. People might get greater emotional satisfaction by helping to close others rather than strangers. In a donation context, those identified as part of an in-group are more likely to receive help than those identified as members of the out-group (Dovidio, 1984; Flippen et al., 1996; Platow et al., 1999). The satisfaction of donating is greater when an individual is giving to those with whom he or she has strong social ties rather than weak (Anik et al., 2009). The role of social connections is crucial in fundraising. Better social connection can increase the trust of the people which influence individuals to make donation (List and Price, 2009).

Donor motivation has an impact on donation behavior and can be altruistic as well as hedonic. Leeds (1963) defines altruistic behavior as an act with no focus on the gain, whereas Sherry (1983) defines it as the donor's "attempt to maximize the pleasure of the recipient" (p. 160). The emphasis is not on self but on pleasing the partner. Smith (1980) suggests a range of donor behavior on a scale from hedonic to altruistic. Sober (1988) identifies 'vernacular altruism', the pure motive of helping others. If the giver's intention is to benefit the other and the motiv underlying the act is the consideration of another's needs rather than one's own then a vernacular altruistic act may exist. Giving money to an organization may or may not fit in this definition depending on the donor's intent. Sargeant et al. (2006) categorize the benefits the donors may get as 'demonstrable' (donors are seeking recognition), 'emotional' (donors are seeking to "feel good"), and 'familial' (assist the need of a loved one through their support) where

each category of benefits is related to a selfish reason. Donors may have a mixture of altruistic and egoistic motivations; identifying with the recipient is an egoistic act, while the desire to remain anonymous is altruistic. "Socially conscious consumer" is another term which is closely related to altruism but with an awareness of public needs. This mixture of altruistic and egoistic motivations is called as "warm-glow" giving by Andreoni (1989).

It is a common thought that the desire for giving comes from religion, as most major religions are centered around a mission of helping those in need (Yao, 2015). Approximately 84% of the world's population has some kind of religious beliefs (PEW, 2012), so, it is important to understand how religiosity influences individuals to donate. Most religious entities emphasize the importance of charitable behavior, and this is why it has been suggested that religiosity encourages helping (Annis, 1976; Batson, 1976; Batson and Gray, 1981; Benson et al., 1980; Bernt, 1989; Hunsberger and Platonow, 1986). For instance, Carabain and Bekkers (2012) investigate charitable acts among people from three major religions: Islam, Christianity and Hinduism. Results show that donation behavior varies depending upon the religion; Muslims perform more charitable acts whereas Hindus do less. Individuals who think religion is important are more likely to donate (Schlegelmilch et al., 1997). It is generally proved that religion increases willingness to donate (Women's Philanthropy Institute, 2014). Eckel and Grossman (2004) have investigated the donations by religious and nonreligious people to secular causes. The results indicate not much difference in giving behavior patterns of religious and nonreligious people. Reitsma et al. (2006) study has shown that people who perform religious activities are more willing to donate. These research findings suggest that religious people may have different priorities which lead to the concept of intrinsic and extrinsic religious orientation.

Religious Orientation Scale was developed on the basis of the theory that behind religious behavior there are motives, as stated by Allport (1950). He assumed that there are "immature" and "mature" religious orientations (Allport, 1963). He considered extrinsic religious orientation as "immature" and "intrinsic" religious orientation as "mature" (Allport, 1959). Individuals who internalize their religion are considered to have intrinsic religious orientation. Individuals who attend church for some reasons considered to have extrinsic religious orientation. People with an intrinsic religious orientation interpret religion as an end in itself and as a systematic study of a source of

motivation for their lives (e.g. praying privately) while extrinsically oriented people live their religious practices as a mean towards achieving personal or social objectives (e.g. group acceptance) without necessarily adhering to the teachings of religion (Batson and Schoenrade, 1991). Intrinsically religious people are hoping for personal spiritual development and for a deeper, more meaningful relationship with God (Hills et al., 2004; Hunter and Merrill, 2013). Tiliopoulos called extrinsic orientation as immature faith that enables the achievement of selfish goals (Tiliopoulos et al., 2007). Bernt (1989) suggests that helping preferences may be explained by the nature of different religious orientations. This is the reason that this study preferred to focus on religious orientation as an intrinsic factor rather than others and examines its relation with donation type and behavior. Assuming that religion, in general, tends to encourage helpfulness, intrinsically religious people would seem more likely to initiate helping behaviors on their own, i.e. nonspontaneous situations. The tendency for intrinsically religious people to help in spontaneous situations may not be as strong because more situational influences exist in spontaneous situations (Batson and Ventis, 1982; Benson et al., 1980; Bernt, 1989; Hunsberger and Platonow, 1986). Spontaneous helping covers behaviors which occur in unplanned situations. Stopping to help an accident victim is an example for spontaneous help. Planned acts such as volunteer work is considered to be nonspontaneous help. Individuals with intrinsic religious orientation prefer nonspontaneous helping, while those with extrinsic religious orientation engage more in spontaneous helping. Compared to extrinsically oriented individuals, intrinsically oriented people score higher on self-reported altruism (Chau et al., 1990), are more empathetic (Watson et al., 1984), and engage more in donation behavior (Hunsberger and Platonow, 1986). Studies reveal that feeling empathy for people in need is an important motivator of helping (Adelman and Berkowitz, 1970; Coke et al., 1978; Harris and Huang, 1973; Krebs, 1975; Mehrabian and Epstein, 1972). Although religious orientation and helping behaviour has been studied extensively the relation between religious orientation and donation type has not been analysed and this has encouraged us to look at this relation. Besides, it has been reported that around 31% of all charitable donations goes to religion (Giving USA, 2018) more than double any other charitable sector, so religious orientation which is one of the intrinsic factors deserves a closer look.

2.2.2 Extrinsic factors related to the donor

Major extrinsic factors in donation include age, gender, social class, race (Sargeant et al., 2006). However, the findings of previous studies on extrinsic factors are not consistent (Table 2.1).

Although it is found that age is positively correlated with volunteering (Bussell and Forbes, 2002; Radley and Kennedy, 1995), there is differing results. Some earlier research indicates that the amount of monetary donations increases with age but declines after the age of 65 (Danko and Stanley, 1986). Some others demonstrate that volunteering peaks at the age of 40 (Herzog et al., 1989; Menchik and Weisbrod, 1987) and declines in older ages.

While certain studies suggest that women, whether single or married, will donate more frequently than single or married men (Andreoni et al., 2001; Lee and Chang, 2007; Mesch et al., 2011; Women's Philanthropy Institute, 2010), others find no relationship regarding gender and donation (Belfield and Beney, 2000; Bryant et al., 2003). Nowell and Tinkler (1994) assert that, all other things being equal, women made higher contributions to charities. Similarly, Newman (1996) finds that women are more likely than men to donate when they see an urgent need. There is no significant gender difference in the case of risky financial situations, however, when there is no financial risk women are more willing to donate (Eckel and Grossman, 2000). Women donate more money because of their tendencies to be more empathetic and altruistic than men (Dufwenberg and Muren, 2006; Eckel and Grossman, 1998; Simmons and Emanuele, 2007).

Chrenka et al. (2003) who looked only at single men and women who headed households demonstrate that women tend to be more generous. Married couples are proven to donate more than singles (Mesch et al., 2011; Lee and Chang, 2007). Education has been found to be one of the most reliable predictors of donation behavior (McPherson and Rotolo, 1996; Sundeen and Raskoff, 1994). Chrenka et al. (2003) has found that individuals with greater than a high school degree are more likely to donate than those with less education. Scheepers and Grotenhuis (2005) findings support to the fact that people who are highly educated are more likely to engage in donation. Highly educated people have been found to be more altruistic (Yen, 2002) and donate more (Andreoni et al., 2003). Highly educated people volunteer more because they are more aware of social problems and are more altruistic (Yen, 2002). Research by

Kitchen and Dalton (1990) finds that as the level of education increases people's worldview expands, and so does empathy. Eisenberg and Miller (1987) show evidence that the more empathic people are, the more they donate.

Much research has identified a positive correlation between income and donation amount (Kitchen and Dalton, 1990; Lee and Chang, 2007). The rich donate more (Repoport, 1988). Individuals with higher income and individuals who consider themselves as generous donate more (Schlegelmilch et al., 1997). Carroll et al. (2005) demonstrate that the upper middle class is more likely to donate. Those who worry about their financial situation and save money are less likely to donate (Wiepking and Breeze, 2012). Above mentioned factors are studied in combination as well. Unmarried and educated people with medium income level are more likely to donate as compared to the other groups (Hoge and Yang, 1994). The findings of Bryant et al.'s (2003) study show that white people, married people, people with high income, old age, high education have high probability of volunteering and donating than others. Carroll et al. (2005) state that people residing in capital are more likely to donate. People living in rural area are in general less educated and have lower income, thus are less likely to donate (Arcury and Christianson, 1993).

Table 2.1 : Summary of the major studies on donor related factors affecting donation.

Factors	Supporting Literature	Result
<u>Extrinsic Factors</u>		
Age	Bussell and Forbes (2002); Radley and Kennedy (1995); Danko and Stanley (1986); Herzog et al. (1989); Menchik and Weisbrod (1987).	The literature is not consistent on the relationship between age and donation behavior.
Gender	Andreoni et al. (2001); Lee and Chang (2007); Mesch et al. (2011); Women's Philanthropy Institute (2010); Belfield and Beney (2000); Bryant et al. (2003); Nowell and Tinkler (1994); Dufwenberg and Muren (2006); Eckel and Grossman (1998); Simmons and Emanuele (2007); Chrenka et al. (2003).	The literature is not consistent on the relationship between gender and donation behavior.

Table 2.1 (Continued) : Summary of the major studies on donor related factors affecting donation.

Factors	Supporting Literature	Result
Education	McPherson and Rotolo (1996); Sundeen and Raskoff (1994); Chrenka et al. (2003); Scheepers and Grotenhuis (2005); Yen (2002); Andreoni et al. (2003); Kitchen and Dalton (1990); Eisenberg and Miller (1987).	Education has been found to be one of the most reliable predictors of donation behavior. Findings suggest people who are highly educated are more likely to be involved in donation
Income	Kitchen and Dalton (1990), Lee and Chang (2007); Repoort (1988); Schlegelmilch et al. (1997); Carroll et al. (2005); Wiepking and Breeze (2012).	Most of the research findings indicate a positive correlation between an individual's income and his/her level of donation.
Intrinsic Factors		
Social norms	Radley and Kennedy (1995); Macaulay (1970); Becker (1974); Glazer and Konrad (1996); Winterich and Zhang (2014); Dovidio (1984); Flippen et al. (1996); Platow et al. (1999); Anik et al. (2011); List and Price (2009).	Many of donation decisions are influenced by social norms.
Motivation	Leeds (1963); Sherry (1983); Smith (1980); Sober (1988); Sargeant et al. (2006); Andreoni (1989).	Donors may have altruistic, egoistic or a mixture of altruistic and egoistic motivations. It is difficult to empirically measure the true effect one's motivation has on donating.
Religion	Yao (2015); PEW (2012); Annis (1976); Batson (1976); Batson and Gray (1981); Benson et al. (1980); Bernt (1989); Hunsberger and Platonow (1986); Women's Philanthropy Institute (2014); Reitsma et al. (2006); Allport and Ross (1967); Watson et al. (1984); Chau et al. (1990); Hunsberger and Platonow (1986).	It is generally shown and agreed upon that religion contributes positively to donations. However, compared to extrinsically oriented believers, intrinsically oriented people are more empathetic toward others and are more charitable.

2.2.3. Factors related to the donation

Guy and Patton (1989) proposed some donation related premises for the donation to take place: the first one is that the potential donors must first become aware of others who need help and the second one is that the benefits of donating must be clearly communicated. Those premises are part of the marketing communications strategies of the NPOs. Sargeant et al. (2006) looked at the three organizational factors which were perceived as important by the donors in the focus group: “performance, responsiveness and communication of the organization”. Performance is how the NPOs are using their funds. Communication and responsiveness refer to how often the NPO gets in touch with the donors and how quickly it gets in touch with the donors after receiving the donations. Thus, marketing communication is crucial for the NPOs to collect funds. How the NPO designs its message to ask for donation is a part of its marketing communication strategy and deserves special attention as it has an impact on donation behavior. The literature suggests that charitable donations are strongly influenced by how the donation requests are presented (Bendapudi et al., 1996; Chang and Lee, 2009; Small and Verrochi, 2009; White and Peloza, 2009). Thus, the intense competition among NPOs for fundraising requires an effective message design. Charitable organizations can control many aspects of the message, such as the image and the wording.



3. FRAMING EFFECT IN DONATION

Framing is influencing how people think and feel about a particular issue by manipulating the way they think. Framing is one of the communication strategies used to influence consumer perceptions, judgments and decisions. Tversky and Kahneman (1981) use the term “decision frame” to refer to what the decision maker thinks about an act, its outcomes, and all aspects related with a particular choice. It is often possible to frame decision problem in more than one way. The way an audience responds to a message can depend on message framing, i.e. how the message is composed and encoded by the recipient (Pelletier and Sharp, 2008). Randolph and Viswanath (2004) have proposed that using message framing that targets a specific audience can increase campaign success. Although there is extensive research about message framing as a tool for persuasion in the field of social and cognitive psychology, there have been only a few studies mentioned below regarding the role of message framing within the context of donation.

3.1 Framing Effect of the Donation Amount, Time, Values and Theme

Peltier et al. (2002) suggest that marketing communications influence the donor's perception of the quality of the services provided by the NPO. Framing of the NPO's need as a tool for communication has an impact on donation behavior.

Schibrowsky and Peltier studied the framing effect of the donation amount and have found that donation amount is influenced by the scale offered (1995). That is, most donors choose the lowest value on the scale since they think the lowest value on the scale is an appropriate contribution. A donor compares his/her intended contribution to the lowest amount on the scale. Gourville's (1998) study was about reframing of a transaction from a total expenditure to small ongoing daily expenditures (“pennies-a-day” strategy). Similar to “pennies-a- day” transaction framing study, temporal framing is also proved to work in the charitable context (Chandran and Menon 2004). Statistics that refer to the same data (such as number of children dying due to poverty) can be framed differently in terms of time frame such as every year, every month, every

day or every minute. Chandran and Menon showed that every day framing has a positive effect on donation decision because it makes risks appear closer and specific than every year framing, which results in increased risk perceptions, intentions to engage in preventive behavior, and anxiety about the hazard. The effectiveness of a message increases because negative consequences are perceived as more severe in short term. Based on the work of Chandran and Menon (2004) framing the child poverty issue as that ‘30,000 children die each day due to poverty’ (UNICEF 2005) will be more likely to encourage donation than other alternative temporal framings.

Altruistic versus egoistic value framing tactics have also been used in promoting donations. A charitable message can be framed to have altruistic value such as ‘helping others’, i.e. benefits provided to the recipients or to have egoistic value such as ‘help self’, i.e. benefits provided to the donor (Brunel and Nelson 2000; Nelson et al., 2006). Research shows that more donations are collected in response to recipient focus messages than nonrecipient focus messages (Goffman 1959, Leary and Kowalski 1990, White and Peloza 2009). Episodic framing is more persuasive compared to thematic framing in the donation decision. An episodic frame would focus on an individual, whereas a thematic frame would focus on the issue. Vivid information attracts more attention than conceptual statements, and hence increases persuasion (Nisbett and Ross, 1980; Frey and Eagly, 1993). Vivid presentations include stories showing a person in need in the charitable context. Framing donation opportunities as exceptional, rather than ordinary, tends to increase donations (Sussman et al., 2015). People become more involved when they process information about specific individuals than when they process information about conceptual targets (Sherman et al., 1999). People contribute more to a NPO when the contributions are framed to benefit people that have already been selected from a list than when told that people will be selected from the list (Small and Loewenstein, 2003). Kogut and Ritov (2005) report that identified victims get more help than anonymous ones. People tend to be more affected by case stories based on observations than a conceptual information with statistical data (Taylor and Thompson, 1982).

3.2 Framing Effect of the Donation Type

Framing effect of the donation type deserves special attention as few research has been conducted to study framing effect of donation type; so called as monetary vs nonmonetary donation and The literature on donations has focused either on monetary donations (Fisher et al. 2008; White and Peloza 2007) or on volunteering which can be considered as donating his or her own time (Rudd et al. 2012). However, very few research has been conducted to examine the impact of monetary donations compared to nonmonetary donations (goods). A recent study by Gershon and Cryder (2016) demonstrate that people assess corporations more positively when corporations donate goods rather than money, while the opposite is true for individual donors. Consumers favor authentic motives for corporate donations, and perceive donations of goods (vs. money) as more authentically motivated. Corporate monetary donations are perceived as strategic and less authentically motivated than equivalent donations of goods. Corporations receive less credit for donating money than for donating equivalent goods. A significant interaction was found between donation type and brand image. When the company was described as having a low warmth image, people rated the company more favorably for donations of goods (vs. money). When the company was described as high in warmth there was no difference in charitable rating based on donation type (Gershon and Cryder, 2016).

Liu and Aaker (2008) examined the impact of asking for time versus asking for money as a charitable donation. People are more willing to donate when they are first asked for allocating time for a cause (.ie. volunteering) than when they are asked for donating money.

Mesler and White (2015) suggested that if the goal of the NPO is to obtain monetary contributions, then framing the cause in more concrete terms is likely to be more effective. On the other hand, if the goal is to get contributions of time, the framing of the cause should be done more abstractly.



4. MINDSET TRIGGERED BY DONATION TYPE

Past research focused on the psychological consequences of considering to spend time versus money. Thinking about money and time leads to psychologically different states of the individual (Mogilner and Aaker, 2009; Okada and Hoch, 2004; Reed et al., 2007; Liu and Aaker, 2008). Mogilner and Aaker (2009) compared time and money in the context of purchase decisions. Activating time shifted purchase decisions favorably because time triggers personal connection and experience with the product. Money increases the focus on the product itself and the reverse effect occurs.

Okada and Hoch (2004) proposed that time and money are different due to perceived opportunity cost. Since money is liquid estimation of opportunity cost is straightforward. However, estimating opportunity cost with time is difficult due to its perishable nature and is context dependent.

In the context of charitable donations, money is considered to be more concrete, whereas time is considered to be more abstract. Reed et al. (2007) suggested that people perceive that giving time was more caring, moral, socially responsible, and warm than giving money. Time is more affectively than analytically driven (Lee et al. 2015), and reminds our connection with others (Mogilner, 2010). Hansen et. al. (2013) referred to concrete and abstract consumer mindsets. Monetary donation is more likely to take place when a concrete mindset is triggered. Allocation of time for a cause (i.e. volunteering) is more likely to occur when an abstract mindset is triggered. Although many research prove that money is perceived as being less abstract than time, thinking about an abundance of money produce a more abstract mindset (Hansen et al., 2013). Research by Liu and Aaker (2008) proves that donation type has an impact on the donors' mindset. Asking individuals to think about "how much time they would like to donate" (versus "how much money they would like to donate") to a NPO increases the amount that they ultimately donate. Time and money activate different mindsets. People are more generous when they are first introduced a concept that makes them feel personally involved in a cause (donating time; volunteering) than when they are introduced a concept that distances them from the cause (donating money). Thinking

about spending time as a helping act activates emotional thoughts about giving. How interested are you to volunteer” (a time-ask), versus, “how interested are you to donate money” (a money-ask) create different mental associations, thus trigger different mindsets. As a result, a NPO’s donation request is more successful when the donor is first requested to allocate time to a cause, rather than money. Because spending time is a personal act, thinking about time activates emotions; on the other hand, thinking about money activates associations of economic value and exchanges. Thus, answering a question about time activates an emotional mindset which means people interpret situations based on their emotional meaning, whereas answering a question about money activates a transactional mindset which means people evaluate the utility of situations. Thinking about time activates goals of emotional well-being, on the other hand thinking about money activates goals of economic utility (Brendl et al., 2003). Emotions are considered crucial in determining the willingness to donate (Small and Verrochi, 2009). As a result, considering donating time causes the individual to focus on the emotional aspects of helping, thus feels closer to the NPO. Therefore, ultimate donations increase; on the other hand, considering to donate money emphasizes the exchange nature of a donation and distances the donor from the NPO and thus decreases donations.

5. A RESEARCH STUDY ON DONATION BEHAVIOR

Global Trends in Giving Report 2020 surveyed 13,468 donors worldwide between March 2020 and May 2020. 96% of the donors worldwide say that NPOs are essential for creating social change. 79% of the respondents who donate money make nonmonetary contributions such as food and goods as well. Among people who do not donate money 70% claim that they prefer to make nonmonetary donations which includes donating food, goods and time; i.e. volunteering. These findings suggest that nonmonetary contributions should deserve special attention. The research objective of this study is inspired from those findings which need further investigation; i.e. how the NPO should frame its donation request to create more willingness to donate. This study offers a comparison of donation types of monetary and nonmonetary in order to suggest some managerial implications for the NPOs. Further, this study aims to analyze what impact the framing of the donation type may have on mindset and how this relation is influenced by the donors' religious orientation.

Asking for time (i.e. a nonmonetary request) causes the individual to focus on the emotional implications of helping others, thereby increases subsequent actual donations (Brendl et. al., 2003). Asking for goods is a nonmonetary donation request as time is. So, we assume that asking for goods as nonmonetary donation would increase donations as well. Although there is a traditional proposition that being religious makes people more generous willingness to donate may differ depending on individual's religious orientation. Findings show that intrinsically religious believers are more empathetic compared to extrinsically oriented believers (Watson et al. 1984). Emotional abilities, such as empathy, involve feelings. In contrast, mental abilities involve logic, analytical problem-solving (Carroll, 1993; Sternberg and Grigorenko, 2000). People choose the path that aligns with their emotional or cognitive abilities (Kellett, et. al., 2002). Thus, as intrinsically religious people are more empathetic they are going to use emotional abilities rather than analytical. Receiving nonmonetary donation requests activates emotional thoughts about giving. Intrinsically religious people will choose the path that aligns with their abilities, so, nonmonetary requests will cause them to donate

more compared to monetary requests. Besides, as intrinsically religious people don't tend to help when situational influences are strong (Batson and Ventis, 1982; Benson et al., 1980) and avoid unplanned behaviors we expect that they tend to donate more when they face a nonmonetary donation request. The fact they don't have control over the monetary donation may encourage them to engage in nonmonetary donation where they have control over the "item" that they donate.

Thus, we propose that:

H1: Intrinsically religious people are more likely to donate compared to extrinsically religious people when they receive nonmonetary donation requests. H2: Extrinsically religious people are more likely to donate compared to intrinsically religious people when they receive monetary donation requests.

H3: Nonmonetary donation requests cause intrinsically religious people to donate more compared to monetary requests.

Previous studies show that monetary donation requests are perceived as strategic thus trigger rational mindset (Gershon and Cryder, 2016) whereas asking for time (nonmonetary donation) triggers emotional mindset (Liu and Aaker, 2008). People donate more when under an emotional mindset rather than a transactional mindset (Liu and Aaker, 2008). We expect that asking for goods will have the same impact on donation as asking for time since both of them are nonmonetary items. Thus, asking for a good for donation purposes will trigger emotional mindset as well. Based on previous research we concluded that when intrinsically religious people face stimuli they will choose to use their emotional abilities rather than analytical. So, they will be triggered more when they face a stimuli that triggers emotional mindset. On the other hand, when they face a stimuli that triggers rational mindset, their ability and the stimuli will not be aligned. Extrinsically religious people, however, are less empathetic and may tend to use their mental abilities which involves logic and analytical problem solving. So, they will be triggered more when they face a stimuli that triggers rational mindset.

So, we propose:

H4: Nonmonetary donation requests trigger emotional mindset much more compared to monetary donation requests.

H5: Intrinsically religious people donate more under emotional mindset than rational mindset.

H6: Under emotional mindset intrinsically religious people donate more than extrinsically religious people.





6. RESEARCH METHODOLOGY

Within the scope of this thesis experimental design method was used in order to assess the causal links between the variables of the study; the message of the NPO requesting donation and willingness to donate. In an experiment a treatment is intentionally introduced and a result or outcome is observed (Hoewe, 2020). Experimental design means creating a set of procedures to test a hypothesis. Manipulation, control, random assignment and random selection are included in true experimental designs. Manipulation means that one or more independent variable is intentionally changed by the researcher and their impact on one or more dependent variable is measured. Control is used to prevent external factors from influencing the study outcome. Experiments involve controlled and systematic procedures to minimize error and bias which makes sure that the manipulation caused the outcome. Another key element of an experiment is random assignment. If there are groups or treatments in the experiment, participants are assigned to these groups or treatments, or randomly; i.e. he/she has an equal chance of getting into all of the groups or treatments in an experiment. A good experimental design requires considering the variables, how they are related and making testable predictions. How broadly the independent variable is manipulated will determine the level of detail and the external validity of the outcome. The decisions about randomization, controls, and between-subject design vs within-subject design will determine the internal validity of the experiment. A manipulation check is a test used to determine the effectiveness of a manipulation in an experimental design. Manipulation checks are necessary to ensure participants perceive, understand, and/or react as expected to the manipulation within the independent variable. A manipulation check consists of questions to check each participant's understanding regarding the condition to which they were exposed. If a manipulation check is successful the researcher can draw the conclusion that participants correctly understood or reacted to the stimulus. The researcher, then, has a more accurate insight about the relationship between the independent and dependent variables. Figure 6.1. depicts the research model of the thesis.

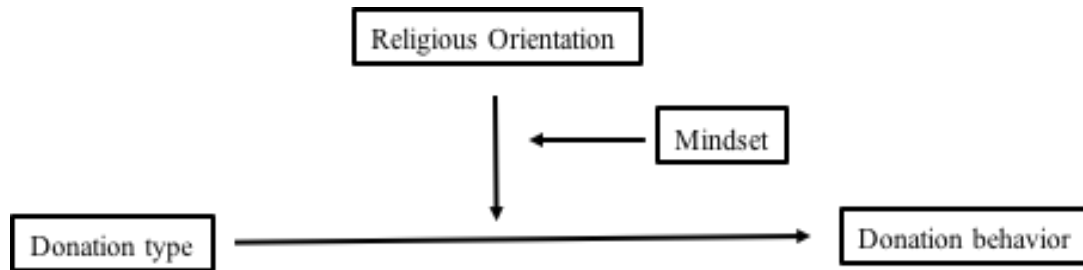


Figure 6.1 : Research model.

The research composed of two studies aiming to answer the question how the framing of the donation request influences donation behavior through mindset change and how religiousness interacts with the independent variables and dependent variables of the model.

6.1 Procedures

The target population of the study is white collar employees so the best method to find target population is through corporate companies. Therefore, respondents have been selected from the White collar employees who participate in various training classes. All trainings took place in five star hotels in İstanbul and İzmir. The trainings last for 2 days and each training includes between 15 to 20 participants. Convenience sampling was used. Participants to the trainings are selected based on the same criteria, so respondent profile is the same accross different trainings. Sample was selected from multiple training sessions conducted at different times. All training participants in a single session are included in the survey rather than selecting random participants in each session. Each respondent has seen the donation request of İTÜ. They were asked to imagine themselves as they are exposed to it in a magazine. At each training half of the respondents were exposed to monetary donation request message and the other half was exposed to nonmonetary donation request message randomly. The researcher explained for what purpose surveys were going to be used. After seing the message visuals the respondents filled in the survey by their own. But the researcher was available in case any questions may arise. The conditions in each session were similar in terms of environment, timing and flow, so every respondent was exposed to the same conditions during the survey.

There are two ways of assigning respondents to multiple conditions in order to compare several research conditions in a single study. In between-subjects study design different

people test each condition, so that each person is only exposed to a single condition. In within-subjects study design the same person tests all the conditions. We have two conditions of message type in this research study: monetary and nonmonetary donation request. We chose between-subjects study design because it minimizes the learning and transfer across conditions. When both condition are tested consecutively, response to the first condition may have a significant impact on the response of the next condition. For instance, once a person evaluates donation in monetary offer, he will be inclined to give the same answers in nonmonetary offer. The order can be randomized, but still the quality of the answers to second condition decreases. Survey of the first study consists of 29 questions and survey of the second study consists of 32 questions which means that a survey lasts around 15 minutes. Therefore, between-subjects design was a better choice as it has shorter sessions than within-subject design. Obviously a participant who tests a single condition will have much shorter session than one who tests two. Shorter sessions are less tiring or boring for respondents. Between-subject experiments are easier to set up since it doesn't require randomization of the stimuli to make sure that there are no order effects. On the other hand, within-subjects design minimizes the random noise. Individual participants bring in to the test their own background. The most important advantage of within-subject designs is that they make it less likely that a real difference that exists between the conditions. In our study we compromised the minimization of random noise for the sake of many advantages of between-subject design.

We also aimed to minimize systematic error. Systematic error results from flawed research design or from a mistake in the execution of the research. Systematic error may occur due to either respondent error (nonresponse error and response bias which consists of acquiescence bias, extremity bias, interviewer bias, social desirability bias) or administrative error (data processing error, sample selection error, interviewer error). People who are not contacted or who refuse to cooperate are nonrespondents. Nonresponse error is the statistical differences between a survey that includes only those who responded and a survey that includes those who failed to response. Not availables and refusals can seriously bias survey data. This problem is common in mail surveys. In this study the participants are interviewed through face to face survey where they get training in a hotel setting. Survey participants consist of white collar employees who are over 22 years of age. This means that people under 22 and people

over 60 were underrepresented. However, the demographics of the sample matches the demographics of the target population as the experimental design includes a scenario starting with the statement “You have seen the following announcement in a professional magazine which you follow: ...” which indicates that the target population is white collar employees. A response bias occurs when respondents tend to answer in a certain direction in order to appear socially conscious, to hide personal information, to avoid shame, and so on. Types of response bias include interviewer bias and social desirability bias. Interviewer bias occurs if an interviewer’s presence influences respondents to adjust their answers. Socially acceptable responses are provided, rather than actual answers in order to please the interviewer. In our study a limited amount of interviewer bias may have occurred as respondents filled in the survey on their own, they were not administered by the interviewer. Social desirability bias in a response may occur because the respondents wish to create a good impression. An interviewer’s presence may increase a respondent’s tendency to provide “acceptable” answers. Respondents may wish to have the researcher think they are sensitive to the needs of others. Sample selection error is also a type of systematic error that cause an unrepresentative sample because of an error in either the sample design or execution of the sampling procedure. Allocation bias occur if there is a systematic difference between participants in how they are allocated to treatment groups. Allocation bias is eliminated if the participants have an equal probability of being allocated to each treatment group. In this study in order to avoid allocation bias sample was selected from multiple training sessions conducted at different times. Besides those biases mentioned above there are some factors which threaten internal validity. History refers to the the specific events which occur at the same time as the experiment. Maturation refers to the changes within participants with the passage of time. Instrumentation effect occurs when there are changes in the instrument, observers, or scorers which may produce changes in outcomes. Experimental mortality is the loss of participants during the research period. Statistical regression effects occur when participants with extreme scores move closer to the average score during the experiment. This threat is caused by the selection of subjects on the basis of extreme characteristics. This study has high degree of internal validity to conclude strong evidence of causality since most of those factors do not exist.

6.2 Measures

A pilot study was conducted to test the donation request messages and the relevant scales. Donation request messages were designed after a careful analysis of previous literature of the dichotomy of informational messages versus transformational messages. Aaker and Norris (1982) classified two basic advertisement types: "informational/ rational/cognitive" and "image/emotional/feeling." Puto and Wells (1984) categorized advertising as "informational" and "transformational." In addition to the simple informational / transformational dichotomy, several researchers have suggested that multi- category message types can be employed. Taylor's model (1999) started by dividing message strategies into the dichotomy suggested by Carey (1975): transmission (claim based and rational as informational approach) and ritual (image based and emotional as transformational approach) views of communication. Taylor's model gives the same attention to transformational advertisements as to informational advertisements (Figure 6.1). Taylor identified three subcategories within each of the two dimensions thus offering a more detailed tool for analyzing messages.

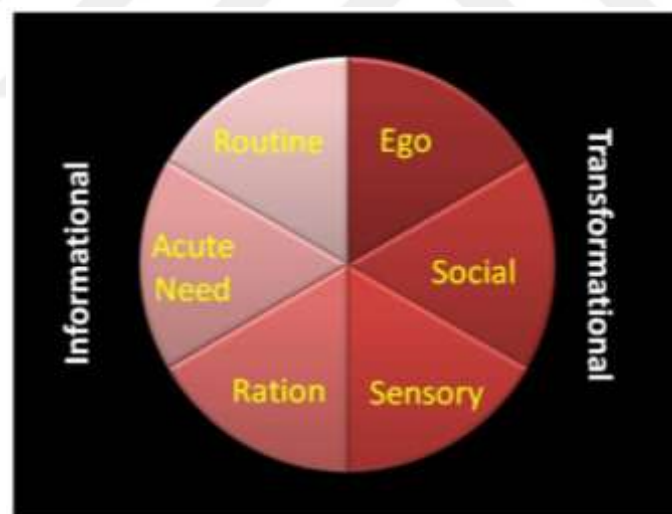


Figure 6.2 : Taylor's model (Taylor, 1999).

The ego segment of Taylor's model refers to the message strategy in which a brand or a company speaks to consumers egos. This strategy is based on people's needs for recognition through consumption. The ego segment of Taylor's model refers to the message strategy in which a brand or a company targets gaining social approval, engaging in socially correct behavior or acquiring social experiences through the consumption of the product or service. In the social segment, products are used to make a statement to others. In the sensory segment, products provide consumers with a

moment of pleasure based on any of the five senses. Advertisements using elements of touch, smell, taste, sight or sound will fall in this category (Golan and Zaidner, 2008). Routine message strategies focus on ease of use, convenience and product efficacy. Acute need strategy focuses on consumers with limited time and information but an acute need and thus will choose what is available, most familiar or has the lowest price. Rational message strategy assumes consumers are logical and they want product information. Taylor argued that multiple message strategies are frequently used in a single advertisement. Since Taylor's model is based on consumers' motivational behaviors, its use is not limited to message strategies in traditional media such as television, magazines and newspapers. Taylor's model has been successfully applied to the Web (Hwang, McMillan and Lee 2003). Puto and Wells (1984) developed an Informational and Transformational Ad Content Scale. Informational messages appeal to ones' cognition or logic, whereas transformational messages appeal to consumers' emotions or senses (Puto and Wells, 1984). An informational message is designed with the purpose of providing information, but it becomes an informational message only if it is perceived as such by consumers (Puto 1984). However, this makes the concept not suitable from the perspective of academic research where it is important to document the content of advertising objectively (Wand and Praet, 2015). An informational message must reflect the following characteristics: Present factual, relevant information, which is important to the potential consumer, present verifiable data. A transformational message must contain the following characteristics: It must make the experience of using the product richer, warmer, more enjoyable, compared to an objective description of the product. Many studies have analysed the message strategies in both traditional and new media. Lee, Nam, and Hwang's study (2001) and Hwang, McMillan and Lee's (2003) study provided a coding procedure to analyse traditional and new media by using Taylor's message strategy wheel. This procedure used a two-step process in the coding of each ad. Coders used a 5-point Likert scale. First, each ad was categorized as entirely transformational or relatively transformational or both transformational and informational or relatively informational, or entirely informational under the guide that transformational ads should - associate the experience of using a brand with some psychological characteristics - focus on the users of a brand and their lifestyle and informational ads should - provide factual product information about a brand or a company - provide brand data in a clear and logical manner – focus on claims of uniqueness. Second, the

message strategy was specified based on the following criteria of ego (emotional needs of the consumer are satisfied), social (valuing on others), sensory (five senses), routine (appeal to convenience), acute need (requiring immediate action), ration (emphasizing competitive advantage).

After a literature review of message classifications analysis of various advertising messages in the literature were examined. Kim, McMillian, and Hwang (2005) study examined Super Bowl television commercials, magazine ads, and related Web sites. This study used the same coding guide as the Jang- Sun Hwang, Sally J. McMillan, and Guiohk Lee (2003) study of the analysis of corporate web sites as advertising. Their study was based on a content analysis of a total of 55 ads aired during Super Bowl in 2003 and the websites for all 40 national advertisers that ran ads during the Super Bowl. Sensory strategy was used more extensively in television ads than in websites. Television commercials were more transformational, while the Web sites were more informational. Nearly two thirds of sites are based on informational strategies while only about one third of the sites are based on transformational strategies. This is understandable because one of the most frequent motives users have for Web use is information search or research (Strauss and Frost 1999). Routine was the most popular message strategy (used at 73% of Web sites), and the other five strategies were used evenly. Many corporate homepages show a single visual image and a short amount of information designed to provide cues or reminders of communication about the company. This type of simple site was coded as routine. Message strategies varied by product category as well (Hwang et al., 2013). Information intensive products such as computers were likely to use informational strategies, while emotion laden products like clothing were likely to use transformational strategies. Transformational message strategies (ego, social, and sensory) varied significantly across product categories. The ego strategy was most often used in clothing and footwear category. The social strategy was most likely to be used in life insurance category. The sensory strategy was most likely to be employed in cookies and hotel categories. Cookie sites often target taste or smell whereas hotel Web sites often stimulate the sight. Laskey et al. (1994) analyzed various types of print advertising. The results show that informational advertising creates a more favorable response pattern than transformational advertising. James (2011) examined international luxury brands' message strategies in print advertising. This study used

the coding procedure as provided by Hwang, McMillan and Lee's (2003) research using Taylor's message strategy wheel. Ego was most frequently used appeals strategy employed by luxury brands. Overall, transformational appeals were used most frequently by all business sectors except for fast moving consumer goods. Venger (2012) examined cigarette advertising in Ukrainian and American magazines. The study made a comparison of the presence of people, relationships between characters, settings, use of sensory elements. The Ukrainian ads showed many people, having fun and sharing romantic moments in attractive settings, such as splashing in the sea, riding in a boat, or dancing. People in the ads look attractive, affluent, and healthy. In American ads people were affluent, attractive, and healthy looking as well but they were more frequently placed in indoor settings, and engaged in less social interaction compared to Ukrainian people in ads. Most of the Ukrainian ads were coded by the researcher as belonging to social segment of Taylor's wheel. Below is an example of Ukrainian and American ad (Figure 6.3).

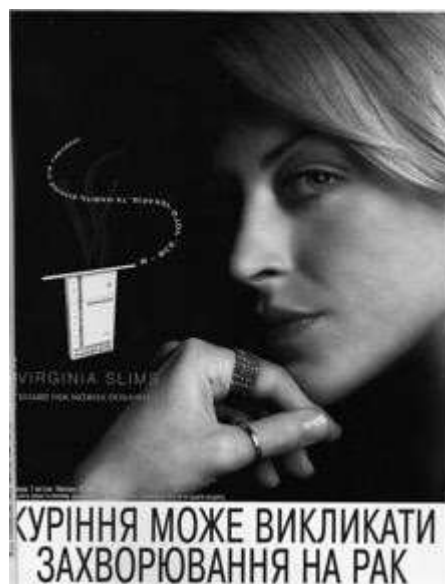


Winston. Ukrainian advertising campaign: “Freedom, joy, life, no limits.”



Figure 6.3 : An example of Ukrainian and American advertisement.

The researcher's coded the Ukrainian ad for Winston in which a man and woman splash in the sea as an example for social segment and an ad with sensory elements. The Newport ad showed a white couple enjoying a day at the beach, but they lacked the emotional spontaneity of the Ukrainian couple in a Winston, "at the beach" ad. Further, the American couple was sitting on the sand taking photos of each other but they were not splashing in the water, which reduced the sensory elements. They looked at something in the distance instead of interacting with each other. Venger has emphasized that the contrast between ego and social appeals is the most difficult to differentiate. Social appeal ads focus on the need for social approval by making statements to others. The story that the brand tells consumers is that the product can strengthen them by making them more attractive to others. In contrast, ego ads focus on the need for self assurance by making a statement to oneself. The advertiser's message is that by using the brand, consumers can show the world how attractive, successful they already are. Whether the consumers interpret the ads as ego or social appeals depends on how they perceive themselves in relation to the brand. In Venger study the researchers categorized the ads by which elements had greater emphasis. Venger coded the Virginia Slims ad (Figure 6.4) as an example of social appeal because it invites the belief that smoking the brand makes an already beautiful woman even more attractive.



"I'm everything you expect me to be. Even more than you can wish for. More than you can imagine."

Figure 6.4 : Virginia Slims Ukrainian advertisement.

The American ads relied much less on social appeals; only 4 percent of the sample used social appeal approach, compared to 40 percent of the Ukrainian ads. Venger study coded some ads as a mix of the social/ego strategy as the Kool ad (Figure 6.5).



Figure 6.5 : Kool advertisement.

Sally J. McMillan, Jang-Sun Hwang and Guiohk Lee study (2004) examined consumers' attitude toward websites. Data were collected from 311 consumers who reviewed four hotel websites. The sites were structurally different in terms of having high versus low number of features and also in terms of informational versus transformational strategies. This study coded the following web sites as high/low informational and high/low transformational (Table 6.1).

Table 6.1 : Coding of web sites.

URL	Strategy	Brief Description
http://www.sterlinghotel.com	Informational	Simple opening page with pictures of two hotels and menu items that lead to more detail on each hotel, a virtual tour, information on catering services and a reservation request form.
http://treasurebay.com	Transformational	Opening page that looks like a pirate map and promises “a shipload of fantastic adventures.” Links lead to the “legend” of the pirate-themed casino and to more information about rooms, events, games, and an online reservation form.
http://marriott.com	Informational	The top portion of the screen resembles a banner advertisement and displays mountains and an option to view one of 13 lodging brands. Reservations and special offers are available from the front page as is a site map that provides an overview of Marriott properties.
http://www.hilton.com	Transformational	The top portion of this opening page resembles a banner advertisement but it includes people and places and a message: “Exciting. Distinctive. Hilton.” Links to company, franchise, employment and reservations are available from the front page.

Lee et. al’s study (2004) based the informational / transformational designation strictly on the opening page of web sites. Another study which employed Taylor’s (1999) six-segment message strategy wheel as a model is Golan’s (2008). A content analysis of 360 viral ads were made in an attempt to understand the creative advertising strategies used in viral ads. Each of the 360 viral advertisements was coded for the following criteria: Macro creative strategy: was the ad based on a transformational view, informational view, or a combination of the two. Micro creative strategy: which segment did the ad use ration, acute need, routine, ego, sensory and social. The transformational view was used in 58% of the ads and the informational view was used in 23% of the ads. The study revealed that advertisers design their message strategies on an individual ego appeals that were based on humor and sexuality (51%) because consumers chose to forward these ads via email to their friends and colleagues. Viral message strategies varied by product category. The transformational view was more widely used in the fashion (84%), alcohol and tobacco (82%), food and beverage

(66%), entertainment and media (65%), and automotive (64%) product categories. A combination of the informational and transformational views was common in the travel (50%), banking (50%) and not-for-profit (41%) product categories. The results indicate that the majority of viral ads were designed for branding rather than calling for action or providing product information. The results also indicated that viral ads were often based on an individual appeal (ego rather than social) that was based largely on humor while attempting to provide some information to the user.

The following donation request messages (Figure 6.6, Figure 6.7, Figure 6.8, Figure 6.9) were designed based on the review of previous literature and the classification of real life cases discussed above.



Figure 6.6 : Monetary informational message.



Figure 6.7 : Monetary transformational message.



Figure 6.8 : Nonmonetary informational message.



Figure 6.9 : Nonmonetary transformational message.

The monetary donation request messages -both informational and transformational- are asking for 100 TL. According to 2019 report of Individual Donation and Charitable Behavior in Turkey published by TÜSEV (Third Sector Foundation of Turkey) annual donation is 303 TL. per person. This amount includes all individual charitable acts such as alms and giving money to beggars, relatives, neighbors, other people and NPOs. NPOs get only 120 TL. of the annual individual donation. Based on previous years' trend TÜSEV claimed that annual individual donation amount was directly influenced by the inflation rate. The donation amount decreases by the inflation rate. Expected inflation rate for 2020 was 14% according to Anadolu Agency Finance Expected Inflation Survey conducted with economists. Taking this data into

consideration the inflation rate of 14% was deducted from the 120 TL. of average donation amount to NPOs. The monetary donation amount requested by the NPO (i.e. İTÜ) was determined as 100 TL for 2020 and this amount is used in both scenarios of study 1 and study 2.

Donation request messages ask for books in the first study and ask for a backpack in the second study. In depth interviews were conducted with 19 white collar employees in order to find a nonmonetary item to be used in the nonmonetary donation request. The question asked by the researcher was what a university student could buy for his/her education with 100 TL. The most mentioned answers were stationary, books and backpack. Stationary includes a wide range of items thus, was more challenging to define in a compact donation request message. Therefore, book was selected as the nonmonetary item for the first study. But school/university background of the respondent might change the value perception of the book because book prices vary broadly according to subject studied at the university. To avoid these drawbacks, the next common answer; backpack was used in the second study. The value attached to backpack was questioned in the second study in order to overcome the limitation of the price perception.

We have chosen an educational institution as the NPO asking for donation because research shows that the most popular causes for donating are religion and education (Giving USA, 2018). Asking donation for a religious cause would not serve this study's purpose as religious orientation is an independent variable whose interaction with willingness to donate is observed. Therefore, an educational cause was chosen; supporting university students in need. The choice for İTÜ which was tested in the pilot study had several reasons. Trust and giving behavior are related (Sargeant et al., 2006) and we did not want trust in the NPO to be an issue. The respondents should focus on the donation message rather than worrying whether the message and/or the university is trustworthy. Public opinion has been taken into account in the process of selecting the university. In order to select a reputable and trustworthy university; first criteria was the university ranking by academic performance which is announced to public. Second criteria was the employers' university preferences while recruiting which is also announced to public through various surveys. Academic performance ranking is as follows based on a study (ODTÜ University Ranking by Academic Performance Laboratory, 2020) covering 166 universities in Turkey: 1) Hacettepe

University 2) ODTÜ 3) İTÜ 4) İstanbul University 5) Koç University. A recruitment agency (Yenibir.com, 2005) questioned employers' preferences and result indicated:

1) ODTÜ 2) İTÜ and Boğaziçi University 3) Bilkent University 4) İstanbul University 5) Yıldız Technical University. Another recruitment agency repeated the survey (Kariyer.net, 2020) by calling it "employer interest index". The employer interest index towards universities was 1) Galatasaray University 88% 2) Sabancı University 87% 3) Koç University 81% 4) Boğaziçi University 80% 5) İTÜ 77%. The same agency has also asked the employers for the university and department combination and the employer interest index was as follows 1) İTÜ computer engineering 2) Yıldız Technical University computer engineering 3) Galatasaray University computer engineering 4) İTÜ industrial engineering 5) Marmara University industrial engineering. Although the rankings may vary across criteria and timing all the rankings had one university in common which is İTÜ. İTÜ has high awareness as a reputable university and being on multiple lists ensures its quality perception. Thus, İTÜ was used in the donation scenario and this was also tested in the pilot study.

A pilot study was conducted to get the reactions towards the donation request messages, test the believability of the messages and the scales (Table 6.2). As white collar employees match the target population of the study, the pilot study was conducted in training sessions of those employees. 40 respondents in two training sessions were given a survey. The researcher explained the purpose of the study. The researcher was available to take questions while they filled in the survey by their own. They shared their comments with the researcher after the survey was over.

Table 6.2 : Sample characteristics of the pilot study.

Measures	Items	Frequency	Percentage
Gender	Female	25	62.5
	Male	15	37.5
Education	High school	3	7.5
	Graduate	28	70
	Post graduate	9	22.5
Income	10000 TL. and below	20	50
	10001-20000 TL.	16	40
	20001 TL. and above	4	10

The age range of the respondents is between 25 and 65 with the average age of 37. The believability of the scanario was questioned. 100% of the respondents claimed that people may encounter such donation requests in real life.

Puto and Wells (1984) Informational and Transformational Ad Content scale was used in order to make sure that the informational and transformational messages designed by the researcher is also perceived as such by the respondents (Table 6.3). Responses to the items were measured with a five-point scale ranging from “strongly agree” to “strongly disagree”

Table 6.3 : Puto and wells informational and transformational ad content scale.

Statement 1	I learned something from this commercial that I didn't know before about (this brand).
Statement 2	I would like to have an expertise like the one shown in the commercial.
Statement 3	The commercial did not seem to be speaking directly to me.
Statement 4	There is nothing special about (this brand) that makes it different from the others.
Statement 5	While I watched this commercial, I thought how this brand might be useful to me.
Statement 6	This commercial did not teach me what to look for when buying (this product).
Statement 7	This commercial was meaningful to me.
Statement 8	This commercial was very uninformative.
Statement 9	(This brand) fits my lifestyle very well.
Statement 10	I could really relate to this commercial.
Statement 11	Using (this brand) makes me feel good about myself.
Statement 12	If they had to, the company could provide evidence to support the claims made in this commercial.
Statement 13	It's hard to give a specific reason, but somehow (this brand) is not really for me.
Statement 14	This commercial did not really hold my attention.
Statement 15	This commercial reminded me of some important facts about (this brand) which I already knew.
Statement 16	If I could change my lifestyle, I would make it less like the people who use (this brand).
Statement 17	When I think of (this brand), I think of this commercial.
Statement 18	I felt as though I were right there in the commercial, experiencing the same thing.
Statement 19	I can now accurately compare (this brand) with other competing brands on matters that are important to me.
Statement 20	It's hard to put into words, but this commercial leaves me with a good feeling about using (this brand).
Statement 21	This commercial did not remind me of any experiences or feelings I've had in my own life.
Statement 22	I would have less confidence in using (this brand) now than before I saw this commercial.
Statement 23	It is the kind of commercial that keeps running through your head after you've seen it.

The number of total respondents in the pilot study was 40. The participants were randomly assigned to one of four different scenarios in which message types were manipulated. Thus, each message was tested with 10 respondents which is an insufficient sample size to detect meaningful effects. But still, statistical analysis was conducted. There was no significant difference in message types in terms of informational versus transformational statements ($p>0.05$) (Table 6.4) There was no significant difference in informational and transformational message types in terms of informational versus transformational statements ($p>0.05$) (Table 6.5).

Table 6.4 : One way ANOVA informational versus transformational statements of the scale by message and donation types.

	Message type	N	Mean	Sd	F	P
Informational statements of the scale	Monetary informational	10	2,813	0,854	0,355	0,785
	Monetary transformational	10	2,738	0,908		
	Nonmonetary informational	10	3,088	0,757		
	Nonmonetary transformational	10	3,038	1,061		
Transformational statements of the scale	Monetary informational	10	2,921	1,084	1,534	0,222
	Monetary transformational	10	3,043	1,148		
	Nonmonetary informational	10	3,529	0,874		
	Nonmonetary transformational	10	3,700	0,640		

Table 6.5 : Independent groups t-test informational versus transformational statements of the scale by message type.

Message type	N	Mean	Sd	T	sd	P
Informational messages (monetary and nonmonetary)	20	2,950	0,798			
Informational statements of the scale				-0,222	38	0,825
Transformational messages (monetary and nonmonetary)	20	2,888	0,973			
Informational messages (monetary and nonmonetary)	20	3,225	1,008			
Transformational statements of the scale				0,469	38	0,642
Transformational messages (monetary and nonmonetary)	20	3,371	0,965			

The pilot study showed clearly that the messages should be redesigned. A group discussion about the messages and visuals was carried out after the respondents filled in the survey in order to produce more reliable answers to the research question. The researcher encouraged them to share their thoughts. They found it very useful to donate college books as “books are very expensive”. The fact that books were asked for donation made them trust in the NPO. Since the university asking for donation (i.e. İTÜ) is a well known and established university the respondents trusted in the process. This confirmed that the choice of İTÜ as the NPO requesting for donation was a right one. The respondents claimed they needed more detailed information about the

process. Some respondents had hard time in interpreting the visuals. For example the heart visual made some of them think they are helping students with heart conditions.

Some respondents were uncomfortable by the way that the young people in the picture dress; particularly the ripped jeans. Few respondents said “I am going to donate 100 TL. and maybe they are going to buy alcoholic drinks”. The respondents claimed that they had trouble in understanding the following expressions in the scale: Statement 2: I would like to have an expertise like the one shown in the message. (“What kind of expertise?”) Statement 16: If I could change my lifestyle, I would make it less like the people who fulfill the donation request in this message. Statement 21: I would have less confidence in fulfilling this donation request now than before I saw this message. The group discussion supported the statistical analysis: The informational messages should contain more information. Visuals were questionable. The statements in the scale were not clear and created confusion in respondents.

Gorsuch and MacPherson (1989) Intrinsic /Extrinsic Religious Orientation scale was used to determine the respondents’ religious orientation (Table 6.6). Responses to the items were measured with a five-point scale ranging from “strongly agree” to “strongly disagree”

Table 6.6 : Gorsuch and MacPherson Intrinsic /Extrinsic Religious Orientation scale.

Statement 1	I enjoy reading about my religion.
Statement 2	I go to pray because it helps me to make friends.
Statement 3	It doesn’t much matter what I believe so long as I am good.
Statement 4	It is important to me to spend time in private thought and prayer.
Statement 5	I have often had a strong sense of God’s presence.
Statement 6	I pray mainly to gain relief and protection.
Statement 7	I try hard to live all my life according to my religious beliefs.
Statement 8	What religion offers me most is comfort in times of trouble and sorrow.
Statement 9	Prayer is for peace and happiness.
Statement 10	Although I am religious, I don’t let it affect my daily life.
Statement 11	I go to church mostly to spend time with my friends.
Statement 12	My whole approach to life is based on my religion.
Statement 13	I go to church mainly because I enjoy seeing people I know there.
Statement 14	Although I believe in my religion, many other things are more important in life.

Factor correlations of the religious orientation scale was analyzed (Table 6.7).

Table 6.7 : Factor correlations of the religious orientation scale.

	Factor	Correlations with defining variables		
		Intrinsic	Extrinsic Social	Extrinsic personal
1 I enjoy reading about my religion.	Intrinsic	0,767	0,402	0,647
2 I go to pray because it helps me to make friends.	Extrinsic Social	0,400	0,627	0,315
3 It doesn't much matter what I believe so long as I am good.	Extrinsic personal	0,247	0,320	0,380
4 It is important to me to spend time in private thought and prayer.	Intrinsic	0,881	0,412	0,680
5 I have often had a strong sense of God's presence.	Intrinsic	0,831	0,337	0,625
6 I pray mainly to gain relief and protection.	Intrinsic	0,877	0,408	0,747
7 I try hard to live all my life according to my religious beliefs.	Intrinsic	0,815	0,443	0,680
8 What religion offers me most is comfort in times of trouble and sorrow.	Extrinsic personal	0,821	0,444	0,901
9 Prayer is for peace and happiness.	Intrinsic	0,847	0,418	0,811
10 Although I am religious, I don't let it affect my daily life.	Extrinsic personal	0,754	0,249	0,730
11 I go to church mostly to spend time with my friends.	Extrinsic Social	0,080	0,767	0,086
12 My whole approach to life is based on my religion.	Extrinsic Social	0,603	0,672	0,579
13 I go to church mainly because I enjoy seeing people I know there.	Extrinsic Social	0,263	0,735	0,279
14 Although I believe in my religion, many other things are more important in life.	Extrinsic personal	0,315	0,161	0,545

After respondents filled in the survey the researcher encouraged them to share their thoughts about the statements. To avoid getting socially acceptable answers the researcher avoided from asking questions about the participants' own religious orientation and talking about her own religious orientation. The respondents had trouble in evaluating the following statements because they said that they are not religious or visit an institution to pray. Some of the respondents said that prayer is for peace but not for happiness and did not know which part of the sentence to consider. Thus, they found these statements irrelevant, too personal and didn't know how to evaluate.

Statement 2: I go to pray because it helps me to make friends.

Statement 9: Prayer is for peace and happiness.

Statement 10 Although I am religious, I don't let it affect my daily life.

Statement 11 I go to church mostly to spend time with my friends. Statement

13 I go to church mainly because I enjoy seeing people I know there. Statement 14

Although I believe in my religion, many other things are more important in life.

In summary the pilot study revealed that the scenarios were believable, ITÜ as the NPO asking for donation and book as the nonmonetary item were right choices. On the other hand, some statements in the Puto and Wells Informational and Transformational Ad Content scale and Gorsuch and MacPherson Intrinsic /Extrinsic Religious Orientation scale were not clear, the informational messages were not perceived as informational, visuals were confusing to the respondents. In addition, responding to 23 items in the Informational and Transformational Ad Content scale and 14 items in the Gorsuch and MacPherson Intrinsic /Extrinsic Religious Orientation scale was taking too much time causing mental strain in respondents. Therefore, some revisions were made before conducting the field studies. A 12- item scale including simple statements derived from Hwang et al.'s study (2003) were used (Table 6.8) instead of 23-item Puto and Wells Informational and Transformational Ad Content scale.

Table 6.8 : Coding procedure derived from Hwang et al.'s study (2003).

Informational Ration 1: This message provides information about the corporation which asks for donation.
Informational Ration 2: This message provides information about the virtues of the corporation and the donation.
Informational Routine 3: This message provides information in a way that does not need one to further search for information.
Informational Routine 4: This message talks about a simple procedure.
Informational Acute need 5: This message pushes to make a decision as soon as possible.
Informational Acute need 6: This message pushes to get into action.
Transformational Sensory 7: This message focuses on pleasurable moments.
Transformational Sensory 8: This message appeals to 5 senses (see, hear, taste, touch, smell).
Transformational Ego 9: This message includes a variety of pictures and photos.
Transformational Ego 10: This message fulfills emotional needs.
Transformational Social 11: This message is about proving yourself to others.
Transformational Social 12: In this message donors are shown as important people for the society.

The informational messages were redesigned based on the new scale (Figure 6.10, 6.11, 6.12, 6.13). These donation requests intend to be informational because they provide information about the corporation which asks for donation (ration), they

include information about the use of donation (ration), they mention a simple procedure that does not require further search for information (routine), they push the potential donors to decide and get into action (acute need). Although both informational and transformational messages were tested in the pilot study only informational messages were used in the field studies because there are many execution styles for transformational messages which result is various perceptions making it challenging to establish a causal relationship (for instance; a heart figure in the transformational message made some respondents think that they are helping students with heart condition). Thus, only informational messages were used in the field research.



Figure 6.10 : Monetary donation request (study 1).



Figure 6.11 : Nonmonetary donation request (study 1).



Figure 6.12 : Monetary donation request (study 2).



Figure 6.13 : Nonmonetary donation request (study 2).

Some expressions in the Intrinsic /Extrinsic Religious Orientation scale were not clear to respondents. Some of the expressions starting with “I” have been revised as third party statements. Since religion is a sensitive subject the third person technique was used in the surveys as suggested by Belk et al. (2013). For example the statement “I go to church mostly to spend time with my friends.” was revised as “To make friends could be one of the reasons for going to pray”. The statements were not only revised but the number of items in the scale was also decreased from 14 to 6. When decreasing the number of statements to 6, the statements with highest correlation and the statements that were clear to the respondents were selected (Table 6.9).

Table 6.9 : Religious orientation scale adapted from Gorsuch and MacPherson.

Religious orientation	Variables
INTRINSIC	It is important to me to allocate time for praying.
	I have often had a strong sense of God’s presence.
	I pray mainly to gain relief and protection.
EXTRINSIC	To make friends could be one of the reasons for going to pray.
	My whole approach to life is based on my religion.
	Seing people may be the reason for most people for going to praying.

Scale developed by Novak and Hoffman (2009) was used to measure situation specific thinking styles (Table 6.10).

Table 6.10 : Situation specific thinking style scale.

Rational

1. I reasoned things out carefully.
2. I tackled this task systematically.
3. I figured things out logically.
4. I approached this task analytically.
5. I was very focused on the steps involved in doing this task.
6. I applied precise rules to deduce the answers.
7. I was very focused on what I was doing to arrive at the answers.
8. I was very aware of my thinking process.
9. I arrived at my answers by carefully assessing the information in front of me.
10. I used clear rules.

Experiential (emotional)

11. I used my gut feelings.
 12. I went by what felt good to me.
 13. I trusted my hunches.
 14. I relied on my sense of intuition.
 15. I relied on my impressions.
 16. I used my instincts.
 17. I used my heart as a guide of my actions.
 18. I had flashes of insight.
 19. Ideas just popped into my head.
 20. I used free-association, where one idea leads to the next.
-

Each participant has seen the donation request of İTÜ and they were asked to imagine themselves as they are exposed to it in a magazine. In both studies 100 participants were exposed to monetary donation request (Figure 6.10 and Figure 6.12) and 100 participants were exposed to nonmonetary donation request (Figure 6.11 and Figure 6.13) In study 1 after seeing the visuals, respondents were given 12- item scale derived from Hwang et al.'s study (2003) which checks whether they perceive the donation request as informational. Their donation intention was measured in both studies. Intrinsic /Extrinsic Religious Orientation scale items adapted from the study of Gorsuch and MacPherson (1989) were used to determine their religious orientation in Study 1 and Study 2. Situation Specific Thinking Style Scale (Novak and Hoffman, 2009) was used in Study 2 to measure thinking styles; emotional vs rational. Responses were measured on 5-point Likert scale (1 = strongly disagree, 5 = strongly agree). In

Study 2 monetary donation request group respondents were asked what they prefer should be purchased for university students with their donation of 100 TL. Nonmonetary donation request group respondents were asked what they think about the monetary value of the backpack they donate for the university students. Perceived realism of the scenario was measured to understand the believability of the study by the statement “people encounter such donation requests in real life”. After completing these measures, participants responded to demographic questions. Table 6.11 summarizes two studies.

Table 6.11 : Visual diagram of two studies.

STUDY 1	STUDY 2
Objective	Objective
To test H1-H2-H3	To test H4-H5-H6
Methodology	Methodology
<ul style="list-style-type: none"> • Experiment • 2 groups (monetary vs nonmonetary donation request) • Donation request scenarios • Message visuals 	<ul style="list-style-type: none"> • Experiment • 2 groups (monetary vs nonmonetary donation request) • Donation request scenarios • Message visuals
Constructs	Constructs
<ul style="list-style-type: none"> • Donation type • Donation behavior • Religious orientation 	<ul style="list-style-type: none"> • Donation type • Donation behavior • Religious orientation • Mindset
Data and Analyses	Data and Analyses
<ul style="list-style-type: none"> • n= 200 • ANOVA • t-test 	<ul style="list-style-type: none"> • n=200 • ANOVA • t-test



7. DATA ANALYSES AND FINDINGS

7.1 Study 1

The purpose of this study was to examine the effect of donation framing (monetary vs nonmonetary donation type) on willingness to donate. Participants were randomly assigned to one of the 2 treatments. A usable sample of 200 respondents (mean age= 33 years, SD= 9,12; 59% female) participated in the study. Data has been collected through face to face survey. Figure 7.1 shows the conceptual model for Study 1.

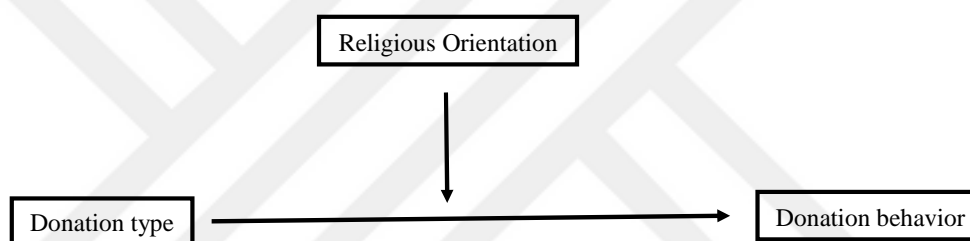


Figure 7.1 : Conceptual model for study 1.

7.1.1 Data analysis

7.1.1.1 Reliability and validity of the measures

This study aims to understand to what extent donation type influences donation behavior and how religiousness interacts with the independent variables and dependent variables of the model. So, 6 item scale was adapted from Gorsuch and MacPherson (1989) was used to measure religious orientation of the respondents. It consists of 6 items related to 2 subscales of internal and external religious orientation. The reliability analysis tested the subscales' thresholds for their Cronbach's alpha (Table 7.1). Cronbach's Alpha is 0,59 for intrinsic subscale and 0,53 for extrinsic subscale. As the number of items are very limited, according to these results, religious orientation scale is considered reliable and produced sufficient internal consistency. Hair et al. (2010) provide that while a value of 0.70 is generally agreed upon as an acceptable value, and values as low as 0.50 may be acceptable for exploratory research Nunnally (1967).

Table 7.1 : Reliability analysis of religious orientation scale.

Religious orientation	Variables	Cronbach's Alpha <i>Study 1</i>
INTRINSIC	It is important to me to allocate time for praying.	0,592
	I have often had a strong sense of God's presence.	
	I pray mainly to gain relief and protection.	
EXTRINSIC	To make friends could be one of the reasons for going to pray.	0,525
	My whole approach to life is based on my religion.	
	Seeing people may be the reason for most people for going to praying.	

A 12- item scale, named as coding procedure by the researchers, derived from Hwang et al.'s study (2003) was used to assess if the donation request messages are perceived as informational as they are meant to be. It consists of two subscales of informational and transformational. The reliability analysis tested the subscales' thresholds for their Cronbach's alpha (Table 7.2). The scale is reliable and produced sufficient internal consistency. As the number of items in the scale is limited, Cronbach's alpha of 0,67 and 0,68 are acceptable.

Hair et al. (2010) provide that while a value of 0.70 is generally agreed upon as an acceptable value, and values as low as 0.50 may be acceptable for exploratory research Nunnally (1967).

Table 7.2 : Reliability analysis of the coding procedure.

Message Type	Variables	Cronbach's Alpha
INFORMATIONAL	1: This message provides information about the corporation which asks for donation.	0,67
	2: This message provides information about the virtues of the corporation and the donation.	
	3: This message provides information in a way that does not need one to further search for information.	
	4: This message talks about a simple procedure.	
	5: This message pushes to make a decision as soon as possible.	
	6: This message pushes to get into action.	
TRANSFORMATIONAL	7: This message focuses on pleasurable moments.	0,68
	8: This message appeals to 5 senses (see, hear, taste, touch, smell).	
	9: This message includes a variety of pictures and photos.	
	10: This message fulfills emotional needs.	
	11: This message is about proving yourself to others.	
	12: In this message donors are shown as important people for the society.	

In order to assess how items in message type scale converge and how two dimensions diverge, a correlation matrix is generated. The correlation between each variable and dimension (pre-determined factor) is examined and resulting correlation matrix is given in Table 7.3. According to the results, each variable correlates significantly with its pre-determined factor and the correlation with the other factor is low. As the negative correlation with the other factor is not high, the variables are well differentiated.

Table 7.3 : Correlation matrix of the coding procedure.

Message Type	Variables	Correlation with Defining Variables	
		INF	TRANSF
INFORMATIONAL	1: This message provides information about the corporation which asks for donation.	0,49	-0,33
	2: This message provides information about the virtues of the corporation and the donation	0,43	-0,20
	3: This message provides information in a way that does not need one to further search for information.	0,71	-0,26
	4: This message talks about a simple procedure.	0,68	-0,23
	5: This message pushes to make a decision as soon as possible.	0,71	-0,20
	6: This message pushes to get into action.	0,65	-0,09
TRANSFORMATIONAL	7: This message focuses on pleasurable moments.	-0,21	0,66
	8: This message appeals to 5 senses (see, hear, taste, touch, smell).	-0,15	0,68
	9: This message includes a variety of pictures and photos.	-0,22	0,69
	10: This message fulfills emotional needs.	-0,19	0,64
	11: This message is about proving yourself to others.	-0,21	0,61
	12: In this message donors are shown as important people for the society.	-0,25	0,48

7.1.1.2 Manipulation checks

One of the manipulations in Study 1 is the message type. The respondents should perceive it as informational. The first 6 items in the coding procedure show the informational dimension. The last 6 items show the transformational dimension. The informational dimension is expected to be higher than the transformational dimension, so it can be concluded that the message is perceived as informational.

To test if the message is perceived as informational, the difference between the informational and transformational dimension is analysed by conducting T test for independent samples. (Table 7.4).

Table 7.4 : Manipulation check for message type.

Group Statistics									
	N	Mean	SD	Std. Error					
				Mean					
INFORMATIONAL	200	4,2642	38512	,02723					
TRANSFORMATIONAL	200	1,6517	41509	,02935					

Independent Samples Test									
	Levene's Test			t-test for Equality of					
	Variances			Means					
	F	Sig.	t	df	Sig.(2-tailed)	Mean Diff.	Std. Error Diff.	95% Confidence Interval of the Difference	
Equal variances assumed	2,627	,106	65,249	398	,000 ($p < 0,05$)	2,61250	,04004	2,53379	2,69121
Equal variances not assumed			65,249	395,785	,000 ($p < 0,05$)	2,61250	,04004	2,53378	2,69122

T test results confirmed that the message is perceived as informational. There is a significant difference between informational (mean: 4.26) and transformational (mean:1.65) dimensions, informational being significantly higher. These findings confirm the effectiveness of the manipulation (Table 7.4).

The other manipulation in Study 1 is the donation type. The request being monetary and nonmonetary is manipulated in the study by using different messages, one asking for 100 TL and the other one asking for books. The monetary value of the nonmonetary offer is not validated in Study 1. This is added in Study 2. In order to check if manipulation was effective, the difference in the donation intention between monetary and nonmonetary offers are analyzed by conducting T test for independent samples (Table 7.5).

Table 7.5 : Manipulation check for donation type.

Group Statistics				
Request Type	N	Mean	Std. Deviation	Std. Error Mean
Monetary	100	3,84	,692	,069
Nonmonetary	100	4,03	,758	,076

Independent Samples Test								
		Levene's Test for Equality of Variances		t-test for Equality of Means				
	F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference LowerUpper
Equal variances assumed	,514	,474	1,85	198	,066 ($p>0.05$)	,190	,103	-,012 ,392
Equal variances not assumed			1,85	196,3	,066 ($p>0.05$)	,190	,103	-,012 ,392

T test results show that there is no significant difference in donation intention between monetary and nonmonetary donation requests. When other variables are not taken into account, donation type does not have an impact on the results. This proves that the findings of the study are valid and not impacted by the perceived value of the books (Table 7.5).

7.1.2 Hypotheses testing and findings

First hypothesis in Study 1 is as follows: H1: Intrinsically religious people are more likely to donate compared to extrinsically religious people when they receive nonmonetary donation requests.

Among respondents who receive nonmonetary donation requests (n=100), 62 respondents have intrinsic religious orientation, 19 respondents have extrinsic religious orientation and 19 respondents have no particular religious orientation.

For hypothesis testing, One-way ANOVA was conducted, with religious orientation (intrinsic vs extrinsic) as independent variables and donation intention as dependent variable (Table 7.6).

To examine the significance of difference between religious orientation, difference is

tested among respondents with intrinsic, extrinsic and no religious orientation. Significance is tested at two way 0.05 level; and the results with a p score lower than 0.05 means there is significant difference between groups. Multiple Comparisons is used to show the significant difference are between which groups (Table 7.6).

Table 7.6 : Hypotheses testing- results of ANOVAs.

Descriptives Nonmonetary								
Dependent Variable: Donation Intention								
Religious Orientation	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Min.	Max.
					Lower Bound	Upper Bound		
Intrinsic	62	4,32	,536	,068	4,19	4,46	3	5
Extrinsic	19	3,47	,964	,221	3,01	3,94	2	5
None	19	3,63	,684	,157	3,30	3,96	2	5
Total	100	4,03	,758	,076	3,88	4,18	2	5

Test of Homogeneity of Variances				
Levene				
Statistic	df1	df2	Sig.	
8,200	2	97	,001	

ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	14,204	2	7,102	16,131	,000
Within Groups	42,706	97	,440		(p<0,05)
Total	56,910	99			

Multiple Comparisons

Religious orientation		Mean Difference	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Intrinsic	Extrinsic	,849*	,174	,000	,43	1,27
	None	,691*	,174	,000	,27	1,11
Extrinsic	Intrinsic	-,849*	,174	,000	-1,27	-,43
	None	-,158	,215	1,000	-,68	,37
None	Intrinsic	-,691*	,174	,000	-1,11	-,27
	Extrinsic	,158	,215	1,000	-,37	,68

* The mean difference is significant at the 0.05 level.

One-way ANOVA results for nonmonetary donation request (n=100) show that since p-value (0.000) is lower than 0.05, there is significant difference between religious orientation groups (Table 7.6).

Multiple Comparisons test shows that respondents with intrinsic orientation's intention to donate (mean:4.32) is significantly higher than respondents with extrinsic orientation (mean: 3.47) and respondents with none (mean: 3.63)

Results indicate that H1 is accepted; intrinsically religious people are more likely to donate compared to extrinsically religious people when they receive nonmonetary donation requests.

Second hypothesis in Study 1 is as follows: H2: Extrinsically religious people are more likely to donate compared to intrinsically religious people when they receive monetary donation requests.

Among respondents who receive monetary donation requests (n=100), 22 respondents have intrinsic religious orientation, 49 respondents have extrinsic religious orientation and 29 respondents have no particular religious orientation.

For hypothesis testing, One-way ANOVA was conducted, with religious orientation (intrinsic vs extrinsic) as independent variables and donation intention as dependent variable (Table 7.7).

To examine the significance of difference between religious orientation, difference is tested among respondents with intrinsic, extrinsic and no religious orientation. Significance is tested at two way 0.05 level; and the results with a p score lower than 0.05 means there is significant difference between groups. Multiple Comparisons is used to show the significant difference are between which groups (Table 7.7).

Table 7.7 : Hypotheses testing- results of ANOVAs.

Descriptives Monetary								
Dependent Variable: Donation Intention								
Religious Orientation	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
Intrinsic	49	3,96	,706	,101	3,76	4,16	3	5
Extrinsic	22	3,77	,752	,160	3,44	4,11	3	5
None	29	3,69	,604	,112	3,46	3,92	3	5
Total	100	3,84	,692	,069	3,70	3,98	3	5

Test of Homogeneity of Variances			
Levene Statistic	df1	df2	Sig.
,710	2	97	,494

ANOVA					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1,451	2	,726	1,530	,222
Within Groups	45,989	97	,474		
Total	47,440	99			

Multiple Comparisons						
		Mean Difference	Std. Error	Sig.	95% Confidence Interval	
Religious orientation					Lower Bound	Upper Bound
Intrinsic	Extrinsic	,186	,177	,882	-,24	,62
	None	,270	,161	,294	-,12	,66
Extrinsic	Intrinsic	-,186	,177	,882	-,62	,24
	None	,083	,195	1,000	-,39	,56
None	Intrinsic	-,270	,161	,294	-,66	,12
	Extrinsic	-,083	,195	1,000	-,56	,39

One-way ANOVA results for monetary donation request (n=100) shows that since p-value (0.222) is higher than 0.05, there is no significant differences between groups (Table 7.7).

Multiple Comparisons test shows that there is no significant difference between respondents with intrinsic orientation's intention to donate (mean:3.96) and respondents with extrinsic orientation (mean: 3.77) and respondents with none (mean: 3.69).

Results indicate that H2 is rejected; extrinsically religious people are not more likely to donate compared to intrinsically religious people when they receive monetary donation requests.

Third hypothesis in Study 1 is as follows: H3: Nonmonetary donation requests cause

intrinsically religious people to donate more compared to monetary requests.

Among respondents who have intrinsic religious orientation (n=111), 62 respondents were asked for a nonmonetary donation and 49 respondents were asked for a monetary donation.

For hypothesis testing, Independent T Test analysis is used in order to test the significance of difference between two samples: monetary donation and nonmonetary donation group (Table 7.8). Significance is tested at two-tails 0.05 level and p values that are smaller than 0.05 are considered to demonstrate significant difference between groups.

Table 7.8 : Hypotheses testing- results of independent T test.

Group Statistics – <i>Intrinsic</i>									
Donation Request	N	Mean	Std. Deviation	Std. Error Mean					
Nonmonetary	62	4,32	0,536	0,068					
Monetary	49	3,96	0,706	0,101					
Independent Samples Test									
	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal variances assumed	0,164	0,686	3,082	109	0,003 (<i>p</i> <0.05)	0,363	0,118	0,130	0,597
Equal variances not assumed			2,986	87,466	0,004 (<i>p</i> <0.05)	0,363	0,122	0,122	0,605

Independent T test results for intrinsically religious respondents (n=111) show that since p-value (0.003) is lower than 0.05, there is significant difference between monetary and nonmonetary groups (Table 7.8).

Donation intention among those who receive nonmonetary request (mean: 4.32) is significantly higher than those who received monetary request (mean: 3.96). Results indicate that H3 is accepted; nonmonetary donation requests cause intrinsically religious people to donate more compared to monetary requests.

7.1.3 Discussion for study 1

Findings of Study 1 reveals, as we anticipated, intrinsically religious donors are more likely to donate compared to extrinsically religious donors when they receive messages about nonmonetary donation requests. However, H2 (Extrinsically religious donors are more likely to donate compared to intrinsically religious donors when they receive messages about monetary donation requests) is not supported. When faced with monetary donation requests there is no significant difference between intrinsic and extrinsic religious groups.

To explore this further, donation intention among intrinsic religious group is analyzed to test H3. Study reveals that nonmonetary donation requests cause intrinsically religious people to donate more compared to monetary requests.

The first study has some limitations. Monetary donation group respondents were asked for 100 TL., whereas nonmonetary group respondents were asked for books. However, it has not been checked how the nonmonetary group respondents perceived the monetary value of books. To overcome this limitation the second study was designed to measure the perception of the value of the nonmonetary donation request i.e. backpack. One possible explanation for the fact that H2 is not supported could be a monetary donation request combined with an informational message may have triggered rational mindset in both intrinsic and extrinsic groups thus making both groups avoid donation. To evaluate this assumption the second study was designed to measure situation specific thinking styles of both intrinsic and extrinsic believers when they face a monetary and nonmonetary donation request.

7.2 Study 2

The purpose of this study was to examine how the framing of the donation request influences donation behavior through mindset change and how religiousness interacts with the variables. We employed 2 groups where participants were randomly assigned to one of the 2 treatments (monetary vs nonmonetary donation type). A usable sample of 200 respondents (mean age= 35.5 years; SD= 6.05; 60% female) participated in the study. Data in both studies has been collected through face to face survey. Figure 7.2 shows the conceptual model for Study 2.

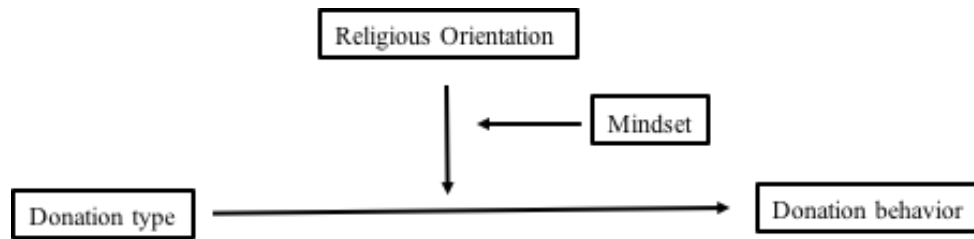


Figure 7.2 : Conceptual model for study 2.

7.2.1 Data analysis

7.2.1.1 Reliability and validity of the measures

This study aims to understand to what extent donation type influences donation behavior through mindset change and how religiousness interacts with the independent variables and dependent variables of the model.

So, Religious Orientation Scale adapted from Gorsuch and MacPherson (1989) was used to measure religious orientation and Situation Specific Thinking Style Scale (Novak and Hoffman, 2009) was used to measure thinking styles of the respondents.

Religious Orientation Scale consists of 6 items related to 2 subscales of internal and external religious orientation. The reliability analysis tested the subscales' thresholds for their Cronbach's alpha. As demonstrated in Table 7.9 religious orientation scale is considered reliable and produced sufficient internal validity. Hair et al. (2010) provide that while a value of 0.70 is generally agreed upon as an acceptable value.

Table 7.9 : Reliability analysis of religious orientation scale.

Religious orientation	Variables	Cronbach's Alpha Study 2
INTRINSIC	It is important to me to allocate time for praying. I have often had a strong sense of God's presence. I pray mainly to gain relief and protection.	0,955
EXTRINSIC	To make friends could be one of the reasons for going to pray. My whole approach to life is based on my religion. Seeing people may be the reason for most people for going to praying.	0,954

Situation Specific Thinking Style Scale used in study 2 was developed by Novak and Hoffman (2009). It consists of 20 items related to 2 subscales of rational and emotional thinking style. The reliability analysis tested the subscales' thresholds for their

Cronbach's alpha (Table 7.10). According to the reliability analysis results, situation specific thinking style scale is considered reliable and produced high internal validity with a Cronbach's alpha of 0,95 for rational and 0,88 for emotional.

Table 7.10 : Reliability analysis of the Situation Specific Thinking Style Scale.

Situation Specific Thinking Style (Mindset)	Variables	Cronbach's Alpha
RATIONAL	1. I reasoned things out carefully.	0,95
	2. I tackled this task systematically.	
	3. I figured things out logically.	
	4. I approached this task analytically.	
	5. I was very focused on the steps involved in doing this task.	
	6. I applied precise rules to deduce the answers.	
	7. I was very focused on what I was doing to arrive at the answers.	
	8. I was very aware of my thinking process.	
	9. I arrived at my answers by carefully assessing the information in front of me.	
	10. I used clear rules.	
	11. I used my gut feelings.	
	12. I went by what felt good to me.	
	13. I trusted my hunches.	
	14. I relied on my sense of intuition.	
	15. I relied on my impressions.	
EXPERIENTIAL (EMOTIONAL)	16. I used my instincts.	0,88
	17. I used my heart as a guide of my actions.	
	18. I had flashes of insight.	
	19. Ideas just popped into my head.	
	20. I used free-association, where one idea leads to the next.	

In order to assess how items in message type scale converge and how two dimensions diverge, an inter construct correlation matrix is generated. The correlation between each variable and dimension (pre-determined factor) is examined and resulting correlation matrix is given in Table 7.11. According to the results, each variable correlates significantly with its pre-determined factor with values over 0,7 for most, and correlations with the other factor is lower. Although for some variables the negative correlations seem high, they are lower compared to the positive correlation with pre-determined factor. Variables converge into dimensions, yet are differentiated.

Table 7.11 : Correlation matrix of the Situation Specific Thinking Style Scale.

Correlation Matrix			
Situation Specific Thinking Style (Mindset)	Variables	Correlation with Defining Variables	
		RATIONAL	EMOTIONAL
RATIONAL	1. I reasoned things out carefully.	0,57	-0,42
	2. I tackled this task systematically.	0,76	-0,57
	3. I figured things out logically.	0,81	-0,59
	4. I approached this task analytically.	0,83	-0,65
	5. I was very focused on the steps involved in doing this task.	0,78	-0,62
	6. I applied precise rules to deduce the answers.	0,63	-0,44
	7. I was very focused on what I was doing to arrive at the answers.	0,81	-0,65
	8. I was very aware of my thinking process.	0,76	-0,66
	9. I arrived at my answers by carefully assessing the information in front of me.	0,78	-0,71
	10. I used clear rules.	0,68	-0,56
EXPERIENTIAL (EMOTIONAL)	11. I used my gut feelings.	-0,64	0,82
	12. I went by what felt good to me.	-0,69	0,89
	13. I trusted my hunches.	-0,71	0,91
	14. I relied on my sense of intuition.	-0,70	0,91
	15. I relied on my impressions.	-0,73	0,89
	16. I used my instincts.	-0,73	0,92
	17. I used my heart as a guide of my actions.	-0,75	0,86
	18. I had flashes of insight.	-0,58	0,81
	19. Ideas just popped into my head.	-0,46	0,67
	20. I used free-association, where one idea leads to the next.	-0,58	0,69

7.2.1.2 Manipulation checks

Type of the donation request is manipulated in Study 2. The donation request being monetary and nonmonetary is manipulated in the study by using different scenarios one asking for 100 TL and the other one asking for a backpack.

To test message manipulations for donation type, monetary group is asked: What do you think the fund administrator should purchase with your donation of 100 TL.? (Table 7.12).

Table 7.12 : Results of what the respondents think the fund administrator should buy with their donation of 100 TL.

Food	42%
Book – journal	26%
Backpack	13%
Clothing	10%
Stationary	5%
Transportation	4%

The monetary value of the nonmonetary offer (i.e. backpack) is validated by asking the monetary value of the backpack (Table 7.13).

Table 7.13 : Results of what the respondents think about the monetary value of backpack.

lower than 100 TL	11%
more than 100 TL	28%
100 TL.	61%

61% of the people spontaneously answered 100 TL for the value of backpack. In order to check if manipulation was effective and the results show the impact of the donation type only, monetary donation intention is compared to nonmonetary donation intention of those who believes the backpack is 100 TL, below 100 TL and above 100 TL. The difference in the donation intention between monetary and different subgroups of nonmonetary offers are analyzed by conducting One-way Anova and Benferroni test (Table 7.14).

Table 7.14 : Manipulation check of donation type.

Group Statistics							
	N	Mean	Std. Deviation	Std. Error		95% Confidence Interval for Mean	
						Lower Bound	Upper Bound
Nonmonetary - Below 100 TL	11	4,55		0,688	0,207	4,08	5,01
Nonmonetary - 100 TL	61	3,98		0,846	0,108	3,77	4,20
NonMonetary - Above 100 TL	28	4,46		0,693	0,131	4,20	4,73
Monetary	100	3,76		0,726	0,073	3,62	3,90
Total	200	3,97		0,801	0,057	3,86	4,08

ANOVA					
Donation intent	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	14,905	3		4,9688,624	0,000
Within Groups	112,915	196		0,576	
Total	127,820	199			

Benferroni Multiple Comparisons Table
Dependent Variable: Donation intent

		Mean Difference (I- J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Nonmonetary - 100 TL	Nonmonetary - Below 100 TL	-0,562	0,249	0,150	-1,22	0,10
	NonMonetary - Above 100 TL	-,481*	0,173	0,036	-0,94	-0,02
	Monetary	0,224	0,123	0,428	-0,11	0,55
Monetary	Nonmonetary - Below 100 TL	-,785*	0,241	0,008	-1,43	-0,14
	Nonmonetary - 100 TL	-0,224	0,123	0,428	-0,55	0,11
	NonMonetary - Above 100 TL	-,704*	0,162	0,000	-1,14	-0,27

*. The mean difference is significant at the 0.05 level.

According to One-way ANOVA results (Table 7.14) since p-value (0.000) is lower than 0.05, there is significant differences between groups. Multiple Comparisons test (Table 7.14) shows that respondents who perceived the value as exactly 100 TL does not differ significantly from monetary offer which is exactly 100 TL. When other variables are not taken into account and the perceived value of donation is the same, donation type does not have an impact on the donation intention. This is consistent with the findings of Study 1 and manipulation is proved to be effective.

7.2.2 Hypotheses testing and findings

First hypothesis in Study 2 is as follows:

H4: Nonmonetary donation requests trigger emotional mindset much more compared to monetary donation requests.

Among respondents (n=200), 100 respondents received monetary donation request and 100 respondents received nonmonetary donation requests. Situation Specific Thinking Styles scale items were adapted from the study of Novak and Hoffman (2009) to measure rational and emotional mindset. Each respondent has a value for rational mindset trigger and a value for emotional mindset trigger. In order to test H4, T test for independent samples is used with donation type as independent variable and rational and emotional mindset trigger as dependent variables (Table 7.15).

To examine the significance of difference between rational mindset trigger, difference is tested among monetary and nonmonetary groups. Significance is tested at two way 0.05 level; and the results with a p score lower than 0.05 means there is significant difference between groups.

To examine the significance of difference between emotional mindset trigger, difference is tested among monetary and nonmonetary groups. Significance is tested at two way 0.05 level; and the results with a p score lower than 0.05 means there is significant difference between groups.

Table 7.15 : Hypotheses testing- results of independent T test.

Group Statistics									
Rational									
Donation type		N	Mean	Std. Deviation	Std. Error				
Monetary		100	4,01	0,415	0,042				
Non monetary		100	2,91	0,671	0,067				
Emotional									
Donation type		N	Mean	Std. Deviation	Std. Error				
Monetary		100	2,55	0,454	0,045				
Non monetary		100	3,67	0,719	0,072				
Independent Samples Test									
Rational									
Levene's Test for Equality of Variances t-test for Equality of Means									
95% Confidence Interval of the Diff.									
	F	Sig.	t	df	Sig. (2-tailed)	Mean Diff	Std. Error Diff.	Lower	Upper
Equal variances assumed	19,348	0,000	-13,229	198	0,000 (<i>p</i> <0,05)	-1,124	0,085	-1,292	-0,957
Equal variances not assumed			-13,229	167,089	0,000 (<i>p</i> <0,05)	-1,124	0,085	-1,292	-0,957
Emotional									
Levene's Test for Equality of Variances t-test for Equality of Means									
	F	Sig.	t	df	Sig. (2-tailed)	Mean Diff	Std. Error Diff.	Lower	Upper
Equal variances assumed	32,430	0,000	13,794	198	0,000 (<i>p</i> <0,05)	1,089	0,079	0,933	1,245
Equal variances not assumed			13,794	165,072	0,000 (<i>p</i> <0,05)	1,089	0,079	0,933	1,245

T test results for rational mindset trigger (n=200) shows that since p-value (0.000) is lower than 0.05, there is significant difference between monetary and nonmonetary groups (Table 3.5.). Monetary offer (mean: 4.01) triggers rational mindset significantly higher than in nonmonetary offer (mean: 2.91).

T test results for emotional mindset trigger (n=200) shows that since p-value (0.000) is lower than 0.05, there is significant difference between monetary and nonmonetary groups (Table 7.15). Nonmonetary offer (mean: 3.67) triggers emotional mindset significantly higher than in monetary offer (mean: 2.55).

Results indicate that H4 is accepted; nonmonetary donation requests trigger emotional mindset much more compared to monetary donation requests.

In demographic groups, emotional mindset is significantly more triggered in the age group 41 and above. Rational mindset is significantly more triggered among male respondents whereas emotional mindset is significantly more triggered among female respondents.

Second hypothesis in Study 2 is as follows:

H5: Intrinsically religious people donate more under emotional mindset than rational mindset.

In order to test this hypothesis, respondent are classified into two groups; respondents under rational mindset and under emotional mindset, based on which mindset trigger is dominant. Among respondents who has intrinsic religious orientation (n=125), 63 respondents are under rational mindset and 62 respondents are under emotional mindset. In order to test H5, T test for independent samples is used with mindset type as independent variable and donation intention as dependent variable (Table 7.16).

To examine the significance of difference between donation intention, difference is tested among respondents under rational mindset and emotional mindset. Significance is tested at two way 0.05 level; and the results with a p score lower than 0.05 means there is significant difference between groups.

Table 7.16 : Hypotheses testing- results of independent T test.

Group Statistics - Intrinsic								
Situational thinking style	N	Mean	Std. Deviation	Std. Error Mean				
Rational	63	3,67	0,696	0,088				
Eotional	62	4,63	0,550	0,070				
Independent Samples Test								
	Levene's Test for Equality of Variances		t-test for Equality of Means			95% Confiden Interval of the Diff		
	F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	LowerUpper
Equal variances assumed	5,939	0,016	-8,570	123	0,000 (<i>p</i> <0.05)	-0,962	0,112	-1,185-0,740
Equal variances not assumed			-8,586	117,588	0,000 (<i>p</i> <0.05)	-0,962	0,112	-1,184-0,740

T test results for intrinsic group (n=125) shows that since p-value (0.000) is lower than 0.05, there is significant difference between donation intention of rational and emotional groups (Table 7.16). Donation intention of respondents under emotional mindset (mean: 4.63) is significantly higher than respondents under rational mindset (mean: 3.67).

Results indicate that H5 is accepted; Intrinsically religious people donate more under emotional mindset than rational mindset.

Third hypothesis in Study 2 is as follows: H6: Under emotional mindset intrinsically religious people donate more than extrinsically religious people.

Among respondents who are under emotional mindset (n=76), 62 respondents have intrinsic religious orientation and 14 respondents have extrinsic religious orientation. In order to test the hypothesis, T test for independent samples is used with religious orientation as independent variable and donation intention as dependent variable (Table 7.17).

To examine the significance of difference between donation intention, difference is tested among respondents with intrinsic religious orientation and extrinsic religious orientation. Significance is tested at two way 0.05 level; and the results with a p score lower than 0.05 means there is significant difference between groups.

Table 7.17 : Hypotheses testing- results of independent T test .

Group Statistics				
Religious orientation	N	Mean	Std. Deviation	Std. Error
				<u>Mean</u>
Intrinsic	62	4,63	0,550	0,070
Extrinsic	14	3,36	0,633	0,169

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means					
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
									Lower Upper
Equal variances assumed		0,684	0,411	7,598	74	0,000 ($p < 0.05$)	1,272	0,167	0,938 1,605
Equal variances not assumed				6,946	17,699	0,000 ($p < 0.05$)	1,272	0,183	0,887 1,657

T test results for respondents under emotional mindset (n=76) show that since p-value (0.000) is lower than 0.05, there is significant difference between donation intention of intrinsic and extrinsic groups (Table 7.17). As the sample size for extrinsic respondents who are under emotional mindset is too low (n=14), the results are verified using Mann Whitney U test, which also resulted in significant difference between groups. Donation intention of respondents with intrinsic religious orientation (mean:4.63) is significantly higher than those with extrinsic religious orientation (mean: 3.36).

Results indicate that H6 is accepted; under emotional mindset, intrinsically religious people donate more than extrinsically religious people.

7.2.3 Discussion for study 2

Study 2 reveals the same result as study 1: Intrinsically religious donors are more likely to donate compared to extrinsically religious donors when they are asked for nonmonetary donation. Regarding monetary donation requests there is no significant difference between intrinsic and extrinsic religious groups. However, it has not been checked in Study 1 what value the respondents associate with the donation request of

books. The reason that intrinsically religious donors are more likely to donate when they are asked for nonmonetary donation could be because they associated less than 100 TL for the value of books. Study 2 was designed to measure what value the respondents associate with the nonmonetary donation request i.e. backpack to overcome the limitation of study 1. The results reveal that 61% of the respondents associated 100 TL. with the value of backpack proving that backpack was the right choice for the nonmonetary donation request scenario. Among those who associated 100 TL. with the value of the nonmonetary request i.e. the backpack, those with intrinsic religious orientation are significantly more willing to donate (mean:4.45) than those with extrinsic orientation (mean:3.41). Therefore, we can conclude that nonmonetary offers cause higher willingness to donate. That causal relation is not because the nonmonetary offer is associated with a lower value than the monetary donation request.

Both studies show that regarding monetary donation requests there is no significant difference between intrinsic and extrinsic religious groups' donation intention. After the first study has been completed we thought that one possible explanation could be that the monetary donation request may have triggered rational mindset in both intrinsic and extrinsic groups thus making both groups avoid donation. To evaluate this assumption, the second study was designed to measure situation specific thinking styles when the respondents face a monetary and nonmonetary donation request. Study 2; in line with the previous studies in the literature; shows that monetary offer triggers rational mindset significantly higher than the nonmonetary offer and nonmonetary offer triggers emotional mindset significantly higher than the monetary offer. In monetary group, respondents with extrinsic religious orientation have significantly higher rational mindset than intrinsic. However, intrinsically religious people become more rational when they face a monetary donation request compared to nonmonetary. Therefore, we can conclude that a monetary donation request makes both religious orientation groups think rational.

Study 2 reveals that under emotional mindset, intrinsically religious people donate more than extrinsically religious people. When intrinsically people are analyzed within themselves, those who are under emotional mindset are more willing to donate than those under rational mindset. It proves that mindset and religious orientation have significant impact in donation behavior.

8. CONCLUSION

Intense competition has forced NPOs to introduce marketing to get more share of the individual's donation budget (Bendapudi et al., 1996; Gwin, 2000; Peloza and Hassay, 2007). In this study we have summarized the donor and donation related factors that have an impact on donation behavior. Further, we have discussed the constructs of donation type, donation behavior, religious orientation and mindset as situation specific thinking style. Then we tried to highlight a relatively unstudied question; how do a donation related factor, namely framing of the donation influences the way individuals evaluate the NPO's messages to either donate money or donate a nonmonetary item -such as book and backpack- for university students in need. Two experimental studies were conducted in which donation type is manipulated to analyse its effects on donation behavior. Further, we analysed what impact framing may have on mindset and how this relation is influenced by the donors' religious orientation which is a donor related factor.

8.1 Theoretical Implications

In general, research investigating donation behavior has mainly focused on donor and donation related factors (Anik et al., 2011; Bendapudi et al., 1996; Chang and Lee, 2009; Sargeant et. al., 2006; Simmons and Emanuele, 2007; Small and Verrochi, 2009; Wiepking and Breeze, 2012; White and Peloza, 2009; Winterich and Zhang, 2014). However, the context in which the donations are being solicited (i.e. framing) and the situational thinking style triggered by it are crucial for donation behavior to take place (Grau and Folse, 2007; Liu and Aaker, 2008). By studying the effects of framing of the donation request (monetary vs nonmonetary; i.e. goods) and thinking style triggered by framing, this research enhances our understanding of the effects of manipulating donation message framing on the outcome in both religious orientations. In addition to contributing to the growing literature on message framing in donation this research also adds to our understanding of the literature studying the interaction of religious orientation and helping. There isn't any research examining the relation between

religious orientation and donating goods. So far, researchers focused on the interaction of religious orientation and volunteering (donating time) and donating money. The current work suggests that even though donation message framing is a critical antecedent to donation outcomes, the interaction of framing with religious orientation and the situational thinking style that framing triggers are crucial for that outcome. By drawing on established research focusing the outcomes of monetary versus nonmonetary (i.e. time only) donation request framing, this research makes an attempt to differentiate nonmonetary donation request as time and goods and thereby deepening our understanding of the effects of requesting for goods as donation, thus contributing to this literature as well.

Study 1 establishes effects by manipulating donation type (monetary vs. nonmonetary) and observes how this relation is influenced by the donors' religious orientation (intrinsic vs extrinsic) and how it affects donation behavior. Study 2 attempts to investigate what impact donation type manipulation (monetary vs. nonmonetary) may have on mindset (rational vs. emotional) and thus on donation behavior of both extrinsic and intrinsic religious orientation groups. Findings of the Study 1 supported that intrinsically religious donors are more likely to donate compared to extrinsically religious donors when they receive nonmonetary (i.e. books) donation requests. However, regarding monetary donation requests there is no significant difference between intrinsic and extrinsic religious groups. Study 2 supported the same argument but added some insight. The second study was designed to measure situation specific thinking styles when the respondents face a monetary and a nonmonetary (i.e. backpack) donation request. Monetary offer triggered rational mindset significantly higher than the nonmonetary offer and nonmonetary offer triggered emotional mindset significantly higher than the monetary offer. In monetary group, respondents with extrinsic religious orientation had significantly higher rational mindset than intrinsic. However, intrinsically religious people became more rational when they faced a monetary donation request compared to nonmonetary. Therefore, we can conclude that a monetary donation request makes both religious orientation groups think rational and avoid donation.

The results correspond with the findings of the study of both Liu and Aaker (2008) and Watson et al. (1984), Chau et al. (1990), and Hunsberger and Platonow (1986). Asking for a nonmonetary item makes people feel closer to NPO, and increases subsequent

donations; on the other hand, asking for money emphasizes the exchange nature of a donation, thereby distances the donor from the NPO and thus decreases actual donations. People donate more when under an emotional mindset rather than a rational mindset (Liu and Aaker, 2008). Intrinsically religious oriented people are more charitable (Hunsberger and Platonow, 1986). This study offers some insights in addition to the previous findings summarized above. Intrinsically religious people are more charitable compared to extrinsics only when they get a nonmonetary donation request. However, when faced with a monetary donation request, they adapt a rational thinking style, thus become as “charitable” as extrinsically religious people and we observe no significant difference between religious orientations. Previous studies on comparing the framing effect of donation type; i.e. monetary versus nonmonetary requests were limited to comparing volunteering requests (time) to money requests. In this study we compared monetary request to a nonmonetary item (namely book and backpack) other than time. Our findings suggest that the proposition that asking for a nonmonetary item increases donations is also applicable to nonmonetary items other than time when the nonmonetary item is perceived to have the same value as the monetary request.

8.2 Practical Implications

Findings from this research should encourage NPO management to look into the message framing of their causes. The first implication for marketers is that they should align the goal of their campaign (i.e., fundraising vs. donating goods) communicated in the marketing message. Traditional fundraising asks individuals or organizations to make a monetary contribution (Miller, 2009). However, monetary requests should be avoided as they trigger rational mindset in both religious orientations, thus decreasing donations. In addition to traditional fundraising NPOs form partnerships with for-profit organizations in which their consumers buy products and part of the purchase price is donated to the NPO. Such partnerships should be designed with caution as they may trigger rational mindset as well. The donation requests should be designed to trigger emotional mindset; i.e. they will frame their donation request by asking for a nonmonetary contribution. This finding means that the more nonmonetary alternatives the NPOs offer the more donations they might get, specifically from intrinsically religious people who like to have more control over their choices. In general when

designing their fundraising strategy targeting intrinsic religious oriented people might be a better use of nonprofit organizations' marketing budget. These findings have practical implications for nonprofit organizations' management to know their audience, design segmentation criteria, tailor their charitable messages accordingly and formulate the appropriate fundraising strategy.

8.3 Limitations and Future Research

This study has a few limitations. First, this study only concentrates on the impact of informational message on donation behavior. The impact of transformational message on donation combined with monetary and nonmonetary offers would benefit from further research. Second, this study measures donation intention (which is found to be 4 on a 5 point Likert scale in a sample of 200 respondents participated in two studies) not real donation behavior. As supported by Radley and Kennedy (1995) the decision to donate may be affected by social norms, thus the fact that our field studies are conducted face to face might have influenced the donation intention positively. There might be a gap between intentions and behavior. Therefore, a research design to measure actual donation behavior might provide additional insight. Trust could be analyzed further if a research with actual behavior provide different findings as trust is an important indicator that turns intention into behavior. Trust, and giving behavior are related (Sargeant et al., 2006). Third, in this research we offered only one good as a nonmonetary item; i.e. books in the first study and backpack in the second study. Further research should investigate the effects of offering more than one goods to choose from the list. Intrinsically religious people like to have more control over things, thus offering alternatives might provide additional insights. Fourth, this research studied the effects of requesting utilitarian goods as donation message framing. Further research might focus on the effects of requesting hedonic goods on donation behavior, its interaction with religious orientation and about which mindset it triggers. Fifth, the fact that the scenario begins with the statement "You have seen the following announcement in a professional magazine which you follow: ..." may have triggered rational mindset as the term "professional" might evoke rational issues rather than emotional. Finally, previous research proves the satisfaction of donating is greater when an individual is giving to those with whom he or she has strong social ties rather than weak (Anik et al., 2009). In this study we haven't checked if there are

any İTÜ graduates among respondents. Also we haven't checked when they were graduated from school. Both the school they were graduated and the time between graduation and now may have an impact on their decision to donate which future research might consider.





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APPENDICES

APPENDIX A: Study 1 Questionnaires

APPENDIX B: Study 2 Questionnaires

APPENDIX C: Original versions of the scales



APPENDIX A: Study 1 Questionnaires

Questionnaire for Study 1(Turkish version) – Monetary donation request

BAĞIŞ YAPMA DAVRANIŞI ARAŞTIRMASI

Bu araştırma İstanbul Teknik Üniversitesi İşletme doktora programında yürütülen teze veri sağlamak üzere planlanmıştır. Çalışmanın amacı bağış yapma talebine ilişkin görüşleri araştırmaktır. Katılmayı kabul ederseniz bu anket yaklaşık 10 dakikanızı alacak. Lütfen **TÜM soruları** yanıtlayın. Bazı sorular size tuhaf ya da birbirine benzer gelebilir ancak her sorunun bir amacı var. Cevapların doğrusu yanlışı yoktur. Cevaplarınız sadece akademik amaçlar için kullanılacaktır. Bu araştırmadan elde edilen tüm bilgiler tamamen gizli tutulacaktır.

Sorularınız ya da yorumlarınız için Sibel Demirel ile iletişime geçebilirsiniz. Desteğiniz için çok teşekkür ederiz.

Size bir senaryo ve bağış talebi sunulacak. Bağış talebini içeren mesajı inceleyin ve ilgili soruları cevaplayın.

Mesleğinizle ilgili takip ettiğiniz bir dergide İstanbul Teknik Üniversitesi'nin (İTÜ) aşağıdaki ilanını gördünüz:



İstanbul Teknik Üniversitesi öğrencileri
2019 güz dönemi için destek arıyor

>> Harekete Geç ! << –100 TL. bağış yapabilirsiniz—
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Bağışınız doğrudan üniversitenin burs departmanına iletilecektir.
2018’de mezun olan 1000 öğrenci bu bağıştan faydalanmıştır.

İTÜ, tüm bağışçıların desteğin hangi öğrencilere ulaştığı konusunda detaylı olarak bilgilendirir.

İTÜ, “Üniversite ve Teknoloji” kategorisinde Türkiye’de 1. dünyada 242. sırada yer almıştır.*
*QS World Rankings

İlanı inceledikten sonra görüşlerinizi (1) “Kesinlikle Katılmıyorum” (5) “Kesinlikle Katılıyorum” aralığında değerlendiriniz.

- 1) Bu mesaj bağış isteyen kurumla ilgili bilgi veriyor.
- 2) Bu mesajda kurumun ve istenen bağışın avantajlarıyla ilgili bilgi var.
- 3) Bu mesaj danışmaya gerek kalmayacak şekilde bilgilendirme yapıyor.

- 4) Bu mesaj basit bir işlem den bahsediyor.
- 5) Bu mesaj bir an önce karar vermeye zorluyor.
- 6) Bu mesaj hemen harekete geçiriyor.
- 7) Bu mesaj keyif verici anlara odaklanıyor.
- 8) Bu mesaj 5 duyuya (görme, işitme, tatma, dokunma, koklama) hitap ediyor.
- 9) Mesajda çok sayıda resim, fotoğraf var.
- 10) Bu mesaj, duygusal ihtiyaçları doyuruyor.
- 11) Bu mesaj başkalarına kendimizi kanıtlamakla ilgili.
- 12) Bu mesajda bağış yapan kişiler toplum için önemli olarak gösteriliyor.
- 13) İncelediğiniz mesajın bilgi verme seviyesini aşağıdaki ölçekte değerlendirin.

0	1	2	3	4	5	6	7	8	9	10
bilgi yok									net bilgi verdi	

- 14) İstanbul Teknik Üniversite'nin bağış ilanına yaklaşımınız nasıl olur?

	Hiç katılmıyorum 1	Kısmen katılmıyorum 2	Ne katılıyorum ne katılmıyorum 3	Kısmen katılıyorum 4	Kesinlikle katılıyorum 5
Bağış talebini yerine getiririm.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

- 15) Bence insanlar gerçek hayatta bu tür bağış talepleriyle karşılaşabilirler.

- ☐ Evet
- ☐ Hayır

Aşağıdaki ifadelere ilişkin görüşlerinizi belirtiniz.

	Hiç katılmıyorum 1	Kısmen katılmıyorum 2	Ne katılmıyorum ne katılmıyorum 3	Kısmen katılıyorum 4	Kesinlikle katılıyorum 5
16) Dua için zaman ayrmak benim için önemli. .					
17) Arkadaş edinmek ibadet etmeye gitme nedenlerinden biri olabilir.					
18) Sıklıkla tanrının varlığını güçlü şekilde hissederim.					
19) Eş dost tanıdık görmek birçok kişi için ibadet etmeye gitme nedeni olabilir.					
20) Esas olarak rahatlama ve korunma amacıyla dua ederim.					
21) Hayata yaklaşımım mensubu olduğum dini temel alır.					

22) İstanbul Teknik Üniversite’nin dergide yayınlanan bağış ilanı

- Para talep ediyor.
- Kitap talep ediyor.
- Bilmiyorum

İstanbul Teknik Üniversitesi (İTÜ) ile ilgili görüşlerinizi **(1) “Kesinlikle Katılmıyorum” (5) “Kesinlikle Katılıyorum”** aralığında değerlendiriniz.

23) İstanbul Teknik Üniversitesi’ne (İTÜ) güvenirim.

24) İstanbul Teknik Üniversitesi’nin (İTÜ) sorulara ve sorunlara yaklaşımı dürüst ve içten olacaktır.

25) Yaşınız?

—

26) Cinsiyetiniz?

- ☐ Erkek
- ☐ Kadın

27) Hayatınızın çoğunu nerede geçirdiniz?

- ☐ Şehir
- ☐ Kasaba
- ☐ Kırsal

28) Eğitim seviyeniz? (son bitirdiğiniz okul itibarıyla)

- ☐ İlkokul - ortaokul
- ☐ Lise
- ☐ Üniversite
- ☐ Lisans üstü

29) Hanenizin aylık toplam geliri ne kadar?

- ☐ 5000 TL'den az.
- ☐ 5.000 TL – 10.000 TL.
- ☐ 10.000 TL- 20.000 TL
- ☐ 20.000 TL- 30.000 TL
- ☐ 30.000 TL – 40.000 TL.
- ☐ 40.000 TL- 50.000 TL
- ☐ 50.000 TL'nin üzeri

Questionnaire for Study 1(English version) – Monetary donation request

DONATION BEHAVIOR SURVEY

We are marketing academicians at İstanbul Technical University and this survey is a part of our research study. We appreciate your willingness to help us. The purpose of our study is to investigate views related to a donation request. If you accept to participate, it will take approximately 10 minutes. Please read answer **ALL the questions**. Some of the questions may sound similar, or a little strange, but they all have a purpose. There are no right or wrong answers. All your answers will only be used for academic purposes. All the information collected in this survey will be kept completely confidential. If you have any questions or any comments about the study, please contact Sibel Demirel . We greatly appreciate your help. Thank you

You will be presented a scenario and a donation request. Please read it carefully and then answer the related questions.

You have seen the following announcement in a professional magazine which you follow:



Istanbul Technical University students
seek support for autumn 2019
—You can donate 100 TL.—

>> Act now! <<

www.scholarships.itu.edu.tr

You donation will be directed to the university's scholarship office.
Among 2018 graduates 1000 students benefited from this donation.

İTÜ, provides detailed information to all of its donors about which students benefited from this donation.

İTÜ

Istanbul Technical University ranks 1st in Turkey and 242nd in the world in the category of "University and Technology" *
*QS World Rankings

Please indicate your opinion regarding the message between the range (1)“Strongly disagree” to (5) “Strongly agree”.

- 1) This message provides information about the organization that requests donation.
- 2) This message contains information about the advantages of the organization and the donation request.

- 3) This message is so informative that there is no more a need to ask for further information.
- 4) This message talks about a simple procedure.
- 5) This message forces to decide as quickly as possible.
- 6) This message makes people take action immediately.
- 7) This message focuses on pleasurable moments.
- 8) This message appeals to 5 senses (to see, hear, taste, touch, smell).
- 9) This message includes many pictures and photos.
- 10) This message fulfills emotional needs.
- 11) This message is about proving ourselves to others.
- 12) In this message people who donate are introduced as important for the society.
- 13) Indicate the degree of informativeness of the message in the following scale.

0	1	2	3	4	5	6	7	8	9	10
provides no information					provides clear information					

14) How would you approach the donation request of İstanbul Technical University?

	Strongly disagree 1	Somewhat disagree 2	Neither agree nor disagree 3	Somewhat agree 4	Strongly agree 5
I would fulfill the donation request	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15) In my opinion people may encounter with such donaton requests in real life.

- Yes
- No

Please indicate your opinion about the following expressions.

	Strongly disagree 1	Somewhat disagree 2	Neither agree nor disagree 3	Somewhat agree 4	Strongly agree 5
16) It is important to me to allocate time for praying.					
17) I have often had a strong sense of God's presence.					
18) I pray mainly to gain relief and protection.					
19) To make friends could be one of the reasons for going to pray.					
20) My whole approach to life is based on my religion.					
21) Seing people may be the reason for most people for going to praying.					

22) The announcement of İstanbul Technical University published in the magazine:

- Requests money
- Requests books
- I don't know

Please indicate your thoughts about İstanbul Technical University between the range from **(1) "Strongly disagree" to (5) "Strongly agree"**.

23) I trust to İstanbul Technical University.

24) İstanbul Teknik Üniversitesi'nin (İTÜ) sorulara ve sorunlara yaklaşımı dürüst ve içten olacaktır.

25) What is your age?

–
26) What is your gender?

- ☐ Male
- ☐ Female

27) In which setting have you spent most of your life?

- ☐ Urban
- ☐ Small town
- ☐ Rural

28) What is your education level?

- ☐ Less than high school
- ☐ High school graduate
- ☐ University
- ☐ Master and/or doctorate

29) What is your monthly household income?

- ☐ Less than 5000 TL.
- ☐ 5.000 TL – 10.000 TL.
- ☐ 10.000 TL- 20.000 TL
- ☐ 20.000 TL- 30.000 TL
- ☐ 30.000 TL – 40.000 TL.
- ☐ 40.000 TL- 50.000 TL
- ☐ More than 50.000 TL.

BAĞIŞ YAPMA DAVRANIŞI ARAŞTIRMASI

Bu araştırma İstanbul Teknik Üniversitesi İşletme doktora programında yürütülen teze veri sağlamak üzere planlanmıştır. Çalışmanın amacı bağış yapma talebine ilişkin görüşleri araştırmaktır. Katılmayı kabul ederseniz bu anket yaklaşık 10 dakikanızı alacak. Lütfen **TÜM soruları** yanıtlayın. Bazı sorular size tuhaf ya da birbirine benzer gelebilir ancak her sorunun bir amacı var. Cevapların doğrusu yanlışı yoktur. Cevaplarınız sadece akademik amaçlar için kullanılacaktır. Bu araştırmadan elde edilen tüm bilgiler tamamen gizli tutulacaktır.

Sorularınız ya da yorumlarınız için Sibel Demirel ile iletişime geçebilirsiniz. Desteğiniz için çok teşekkür ederiz.

Size bir senaryo ve bağış talebi sunulacak. Bağış talebini içeren mesajı inceleyin ve ilgili soruları cevaplayın.

Mesleğinizle ilgili takip ettiğiniz bir dergide İstanbul Teknik Üniversitesi'nin (İTÜ) aşağıdaki ilanını gördünüz:

İstanbul Teknik Üniversitesi öğrencileri
2019 güz dönemi için destek arıyor

Harekete Geç ! —Kitap bağışı yapabilirsiniz—
www.burslar.itu.edu.tr

Bağışınız doğrudan üniversitenin burs departmanına iletilecektir.
2018'de mezun olan 1000 öğrenci bu bağıştan faydalanmıştır.

İTÜ, tüm bağışçıların desteğin hangi öğrencilere ulaştığı konusunda detaylı olarak bilgilendirir.

İTÜ, "Üniversite ve Teknoloji" kategorisinde Türkiye'de 1. dünyada 242. sırada yer almıştır.*
*QS World Rankings

İlanı inceledikten sonra görüşlerinizi (1) “Kesinlikle Katılmıyorum” (5) “Kesinlikle Katılıyorum” aralığında değerlendiriniz.

- 1) Bu mesaj bağış isteyen kurumla ilgili bilgi veriyor.
- 2) Bu mesajda kurumun ve istenen bağışın avantajlarıyla ilgili bilgi var.
- 3) Bu mesaj danışmaya gerek kalmayacak şekilde bilgilendirme yapıyor.

- 4) Bu mesaj basit bir işlem den bahsediyor.
- 5) Bu mesaj bir an önce karar vermeye zorluyor.
- 6) Bu mesaj hemen harekete geçiriyor.
- 7) Bu mesaj keyif verici anlara odaklanıyor.
- 8) Bu mesaj 5 duyuya (görme, işitme, tatma, dokunma, koklama) hitap ediyor.
- 9) Mesajda çok sayıda resim, fotoğraf var.
- 10) Bu mesaj, duygusal ihtiyaçları doyuruyor.
- 11) Bu mesaj başkalarına kendimizi kanıtlamakla ilgili.
- 12) Bu mesajda bağış yapan kişiler toplum için önemli olarak gösteriliyor.
- 13) İncelediğiniz mesajın bilgi verme seviyesini aşağıdaki ölçekte değerlendirin.

0	1	2	3	4	5	6	7	8	9	10
bilgi yok									net bilgi verdi	

- 14) İstanbul Teknik Üniversite'nin bağış ilanına yaklaşımınız nasıl olur?

	Hiç katılmıyorum 1	Kısmen katılmıyorum 2	Ne katılıyorum ne katılmıyorum 3	Kısmen katılıyorum 4	Kesinlikle katılıyorum 5
Bağış talebini yerine getiririm.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

- 15) Bence insanlar gerçek hayatta bu tür bağış talepleriyle karşılaşabilirler.

- ☐ Evet
- ☐ Hayır

Aşağıdaki ifadelere ilişkin görüşlerinizi belirtiniz.

	Hiç katılmıyorum 1	Kısmen katılmıyorum 2	Ne katılıyorum ne katılmıyorum 3	Kısmen katılıyorum 4	Kesinlikle katılıyorum 5
16) Dua için zaman ayırmak benim için önemli. .					
17) Arkadaş edinmek ibadet etmeye gitme nedenlerinden biri olabilir.					
18) Sıklıkla tanrının varlığını güçlü şekilde hissederim.					
19) Eş dost tanıdık görmek birçok kişi için ibadet etmeye gitme nedeni olabilir.					
20) Esas olarak rahatlama ve korunma amacıyla dua ederim.					
21) Hayata yaklaşımım mensubu olduğum dini temel alır.					

22) İstanbul Teknik Üniversite'nin dergide yayınlanan bağış ilanı

- Para talep ediyor.
- Kitap talep ediyor.
- Bilmiyorum

İstanbul Teknik Üniversitesi (İTÜ) ile ilgili görüşlerinizi **(1) “Kesinlikle Katılmıyorum” (5) “Kesinlikle Katılıyorum”** aralığında değerlendiriniz.

23) İstanbul Teknik Üniversitesi'ne (İTÜ) güvenirim.

24) İstanbul Teknik Üniversitesi'nin (İTÜ) sorulara ve sorunlara yaklaşımı dürüst ve içten olacaktır.

25) Yaşınız?

— _____

26) Cinsiyetiniz?

- ☐ Erkek
- ☐ Kadın

27) Hayatınızın çoğunu nerede geçirdiniz?

- ☐ Şehir
- ☐ Kasaba
- ☐ Kırsal

28) Eğitim seviyeniz? (son bitirdiğiniz okul itibarıyla)

- ☐ İlkokul - ortaokul
- ☐ Lise
- ☐ Üniversite
- ☐ Lisans üstü

29) Hanenizin aylık toplam geliri ne kadar?

- ☐ 5000 TL'den az.
- ☐ 5.000 TL – 10.000 TL.
- ☐ 10.000 TL- 20.000 TL
- ☐ 20.000 TL- 30.000 TL
- ☐ 30.000 TL – 40.000 TL.
- ☐ 40.000 TL- 50.000 TL
- ☐ 50.000 TL'nin üzeri

DONATION BEHAVIOR SURVEY

We are marketing academicians at İstanbul Technical University and this survey is a part of our research study. We appreciate your willingness to help us. The purpose of our study is to investigate views related to a donation request. If you accept to participate, it will take approximately 10 minutes. Please read answer **ALL the questions**. Some of the questions may sound similar, or a little strange, but they all have a purpose. There are no right or wrong answers. All your answers will only be used for academic purposes. All the information collected in this survey will be kept completely confidential. If you have any questions or any comments about the study, please contact Sibel Demirel

We greatly appreciate your help. Thank you

You will be presented a scenario and a donation request. Please read it carefully and then answer the related questions.

You have seen the following announcement in a professional magazine which you follow:

Istanbul Technical University students
seek support for autumn 2019
—You can donate books—

>> Act now! <<

www.scholarships.itu.edu.tr

You donation will be directed to the university's scholarship office.
Among 2018 graduates 1000 students benefited from this donation.

İTÜ, provides detailed information to all of its donors about which students benefited from this donation.

İTÜ

Istanbul Technical University ranks 1st in Turkey and 242nd in the world in the category of "University and Technology" *
*QS World Rankings

Please indicate your opinion regarding the message between the range (1)“Strongly disagree” to (5)“Strongly agree”.

- 1) This message provides information about the organization that requests donation.
- 2) This message contains information about the advantages of the organization and the donation request.
- 3) This message is so informative that there is no more a need to ask for further information.

- 4) This message talks about a simple procedure.
- 5) This message forces to decide as quickly as possible.
- 6) This message makes people take action immediately.
- 7) This message focuses on pleasurable moments.
- 8) This message appeals to 5 senses (to see, hear, taste, touch, smell).
- 9) This message includes many pictures and photos.
- 10) This message fulfills emotional needs.
- 11) This message is about proving ourselves to others.
- 12) In this message people who donate are introduced as important for the society.
- 13) Indicate the degree of informativeness of the message in the following scale.

0	1	2	3	4	5	6	7	8	9	10
provides no information					provides clear information					

14) How would you approach the donation request of İstanbul Technical University?

	Strongly disagree 1	Somewhat disagree 2	Neither agree nor disagree 3	Somewhat agree 4	Strongly agree 5
I would fulfill the donation request	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15) In my opinion people may encounter with such donaton requests in real life.

- Yes
- No

Please indicate your opinion about the following expressions.

	Strongly disagree 1	Somewhat disagree 2	Neither nor disagree 3	agree agree 4	Somewhat agree 5	Strongly agree
16) It is important to me to allocate time for praying.						
17) I have often had a strong sense of God's presence.						
18) I pray mainly to gain relief and protection.						
19) To make friends could be one of the reasons for going to pray.						
20) My whole approach to life is based on my religion.						
21) Seing people may be the reason for most people for going to praying.						

22) The announcement of İstanbul Technical University published in the magazine:

- Requests money
- Requests books
- I don't know

Please indicate your thoughts about İstanbul Technical University between the range from **(1) “Strongly disagree” to (5) “Strongly agree”**.

23) I trust to İstanbul Technical University.

24) İstanbul Teknik Üniversitesi’nin (İTÜ) sorulara ve sorunlara yaklaşımı dürüst ve içten olacaktır.

25) What is your age?

–
26) What is your gender?

- ☐ Male
- ☐ Female

27) In which setting have you spent most of your life?

- ☐ Urban
- ☐ Small town
- ☐ Rural

28) What is your education level?

- ☐ Less than high school
- ☐ High school graduate
- ☐ University
- ☐ Master and/or doctorate

29) What is your monthly household income?

- ☐ Less than 5000 TL.
- ☐ 5.000 TL – 10.000 TL.
- ☐ 10.000 TL- 20.000 TL
- ☐ 20.000 TL- 30.000 TL
- ☐ 30.000 TL – 40.000 TL.
- ☐ 40.000 TL- 50.000 TL
- ☐ More than 50.000 TL.

APPENDIX B: Study 2 Questionnaires

Questionnaire for Study 2 (Turkish version) – Monetary donation request

BAĞIŞ YAPMA DAVRANIŞI ARAŞTIRMASI

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Sorularınız ya da yorumlarınız için Sibel Demirel ile iletişime geçebilirsiniz. Desteğiniz için çok teşekkür ederiz.

Size bir senaryo ve bağış talebi sunulacak. Bağış talebini içeren mesajı inceleyiniz ve ilgili soruları cevaplayınız.

Mesleğinizle ilgili takip ettiğiniz bir dergide İstanbul Teknik Üniversitesi'nin (İTÜ) aşağıdaki ilanını gördünüz:



İstanbul Teknik Üniversitesi öğrencileri
2020 bahar dönemi için destek arıyor

>> Harekete Geç ! << –100 TL. bağış yapabilirsiniz–
www.burslar.itu.edu.tr

Bağışınız doğrudan üniversitenin burs departmanına iletilecektir.
2019'da mezun olan 1000 öğrenci bu bağıştan faydalanmıştır.

İTÜ, tüm bağışçıları destek için hangi öğrencilere ulaştığı konusunda detaylı olarak bilgilendirir.

İTÜ, "Üniversite ve Teknoloji" kategorisinde Türkiye'de 1. dünyada 242. sırada yer almıştır.*
*QS World Rankings

1) İstanbul Teknik Üniversite'nin bağış ilanına yaklaşımınız nasıl olur?

	Hiç katılmıyorum 1	Kısmen katılmıyorum 2	Ne katılıyorum ne katılmıyorum 3	Kısmen katılıyorum 4	Kesinlikle katılıyorum 5
Bağış talebini yerine getirim.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

İstanbul Teknik Üniversitesi'nin ilanını okudunuz ve bağış yapmakla ilgili bir karar verdiniz. Şimdi bu karar sürecine dair düşünme şeklinizi aşağıdaki ifadelerle değerlendiriniz.

	Kesinlikle yanlış 1	Çoğunlukla yanlış 2	Kararsızım ya da bazen doğru 3	Çoğunlukla doğru 4	Kesinlikle doğru 5
2) İlanı dikkatle değerlendirdim					
3) İçimdeki sese kulak verdim.					
4) İlandaki talebi sistemantik olarak ele aldım.					
5) Beni iyi hissettiren yöneldim.					
6) Mantıksal çıkarımlar yaptım.					
7) Öncezilerime güvendim.					
8) İlana analitik yaklaştım.					
9) Sezgilerime güvendim.					

-
- 10) Bu ilanı
incelerken
aşamalara
odaklandım.
 - 11) İzlenimlerime
güvendim.
 - 12) Sonuca ulaşmak
için net kurallar
uyguladım.
 - 13) İçgüdülerimi
kullandım.
 - 14) Karara varmak
için tamamıyla
yaptığım işe
odaklandım.
 - 15) Karara varırken
yüreğimi dinledim.
 - 16) Düşünme
sürecimin
tamamıyla
farkındaydım.
 - 17) Karar sürecinde
içgörülerim oluştu.
 - 18) Elimdeki bilgiyi
dikkatle
değerlendirerek
karara vardım.
 - 19) Fikirler kafamda
beliriverdi.
 - 20) Net kurallar
kullandım.
 - 21) Serbest çağrışımı
kullandım, bir
fikirdiğerini
getirdi.
-

22) 100 TL. bağışın öğrencinin hangi ihtiyaçları için harcanmasını istersiniz?

O Kırtasiye O Kitap-mesleki yayın O Sırt çantası O Kıyafet O Yemek O Ulaşım
O Diğer (Lütfen belirtiniz).....

Aşağıdaki ifadelere ilişkin görüşlerinizi belirtiniz.

	Hiç katılmıyorum 1	Kısmen katılmıyorum 2	Ne katılıyorum ne katılmıyorum 3	Kısmen katılıyorum 4	Kesinlikle katılıyorum 5
23) Dua için zaman ayırmak benim için önemlidir.					
24) Arkadaş edinmek ibadet etmeye gitme nedenlerinden biri olabilir.					
25) Tanrının varlığını güçlü şekilde hissedirim.					
26) Eş dost tanıdık görmek birçok kişi için ibadet etmeye gitme nedeni olabilir.					
27) Esas olarak rahatlama ve korunma amacıyla dua ederim.					
28) Hayata yaklaşımım mensubu olduğum dini temel alır.					

29) Yaşınız?

30) Cinsiyetiniz?

☐ Erkek ☐ Kadın

31) Eğitim seviyeniz? (son bitirdiğiniz okul itibarıyla)

☐ İlkokul - ortaokul ☐ Lise ☐ Üniversite ☐ Lisans üstü

32) 100 TL. aylık bireysel gelirinizin % kaçını oluşturuyor?

☐ %5-7 ☐ %3-5 ☐ %1-3 ☐ %1'den az

DONATION BEHAVIOR SURVEY

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You will be presented a scenario and a donation request. Please read it carefully and then answer the related questions.

You have seen the following announcement in a professional magazine which you follow:

**İstanbul Technical University students
seek support for spring 2020
–You can donate 100 TL.–**

>> Act now! <<

www.scholarships.itu.edu.tr

You donation will be directed to the university's scholarship office.
Among 2019 graduates 1000 students benefited from this donation.

**İTÜ, provides detailed information to all of its donors about which students
benefited from this donation.**



İTÜ

İstanbul Technical
University ranks 1st
in Turkey and 242nd
in the world in the
category of
"University and
Technology" *
*QS World Rankings

1) How would you approach the donation request of İstanbul Technical University?

	Strongly disagree 1	Somewhat disagree 2	Neither agree nor disagree 3	Somewhat agree 4	Strongly agree 5
I would fulfill the donation request	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

You have read the announcement of İstanbul Technical University and made a decision about the donation request. Now evaluate the way you thought about the decision process through the following expressions.

	Definitely false 1	Mostly false 2	Undecided equally true 3	or Mostly true 4	Definitely true 5
2) I reasoned the announcement out carefully.					
3) I used my gut feelings.					
4) I tackled the donation request systematically					
5) I went by what felt good to me.					
6) I figured things out logically.					
7) I trusted my hunches.					
8) I approached the announcement analytically					

-
- 9) I relied on my sense of intuition.
 - 10) I was very focused on the steps involved while reading the announcement.
 - 11) I relied on my sense of intuition.
 - 12) I applied precise rules to deduce the answers.
 - 13) I used my instincts.
 - 14) I was very focused on what I was doing to arrive at the answers.
 - 15) I used my heart as a guide of my actions.
 - 16) I was very aware of my thinking process.
 - 17) I had flashes of insight during the decision process.
 - 18) I arrived at my answers by carefully assessing the information in front of me.
 - 19) Ideas just popped into my head.
 - 20) I used clear rules
 - 21) I used free-association, where one idea leads to the next.
-

22) Which need of the student should be fulfilled with the donation of 100 TL.?

- ☐ Stationary ☐ Book – Professional magazines ☐ Backpack ☐ Clothing
- ☐ Food ☐ Transportation ☐ Others (Please specify).....

Please indicate your opinion about the following expressions.

	Strongly disagree 1	Somewhat disagree 2	Neither agree nor disagree 3	Somewhat agree 4	Strongly agree 5
23) It is important to me to allocate time for praying.					
24) To make friends could be one of the reasons for going to pray.					
25) I have often had a strong sense of God's presence.					
26) Seing people may be the reason for most people for going to praying.					
27) I pray mainly to gain relief and protection.					
28) My whole approach to life is based on my religion.					

29) What is your age?

30) What is your gender?

☐ Male ☐ Female

31) What is your education level?

☐ Less than Highschool ☐ Highschool ☐ University ☐ Master or Doctorate

32) 100 TL. correspond to what percentage of your monthly individusl income?

☐ %5-7 ☐ %3-5 ☐ %1-3 ☐ less than %1

BAĞIŞ YAPMA DAVRANIŞI ARAŞTIRMASI

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Size bir senaryo ve bağış talebi sunulacak. Bağış talebini içeren mesajı inceleyiniz ve ilgili soruları cevaplayınız.

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2020 bahar dönemi için destek arıyor

>> Harekete Geç ! << –Sırt çantası bağışı yapabilirsiniz–
www.burslar.itu.edu.tr

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İTÜ, "Üniversite ve Teknoloji" kategorisinde Türkiye'de 1. dünyada 242. sırada yer almıştır.*
*QS World Rankings

1) İstanbul Teknik Üniversite'nin bağış ilanına yaklaşımınız nasıl olur?

	Hiç katılmıyorum 1	Kısmen katılmıyorum 2	Ne katılıyorum ne katılmıyorum 3	Kısmen katılıyorum 4	Kesinlikle katılıyorum 5
Bağış talebini yerine getiririm	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

İstanbul Teknik Üniversitesi'nin ilanını okudunuz ve bağış yapmakla ilgili bir karar verdiniz. Şimdi bu karar sürecine dair düşünme şeklinizi aşağıdaki ifadelerle değerlendiriniz.

	Kesinlikle yanlış 1	Çoğunlukla yanlış 2	Kararsızım ya da bazen doğru 3	Çoğunlukla doğru 4	Kesinlikle doğru 5
2) İlanı dikkatle değerlendirdim					
3) İçimdeki sese kulak verdim.					
4) İlandaki talebi sistematiik olarak ele aldım.					
5) Beni iyi hissettiren yöneldim.					
6) Mantıksal çıkarımlar yaptım.					
7) Önsözlerime güvencim.					
8) İlana analitik yaklaştım.					
9) Sezgilerime güvencim.					

-
- 10) Bu ilanı
incelerken
aşamalara
odaklandım.
 - 11) İzlenimlerime
güvendim.
 - 12) Sonuca ulaşmak
için net kurallar
uyguladım.
 - 13) İçgüdülerimi
kullandım.
 - 14) Karara varmak
için tamamıyla
yaptığım işe
odaklandım.
 - 15) Karara varırken
yüreğimi dinledim.
 - 16) Düşünme
sürecimin
tamamıyla
farkındaydım.
 - 17) Karar sürecinde
içgörülerim oluştu.
 - 18) Elimdeki bilgiyi
dikkatle
değerlendirerek
karara vardım.
 - 19) Fikirler kafamda
beliriverdi.
 - 20) Net kurallar
kullandım.
 - 21) Serbest çağrışımı
kullandım, bir
fikirdiğerini
getirdi.
-

22) Harekete geçtiğinizde İTÜ'nün sırt çantası için istediği bağış miktarının ne kadar olduğunu düşündünüz?

Aşağıdaki ifadelere ilişkin görüşlerinizi belirtiniz.

	Hiç katılmıyorum 1	Kısmen katılmıyorum 2	Ne katılıyorum ne katılmıyorum 3	Kısmen katılıyorum 4	Kesinlikle katılıyorum 5
23) Dua için zaman ayırmak benim için önemlidir.					
24) Arkadaş edinmek ibadet etmeye gitme nedenlerinden biri olabilir.					
25) Tanrının varlığını güçlü şekilde hissedirim.					
26) Eş dost tanıdık görmek birçok kişi için ibadet etmeye gitme nedeni olabilir.					
27) Esas olarak rahatlama ve korunma amacıyla dua ederim.					
28) Hayata yaklaşımım mensubu olduğum dini temel alır.					

29) Yaşınız?

30) Cinsiyetiniz?

☐ Erkek ☐ Kadın

31) Eğitim seviyeniz? (son bitirdiğiniz okul itibarıyla)

☐ İlkokul - ortaokul ☐ Lise ☐ Üniversite ☐ Lisans üstü

32) 100 TL. aylık bireysel gelirinizin % kaçını oluşturuyor?

☐ %5-7 ☐ %3-5 ☐ %1-3 ☐ %1'den az

DONATION BEHAVIOR SURVEY

We are marketing academicians at İstanbul Technical University and this survey is a part of our research study. We appreciate your willingness to help us. The purpose of our study is to investigate views related to a donation request. If you accept to participate, it will take approximately 10 minutes. Please read answer **ALL the questions**. Some of the questions may sound similar, or a little strange, but they all have a purpose. There are no right or wrong answers. All your answers will only be used for academic purposes. All the information collected in this survey will be kept completely confidential. If you have any questions or any comments about the study, please contact Sibel Demirel . We greatly appreciate your help. Thank you

You will be presented a scenario and a donation request. Please read it carefully and then answer the related questions.

You have seen the following announcement in a professional magazine which you follow:



Istanbul Technical University students
seek support for spring 2020
—You can donate books—

>> Act now! <<

www.scholarships.itu.edu.tr

You donation will be directed to the university's scholarship office.
Among 2019 graduates 1000 students benefited from this donation.

İTÜ, provides detailed information to all of its donors about which students benefited from this donation.

İTÜ 

Istanbul Technical University ranks 1st in Turkey and 242nd in the world in the category of "University and Technology" *
*QS World Rankings

1) How would you approach the donation request of İstanbul Technical University?

	Strongly disagree 1	Somewhat disagree 2	Neither agree nor disagree 3	Somewhat agree 4	Strongly agree 5
I would fulfill the donation request	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

You have read the announcement of İstanbul Technical University and made a decision about the donation request. Now evaluate the way you thought about the decision process through the following expressions.

	Definitely false 1	Mostly false 2	Undecided equally true 3	or Mostly true 4	Definitely true 5
2) I reasoned the announcement out carefully.					
3) I used my gut feelings.					
4) I tackled the donation request systematically					
5) I went by what felt good to me.					
6) I figured things out logically.					
7) I trusted my hunches.					
8) I approached the announcement analytically					

-
- 9) I relied on my sense of intuition.
 - 10) I was very focused on the steps involved while reading the announcement.
 - 11) I relied on my sense of intuition.
 - 12) I applied precise rules to deduce the answers.
 - 13) I used my instincts.
 - 14) I was very focused on what I was doing to arrive at the answers.
 - 15) I used my heart as a guide of my actions.
 - 16) I was very aware of my thinking process.
 - 17) I had flashes of insight during the decision process.
 - 18) I arrived at my answers by carefully assessing the information in front of me.
 - 19) Ideas just popped into my head.
 - 20) I used clear rules
 - 21) I used free-association, where one idea leads to the next.
-

22) When you act what did you think about the amount of money that İstanbul Technical University charges for the backpack?

Please indicate your opinion about the following expressions.

	Strongly disagree 1	Somewhat disagree 2	Neither agree nor disagree 3	Somewhat agree 4	Strongly agree 5
23) It is important to me to allocate time for praying.					
24) To make friends could be one of the reasons for going to pray.					
25) I have often had a strong sense of God's presence.					
26) Seing people may be the reason for most people for going to praying.					
27) I pray mainly to gain relief and protection.					
28) My whole approach to life is based on my religion.					

29) What is your age?

30) What is your gender?

☐ Male ☐ Female

31) What is your education level?

☐ Less than Highschool ☐ Highschool ☐ University ☐ Master ro Doctorate

32) 100 TL. correspond to what percentage of your monthly individual income?

☐ %5-7 ☐ %3-5 ☐ %1-3 ☐ less than %1

APPENDIX C: Original versions of the scales Coding Procedure

Ego
<ul style="list-style-type: none"> - Appeal to vanity, self-actualization (Not corporate image but consumer image) - Emotional needs relating to self are fulfilled - Image based executions (visual dominance) with little or no factual information - Unstructured and ambiguous enough so each person can fit him/herself into the ad - Usual Strategy*: User image, brand image - Example**: For the computer mania
Social
<ul style="list-style-type: none"> - Valuing on others' (thoughts, opinions, evaluations, etc.) - Stating to others, not to self - Showing social situation motivating consumers (Group identification) - Showing target market member as socially important to others - Usual Strategy: User image (in a social situation), Use occasion - Example: Share it with a friend / Sept. 11 Tragedy, our hearts and minds are burdened
Sensory
<ul style="list-style-type: none"> - Five senses emphasized - Sensory gratification - Pleasurable moments - Usual Strategy: Moment of pleasure - Example: Yum! / Feel the speed
Routine
<ul style="list-style-type: none"> - Habitual purchase / Don't need deliberation - Serving a cue or a reminder (brand name and package emphasized) - Appeal to convenience and trivial interests - Usual Strategy: Hyperbole, Preemptive, Brand Familiarity - Example: Future of memory / Welcome to Mesa Electronics
Acute need
<ul style="list-style-type: none"> - Limited time to make decision (timely decision) - Serving a cue or a reminder in an urgent situation - Requiring immediate action - Strategy: Brand familiarity - Example: Fall/2001 fashion / Call now to process the claim
Ration
<ul style="list-style-type: none"> - Rational consumers assumed - Needs a large amount of deliberation (lots of corporate information) - Problem solving offered - Emphasizing the differences or competitive advantages - Usual Strategy: Comparative, USP, Generic - Example: Get the wider picture / Faster Pentium 4 with 256MB memory under \$1,500

* Usual strategies in each message strategy are not strictly fixed, since the Taylor's message strategy emphasizes the consumer motivation. These "usual strategies" are traditionally common in each cell.

** Examples here are text-based messages only, but coders should consider the visual as well as texts.

Gorsuch and MacPherson (1989) Intrinsic /Extrinsic Religious Orientation Scale

- 1) I enjoy reading about my religion. Intrinsic
- 2) I go to pray because it helps me to make friends. Extrinsic social
- 3) It doesn't much matter what I believe so long as I am good. Extrinsic personal
- 4) It is important to me to spend time in private thought and prayer. Intrinsic
- 5) I have often had a strong sense of God's presence. Intrinsic
- 6) I pray mainly to gain relief and protection. Intrinsic
- 7) I try hard to live all my life according to my religious beliefs. Intrinsic
- 8) What religion offers me most is comfort in times of trouble and sorrow. Extrinsic personal
- 9) Prayer is for peace and happiness. Intrinsic
- 10) Although I am religious, I don't let it affect my daily life. Extrinsic personal
- 11) I go to church mostly to spend time with my friends. Extrinsic social
- 12) My whole approach to life is based on my religion. Extrinsic social
- 13) I go to church mainly because I enjoy seeing people I know there. Extrinsic social
- 14) Although I believe in my religion, many other things are more important in life. Extrinsic personal

Brand trust scale (Delgado, 2004)

Reliability items description

... is a brand that meets my expectations. I feel confidence inbrand.

... is a brand that never disappoints me.

... brand guarantees satisfaction.

Intentions items description

.... brand would be honest and sincere in addressing my concerns.

I could rely on.... brand to solve the problem.

.....brand would make any effort to satisfy me.

.....brand would compensate me in some way for the problem with the (product).

Situation Specific Thinking Styles: STSS (Novak and Hoffman, 2009)

Rational

- 1) I reasoned things out carefully.
- 2) I tackled this task systematically
- 3) I figured things out logically.
- 4) I approached this task analytically.
- 5) I was very focused on the steps involved in doing this task.
- 6) I applied precise rules to deduce the answers.
- 7) I was very focused on what I was doing to arrive at the answers.
- 8) I was very aware of my thinking process.
- 9) I arrived at my answers by carefully assessing the information in front of me.
- 10) I used clear rules.

Experiential

- 1) I used my gut feelings.
- 2) I went by what felt good to me.
- 3) I trusted my hunches.
- 4) I relied on my sense of intuition.
- 5) I relied on my impressions.
- 6) I used my instincts.
- 7) I used my heart as a guide of my actions.
- 8) I had flashes of insight.
- 9) Ideas just popped into my head.
- 10) I used free-association, where one idea leads to the next.

Note: Scoring is as follows: 1= definitely false 2= mostly false 3= undecided or equally true 4=mostly true 5= definitely true



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- **M.A.** : 1996, The University of Memphis, MBA
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PROFESSIONAL EXPERIENCE

- 2008-Present : Trainer and Facilitator
- 2008- 2013 : Part-time instructor at Bilgi, Yeditepe, Işık University
- 2004-2007 : Marketing Manager at 3M
- 2000-2001 : Product Manager at Bayer
- 1997-2000 : Brand Manager at Eczacıbaşı

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- **Demirel, S., Burnaz, S. and Karaosmanoglu, E.** 2020. The impact of framing on donation behaviour: a research agenda, *Journal of Management, Marketing and Logistics*, 7(2), 91-101

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