



ALTRUISM, PERSONAL ASSERTION, AND PHILANTHROPIC GIVING AMONG  
YOUNG THAI BUDDHIST BUSINESS PROFESSIONALS

Kulthida Hemvijitrathan

A Thesis Submitted in Partial Fulfillment  
of The Requirements for the Degree of  
MASTER OF SCIENCE IN COUNSELING PSYCHOLOGY

Graduate School of Psychology  
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# ALTRUISM, PERSONAL ASSERTION, AND PHILANTHROPIC GIVING AMONG YOUNG THAI BUDDHIST BUSINESS PROFESSIONALS

Kulthida Hemvijitraphan

## ABSTRACT

The current study was conducted to examine the interplay among altruism, personal assertion, philanthropic (charitable) giving, and demographic variables in young Thai Buddhist business professionals. This quantitative research is descriptive, multivariate, and correlational in design. A total of 262 participants were obtained, through convenience and criterion sampling. The research instrument consisted of three parts: Personal Information and Charitable Giving Questionnaire; Self-Report Altruism Scale (SRA); and Personal Assertion Analysis (PAA). Descriptive and inferential statistics, through SPSS, were employed in data analysis.

The results indicate significant relationships between: 1) educational attainment and the frequency of charitable giving; 2) educational attainment and the amount of charitable giving; 3) income and the amount of charitable giving—those who earn more donate less; 4) frequency of religious attendance and the frequency of charitable giving—individuals who attend religious activities give more often than those who do not; 5) frequency of religious attendance and the amount of charitable giving—those who attend religious activities more frequently give away more money; 6) altruism and the frequency of engaging in charity—those who scored higher in the altruism scale give more often than those who scored lower; 7) passive personal assertion and the frequency of engaging in charity; 8) aggressive personal assertion and the frequency of engaging in charity; and 9) assertive personal assertion and the amount of charitable/philanthropic giving.

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## CHAPTER I

### Introduction

For the foreseeable future, the quality of social and cultural life will be, more than at any other time in history, linked to growth in material life, both publicly and personally, nationally and internationally. What is new about the forthcoming epoch is that vast numbers of the world's population will reside not just within a sphere of affluence, but within a widespread and growing sphere of wealth. We will increasingly find ourselves carrying out our commercial, political, cultural, social, and spiritual lives within the context of a dramatically increased material standard of living. One manifestation of this new era of financial capacity will be substantial developments in the quantity and quality of *philanthropy* by wealth holders (Schervish, 2000).

The issue of how and why individuals elect to offer their help to others has puzzled philosophers and economists since the dawn of antiquity (Wispe, 1978). Over the past three centuries several schools of thought have begun to emerge from the economics, clinical psychology, social psychology, anthropology, and sociology literatures (Guy & Patton, 1989). Individuals participate in philanthropy for different reasons, and choose to support various charities for a constellation of purpose. Douglas (1983) claimed that the entire philanthropic community has arisen from the unique demands placed on individuals by market economics and democratic politics. Further, philanthropic organizations have been so successful and have grown so rapidly because they fill a void in governmental social programs, and respond to personal rather than organizational need. The psychology of donors may mirror that of non-profit agency growth; however, individual responses to 'needs' have been studied as a world unto



itself. People support charities and philanthropic organizations because they fill a void or promise to solve problem for an individual. Some researches (Leslie & Ramey, 1988) have found that when social needs are greater, as evidenced by poor business conditions, individual giving increases. Conversely, corporate giving has increased when economic conditions are more favorable, clarifying the idea that giving is not always spurred solely by feelings of goodwill or *altruism*, but can be inspired by the availability of resources.

According to Corwin (2005), the topic of altruism has been of interest to researchers and laypersons alike for many years. The term altruism is credited to nineteenth-century scholar August Comte. And although no approach to altruism has come to be accepted by all, many have continued the quest for a greater understanding of this phenomenon. The economic analysis of altruistic behavior begins with the assumption that individuals act out of self-interest in order to increase their own well-being or wealth. We can now ask whether or not altruistic behavior would be beneficial to the wealth of the whole society if acts that are aimed toward improving the lives of others were the norm rather than the exception? This can be a complicated question. On the one hand, if we were to consider the altruistic act of volunteering one's time, we would say yes. Through the donation of one's free time as opposed to being compensated for it, one economically benefits someone (increasing someone's wealth because without the volunteer, that person would have to pay for such services). On the other hand, if one were to consider the altruistic act of giving directions to someone whom is lost, in which there is no economic exchange taking place, we would have to say no. Perhaps the difficulty lies in the definition of an altruistic act. There are many scholars who would like to deny the existence of altruistic behavior altogether. Popular culture, too, would have us believe that altruistic behavior is dangerous, not valuable,

and that it is perhaps impossible to act altruistically (Corwin, 2005). Although this may be the position of many, it is not the position that is taken by this researcher.

While generous sharing has always been highly valued, charity has also been viewed as a *personal assertion* of the magnanimous individual's noble character (Lindholm, 2002). To illustrate this, an example is cited from Burnard (2002) who reported that residents of the Chesapeake prided themselves on being hospitable and sociable people. Their conception of altruism in terms of hospitality owed less to Christian notions of charity and selflessness than to secular values of personal assertion and self-display. According to Williams (2004) we make a difference when we treat others and ourselves with respect, are mindful of our words and actions, and live a balanced life. As we produce change in positive, assertive ways, we become leaders. To quote Ghandi, "we must be the change we wish to see in the world" (p.2).



### Background of the Study

The researcher, who considers herself a young business professional, has had some involvement with charitable organizations in the past. She has observed increasing interest in philanthropic or charitable giving among young business professionals in the last few years. This observation is supported by Foroohar (2007) who noted that business, in general, is undergoing a radical change. Most of all, people engaged in business want meaning, emotion, and connection—witness the rise of “philanthropic travel,” where visitors to ultralux resorts in far-flung places might help build a school or launch a mini-foundation for water-sanitation projects in between beachcombing. It's not about keeping up with the Joneses, but about keeping up the

Gateses (p.42). This is because over the past decade, Mr. Bill Gates, one of the world's richest men, has made a name as one of the world's top philanthropists, with the Bill and Melinda Gates Foundation pledging \$7billion to good causes (Cronin, 2005).

In the light of these developments, this researcher has taken on the challenge of objectively examining philanthropy among young business professionals. And being Thai, she has elected to study this group within the Thai context. This researcher believes that young Thai executives are economic indicators who play an important role in Thai society and norms. It would be quite interesting to find out if their level of charitable giving parallels that of their Western counterparts. Foroohar (2007) pointed out that there has been a sharp rise in philanthropic giving among the growing crop of younger financiers and entrepreneurs. It is, perhaps, no surprise that recent HSBC luxury-goods research report contained a graphic of American psychologist Abraham Maslow's famous hierarchy of emotional needs. After all, some of the most successful luxury launches in recent memory—American Express's Red Card, rocker Bono's green clothing line—have been linked to higher causes.

In keeping with Schervish's (2000) observation that one manifestation of this new era of financial capacity will be substantial developments in the quantity and quality of philanthropy by wealth holders as well as with Lindholm's (2002) observation that charity has been viewed as a personal assertion of the magnanimous individual's noble character, the current researcher proposed to conduct a study that combines the elements of altruism, personal assertion, and philanthropic/charitable giving among young Thai Buddhist business professionals.

### *Statement of the Problem*

It was mentioned earlier that, according to Forroohar (2007), there has been a sharp rise in philanthropic or charitable giving among the growing crop of younger financiers and entrepreneurs. In direct contrast, Sym (2000) posited that an important sector known not to be particularly interested in giving to charity comprises affluent young professionals (i.e., high-income employees under age 40) despite their growing incomes and increasing societal influence; charities need to persuade ‘nontraditional’ donors to give, especially those with the greatest capacity to proffer large donations. These contradictory statements indicate that there is still the need to explore the issue further for a more definitive picture of charity giving among young professionals. Furthermore, a review of the literature indicated a gap in knowledge about altruism, personal assertion, and philanthropic giving among young business professionals and, even more scarce, within the Thai context. This researcher is of the opinion that, although psychological research on altruism and assertion has expanded over the last few decades, albeit, independently of each other, the question of patterns of individual differences relative to these phenomena has been neglected. All these issues prompted the current research.

In deciding what personal characteristics of young business professionals might impact their altruistic behavior and personal assertion towards charitable (philanthropic) giving, this researcher was partly guided by Leslie and Ramey’s (1988) pronouncement that decades of research indicate that higher levels of charitable giving are positively associated with higher income, higher wealth, greater religious participation, volunteerism, age, higher educational attainment, and a greater level of financial security. In addition, a study by Sargeant and Woodliffe (2007) utilized the variables of gender, age, marital status, and lifestyle in studying the motives of individuals choose to



support charity. The need to identify personal characteristics of potential charitable donors is supported by Melchiori (1988) who asserted that a significant accomplishment of previous research has been the identification of the usefulness of demographic information to segment prospective donors based on attributions of a model group of current donors. As a result, the current researcher opted to use the following demographic variables: gender, age, marital status, educational attainment, income/month, and frequency of religious attendance.

Therefore, in the absence of empirical studies that focused on an examination of the interplay between altruism, personal assertion, and philanthropic/charitable giving among young Thai Buddhist business professionals, it is anticipated that this exploratory study would fill the knowledge gap and add to the literature. Furthermore, the Buddhist context is added because most Thai people are Buddhist.

Some basic research questions that needed to be answered in this study include:

1. Are young Thai Buddhist business professionals altruistic?
2. What is the nature of philanthropic giving among young Thai Buddhist business professionals in terms of frequency and amount of donation?
3. Are young Thai Buddhist business professionals assertive, passive, or aggressive in their personal assertion with regard to philanthropic giving?
4. Are there differences in altruism, personal assertion, and philanthropic giving among young Thai Buddhist business professionals as a result of their demographic characteristics?
5. Are there significant interrelationships among altruism, personal assertion, and philanthropic giving in young Thai Buddhist business professionals?

### *Purpose of the Study*

The number of nonprofit organizations has grown enormously; not only have their numbers increased but that the scope of their work has widened also, to the point where they are involved with almost every aspect of human endeavor. In many countries, levels of individual giving have failed to keep pace with both the increase in number of voluntary organizations and the levels of need which these organizations exist to provide for. As the donor pool contracts and charities face increasing levels of competition, organizations will have to work ever harder to solicit the desired levels of support (Sargeant, 1999). The current researcher concurs with Sargeant and Jay (2004) who posited that an understanding of how the decision to donate is made and an identification of the key variables that might have propensity to influence that decision is, therefore, now of particular significance and interest.

In response to the foregoing implication for further studies, this current research was conducted to examine the interplay among altruism, personal assertion, and philanthropic (charitable) giving in young Thai Buddhist business professionals. This study also sought to determine if there are differences in altruism, personal assertion, and philanthropic giving among young Thai Buddhist business professionals as a function of the selected demographic variables (gender, age, marital status, educational attainment, income/month, and frequency of religious attendance).

### *Research Hypotheses*

Based on the objectives and problem statements of the study, the following research hypotheses were generated for testing:

*H1o*: There is no significant relationship between the demographic characteristics (gender, age, marital status, educational attainment, income/month, and frequency of religious attendance) of the participants and the frequency and amount of charitable giving, at 0.05 level.

*H1a*: There is significant relationship between the demographic characteristics (gender, age, marital status, educational attainment, income/month, and frequency of religious attendance) of the participants and the frequency and amount of charitable giving, at 0.05 level.

*H2o*: There is no significant difference in the level of altruism as a function of the frequency and amount of charitable giving, at 0.05 level.

*H2a*: There is significant difference in the level of altruism as a function of the frequency and amount of charitable giving, at 0.05 level.

*H3o*: There is no significant difference in the level of passive, aggressive, and assertive type of personal assertion as a function of the frequency and amount of charitable giving, at 0.05 level.

*H3a*: There is significant difference in the level of passive, aggressive, and assertive type of personal assertion as a function of the frequency and amount of charitable giving, at 0.05 level.

*H4o*: There is no significant relationship between level of altruism and type of personal assertion, at 0.05 level.

*H4a*: There is significant relationship between level of altruism and type of personal assertion, at 0.05 level.

### *Significance of the Study*

Although abundant, the literature on altruism and philanthropic/charitable giving supports only a part of the current study. For the purposes of this study, at least one significant question is still unanswered: What is the role played by personal assertion within the equation of altruism and philanthropic giving? And extending this a little further, how does one describe the interplay among all these variables within the context of young Thai business professionals? This study would serve as a valuable knowledge resource that is bound to add to the literature. Furthermore, the study's implications would help develop the field of psychological science in Thailand.

The research provides additional insight into the variables that influence philanthropic giving behavior. This information has the potential to directly influence the way in which charity practitioners tailor their fundraising efforts and focus their time and resources on constituent markets. These results have the potential to be used to enhance the strategic allocation of resources to assist charity institutions in achieving a more optimal return on their fundraising investments. Knowing the characteristics of potential donors before a fundraising effort has begun would logically make fundraising efforts more effective. Research can help show charity-based professionals where to look for support and how best to attain it.

This research will be profoundly useful to counselors, counseling psychologists, and other allied helping professionals involved in altruistic and philanthropic counseling. The study's findings and discussions will serve as additional knowledge and database to better equip these professionals in their altruistic pursuit of helping nonprofit organizations meet their objectives towards a better world.

Finally, it is expected that this exploratory study would be of paramount importance to future behavioral and sociological researchers who are interested in the



same or similar phenomena highlighted in this study. Future researchers may wish to consider a wider population base, more sophisticated statistical methodology or, alternatively, engage in qualitative studies that would entail in-depth interviewing and other appropriate procedures. The ultimate aim of this study is to enhance a scholarly understanding of philanthropic/charitable giving and related behaviors and to apply this knowledge in order to improve the world.

### *Definition of Terms*

#### *Altruism/Altruistic Behavior*

Altruism is generally understood to be behavior that benefits others at a personal cost to the behaving individual (Kerr, Godfrey-Smith, & Feldman, 2004). Bar-Tal (1986) notes that, with few exceptions, most of those who emphasize the motivational aspect of altruism agree that altruistic behavior: a) must benefit another person; b) must be performed voluntarily; c) must be performed intentionally; d) the benefit must be the goal itself; and e) must be performed without expecting any external reward.

As used in this study, altruism was measured through the Self-Report Altruism Scale, a 20-item questionnaire that inquires about the frequency of altruistic behavior, such as charity volunteer work and giving directions.

#### *Personal Assertion*

It is defined as behavior which enables people to act in their own best interest by expressing their thoughts and feelings directly and honestly. Assertion is a behavior which enables a person to act in his/her best interests, to stand up for herself/himself without undue anxiety, to express honest feelings comfortably or to exercise personal rights without denying the rights of others (Hargie, Saunders, & Dickon, 1994).

As used in this study, personal assertion was measured through the Personal Assertion Analysis, a 30-item instrument designed to assess passive, aggressive, and assertive behaviors.

### *Philanthropy/Philanthropic (Charitable) Giving*

This refers to a private action for the public good that covers a behavior more far-reaching than interpersonal relationships (Payton, 1988). More precisely, philanthropy stands for contributions (money, time, goods, expertise) voluntarily given for the public good, serving primarily that public good (Schuyt, 2003). Philanthropy is also defined as the act of donating money, goods, services, time and/or effort to support a socially beneficial cause, with a defined objective and with no financial or material reward to the donor. In a more general sense, philanthropy may encompass any altruistic activity intended to promote good or improve human quality of life. One who practices philanthropy may be called a *philanthropist*.

In this study, philanthropic giving is used interchangeably with “*charitable giving*” and is measured in terms of frequency, through the question: “How often do you donate money to charity organization/month (on average)?” and in terms of amount, through the question: “How much money do you donate/month?”

### *Young Thai Business Professional*

Young Thai business professional refers to an individual engaged in the business profession, “who is independent, has a good job and career, and has changing lifestyle and social responsibility” (India Brand Equity Foundation, 2005, p.2).

Operationally, the term applies to the targeted participant of this research who must meet the following inclusion criteria: a) a Thai national; b) engaged in the business profession; c) Buddhist; d) aged between 22-40 years-old; e) can read and write in English; and (f) willing to participate in the study.

Conceptual Framework

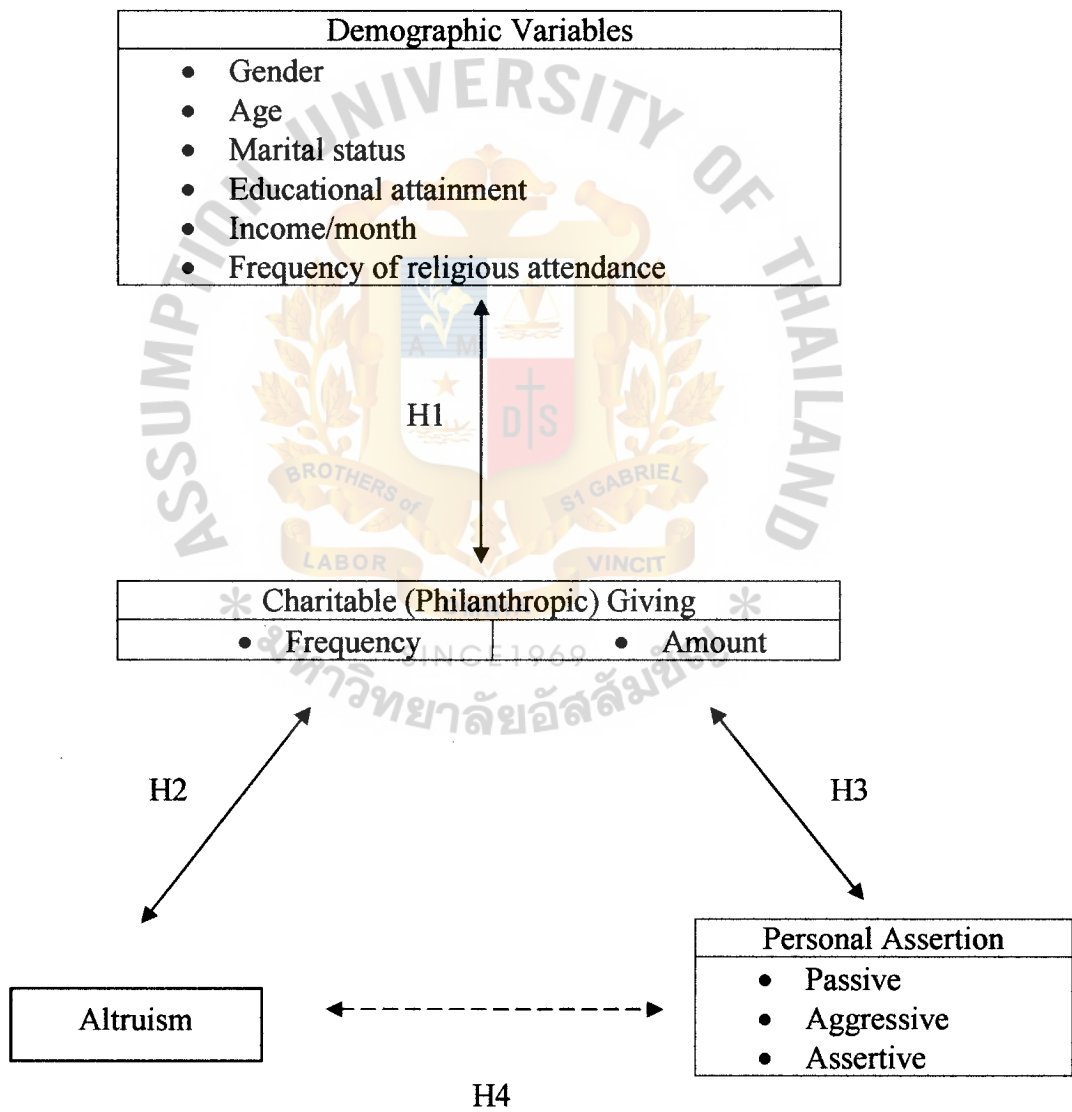


Figure 1. Conceptual framework of the study.

## CHAPTER II

### Review of Related Literature

#### *Altruism*

##### *Altruism: Theoretical Perspectives*

##### *Etymological derivation and definitions.*

Altruism derives from the Latin *alter* (“the other”), which literally means “other-ism.” It was created by French sociologist Auguste Comte (1798-1857) to displace terms burdened by a theological history. It was suggested by a French legal expression, “*le bien d’autrui*” (the good of others). Comte viewed the subordination of altruism to egoism as the source of human evil (Post, Johnson, & McCullough, 2003). Although not everyone agrees today on what precisely altruism entails, the most basic definition is ‘seeking the welfare of others.’ This definition is often extended, however, to include the necessity of some personal sacrifice on the part of the altruist. Edward O. Wilson defined altruism as “self-destructive behavior performed for the benefit of others.” There is also an idea of reciprocal altruism, which is self-sacrificing behavior with the expectation that the favor will be returned eventually. If this behavior is motivated by desire for future reward, it does not really fit the generally accepted definitions of altruism (Costello, 2001). Altruistic behavior will include but not be limited to donating blood or money; volunteering time; performing various helping behavior; and lending personal items and does not necessarily require a threat to the actor’s life. The premise here is that for any behavior to be considered altruistic, the actor must act with no expectation of a reward of any kind (Corwin, 2005).

According to the renowned novelist and philosopher Ayn Rand (1982), in her posthumously published book of essays, *Philosophy: Who Needs It*, the basic principle



of altruism is that man has no right to exist for his own sake; that service to others is the only justification of his existence, and that self-sacrifice is his highest moral duty, virtue, and value. Rand suggested that altruism should not be confused with kindness, goodwill, or respect for others. These are not primaries, but consequences. The irreducible primary of altruism, the basic absolute, is self-sacrifice—which means: self-immolation, self-abnegation, self-denial; the selfless, as a standard of good.

*Multidisciplinary conceptions of altruism.*

According to Burlingame (2004), altruism is often defined as unselfish action for the welfare of others without regard for one self. This is often contrasted with “egoism” which is regard for one's own interest. The beginning of the use of the term “altruism” is most often credited to Auguste Comte and his followers in the 19th century; however, many scholars have traced helping behavior, more commonly referred to as altruistic behavior, to classical times and even to prehistoric times.

Religious traditions have been the most active in promoting altruism. In addition, most religious traditions also speak of the need for effective care of the self in order to be able to be of assistance to the larger good. In the Jewish Torah and the Christian Gospels we find many references to loving our neighbors as we love ourselves. Virtue theories, which dominated philosophy up to the Enlightenment, dwelt on the importance of the human to be charitable and to be concerned about others. It is the utilitarian movement, which introduced benevolence and beneficence, which are the precedents of our modern term of altruism. For humanists, relieving the suffering of others can provide meaning to one and contribute to the common good and well as to one's own happiness.

Psychologists Carl Rogers and Abraham Maslow have considered it to be part of human nature to act altruistically. Conversely, authors like Hobbes and Freud maintained that human nature is individualistic, selfish, and aggressive. During most of the 20th century, arguments by behavioral psychologists who questioned if one could really behave altruistically (since natural determination would cause one to act only in one's self interest) dominated much of the scholarly debate. However, John Dewey (1978), Howard Margolis (1982), E. O. Wilson (1975), and Herbert Simon (1990), among others have argued that both altruism and egoism are considerations in determining social choice and thus they are bundled together in the human condition. Wilson and Simon have also argued that altruism is rooted in the human trait of social receptivity and thus altruism is in fact compatible with natural selection (all as cited in Burlingame, 2004).

### *Altruism and empathy.*

Farsides (2007) cited a number of perspectives on the relationship between altruism and empathy. The greater people's ability to empathise, the greater their potential to be altruistic. Social skills training that improves people's empathising abilities (Stepien & Baernstein, 2006), therefore, also tends to improve their ability to be altruistic. It should be remembered, however, that manipulation of and aggression towards others is also made more effective by successfully taking their perspective, according to Stone (2006). Dovidio et al. (1991) proposed that, beyond altruistic concern, a decision to act in the interest of another requires an altruist to believe that helping is in their own best interest. This does not mean that altruists do not 'really'

care about the welfare of others. It just means that this is not all they care about (all as cited in Farsides, 2007).

*Altruism and entrepreneurship.*

According to Roberts and Woods (2005, as cited in Tan, Williams, & Tan, 2005), social entrepreneurship is a concept that has captured the imagination of many researchers and policy-makers in recent years. Social entrepreneurship suggests that entrepreneurship may be aimed at benefiting society rather than merely maximizing individual profits. It appears to promise an altruistic form of capitalism that does not evaluate all human activities in business terms. It enables a bridge to be built between enterprise and benevolence (p.353).

Tan, Williams, and Tan (2005) proposed a continuum of social entrepreneurs in six descending degrees of altruism:

1. The person who attempts to innovatively profit society alone, in a way that involves that society, at risk of personal loss.
2. The person who attempts to innovatively profit society alone, in a way that involves that society, at risk of foregoing personal profit.
3. The person who attempts to innovatively profit society by profiting himself, in a way that involves that society, at risk of incurring personal loss.
4. The person who attempts to innovatively profit society by profiting himself, in a way that involves that society, at risk of forgoing personal profit.
5. The person who attempts to innovatively profit himself by profiting society, in a way that involves that society, at risk of personal loss.
6. The person who attempts to innovatively profit himself by profiting society, in a way that involves that society, at risk of foregoing personal profit.

As we should expect, these decreasingly altruistic forms of social entrepreneurship are elucidated in terms of risk and innovation. For whatever is true of entrepreneurship is ipso facto true of social entrepreneurship although not conversely. The extra element of the 'social' is provided in two ways. Firstly, it is provided in terms of the altruistic objectives of the entrepreneurial person or organization. These come in degrees, depending both upon whether the primary objective is to benefit a segment of society and also upon the extent to which such an organization is willing to risk loss or risk foregoing profits it would otherwise have earned. Secondly the 'social' is provided in terms of how that segment of society is involved in this process, one that excludes charitable donations by philanthropic entrepreneurs (pp. 359).

#### *Altruism: Related Studies*

A couple of studies that focused on altruism are cited here because the implications of their findings bear on the current study, to some extent. For instance, Coulter, Wilkes, and Der-Martirosian (2007) compared the altruistic attitudes of medical, legal and business students. The researchers used a cross-sectional survey to compare the altruistic attitudes of three types of contemporary professional students: those in medicine, law, and business. The results suggest that medical students report more altruistic attitudes than legal students, but not more than business students. Overall, female students reported stronger attitudes consistent with altruism compared with males. Looking at altruism in a different vein, Mastain (2007) used descriptive phenomenological methods to investigate and document the lived experience of altruism as described by moral exemplars. The results of the descriptive phenomenological analysis produced two structures: the structure of the lived experience of altruism as described by moral exemplars, and the structure of the lived

experience of helping as described by moral exemplars. The differences between these two structures suggest that altruistically motivated pro-social behavior is more committed, extensive, and effective than egoistically motivated helping and results in a higher level of attachment to, and concern for, the long-term well-being of the individuals helped. Although differentiated by primary motivations, altruistic or egoistic, both structures identify the motivating factors of empathy, personal historical life experiences, moral values, and personal identity as essential to the experience of assisting another individual in need. Finally, this research corroborated the literature in the field that posits that the experience of altruism, and the experience of helping, for moral exemplars, can lead to personal growth and a validation of the moral exemplar's identity as a helping person.

The following study is cited because its findings may help in the discussion of some of the demographic characteristics used in the current study. Einolf (2006) tested the relative predictive power of seven causal theories of altruism, the effect of contingent factors on altruistic activity, and how altruistic behaviors vary by gender and through the life course. The analysis found that of the individual characteristics, religion had the strongest relationship to altruistic behaviors. Participation in altruistic behaviors varied somewhat by gender. As men earn more money than women, on average, men tend to donate more money to charity, but since women tend to work fewer hours, they tend to do more volunteer work. Women score higher on most measures of altruistic motivation, but men score higher on social contextual factors that correlate with altruism, such as education, income, and membership in social networks. Life course transitions such as marriage affect participation in altruistic behaviors, and they do so more strongly for men than for women.



## *Personal Assertion*

### *Personal Assertion: Theoretical Perspectives*

Personal assertion is the learnable skill of expressing what you feel, think, and need in a way that your communication partner can understand you clearly. Respectful assertion is essential for effective communication (Gerlach, 2002). Assertion is the direct expression of one's feelings, needs, preferences or opinions in a socially acceptable fashion. Learning to assert oneself is definitely important (Galassi & Galassi, as cited in Kellogg, 2003).

Kellogg (2003) cited a number of perspectives on assertion and its relationship with aggression. Many researchers have viewed assertion as a part of aggression (Harris, 1998; Marcovitz, 1982). These researchers ascribed to the view of assertion as a kind of positive aggression. Although aggression and assertion are definitely related, the view of assertion as another facet of aggression seems shortsighted. Other researchers have focused on the two as separate and distinct. For instance, HoUandsworth (1977) distinguished between the motives behind the two behaviors. He described aggression as a coercive process, and assertion as prosocial. Stechler (1987) went a step further maintaining that aggression and assertion are separable by considering the difference in the development of each. Stechler stated that aggression develops from the drives of self-protection whereas assertion develops from the infant actively exploring and engaging the environment. Based on the arguments for separating out aggression and assertion, this study treated aggression as a negative and separate entity from the positive assertion or assertiveness.

Williams (2004) offered some personal insights on assertiveness. "We have the right not to be assertive, and it's true that we have neither the time nor the energy to be assertive about everything. Instead, let's choose what's important to us and reflect it in

our actions. By making assertive choices, we show others a respectful way to live and lead. What we say and do carries even more weight when we speak and act assertively, and those words and actions influence others. Every day in big or little ways, we can make things happen. By making assertive choices, we show others a respectful way to live and lead. What we say and do carries even more weight when we speak and act assertively, and those words and actions influence others” (pp.1-2).

### *Types of personal assertion.*

The Sta. Ana College (2000) website on assertiveness elaborated on three types of personal assertion: *passivity* (nonassertiveness), *assertiveness*, and *aggressiveness*. Assertiveness is often confused with aggressiveness. There is a big difference between these two concepts. It is useful to think of a continuum (below) along which the whole range of human behavior lies. Some behavior is extremely passive (at one end of the continuum), some is extremely aggressive (at the other end), and some (assertive) lies somewhere in between:

PASSIVE<----->ASSERTIVE<----->AGGRESSIVE

Being assertive means that we say and do what we need to, but not with the purpose of hurting another. However, some individuals are so afraid of hurting the other person's feelings and of being rejected that they are passive. This may be a sign of low self-esteem and the individual may feel uncertain about tackling even the smallest challenge.

Assertiveness—is expressing our thoughts, feelings, and beliefs in a direct, honest, and appropriate way. The assertive person has respect both for themselves and for others and is consciously working toward a "win-win" solution to problems. A win-win solution means that an effort is being made to make sure that both parties end up

with their needs met to the degree possible. An assertive person effectively influences, listens, and negotiates so that others choose to cooperate willingly.

Aggressiveness—involves expressing thoughts, feelings, and beliefs in a way that is inappropriate and violates the rights of others. It communicates an impression of disrespect. By being aggressive, the aggressive person puts his/her own wants, needs, and rights above those of others. The person attempts to get his/her way by not allowing others a choice. Where assertiveness tries to find a win-win solution, aggressiveness strives for a win-lose solution: I'll be the winner; you'll be the loser.

Passivity or nonassertive behavior—is passive and indirect. It permits others to violate our rights and shows a lack of respect for our own needs. It communicates a message of inferiority. It creates a lose-win situation because the nonassertive person has decided that his or her own needs are secondary and opts to be a victim.

*Personal assertion and gender differences.*

People expect women to behave unassertively. Women may also avoid behaviors that do not fit “the feminine role” and when they do engage in “masculine assertiveness” they are likely to encounter disbelief or even hostility from others. Women tend to be very agreeable because they want to have good social support and they may be hard to achieve consensus. Men’s perception is directed by their needs to achieve success and high social status and this pushes men to take dominant part. They sometimes ignore what has been said before in order to achieve what they want to achieve, and concentrate on making their own points. Men and women speak differently (Tannen, 1990). Men tend to be more aggressive speakers than women and women tend to be more polite. Because of these differences women tend to be judged lower in

assertiveness than men (Poynton, 1995). The alternate perspective emphasized that powerless speech styles are used by both genders. When one has little control or power over a task, one may become comfortable performing the task, and this may end up speaking in a powerless style (Wheelam & Verdi, 1992).

*Personal assertion: social and cultural context.*

The assertive behavior should be evaluated within a social and cultural context. Cultural and social norms for behavior are key variables in the definition, training, and evaluation of the effectiveness and consequences of interpersonal behavior. The role of social and cultural context is important in assertion training as it enables the assessment and discrimination of behavior appropriate for variety of situations as negative assertion. Recognizing the importance of cultural context in assertion, the goal of assertion training is to have an understanding of assertive behavior in various cultural contexts (Wood and Mallinckrodt, 1990).

*Personal Assertion: Related Studies*

Three studies are cited here on account of their similarity with the present study in terms of the three types of personal assertion: assertiveness, passivity, and aggressiveness. Kimon (1996) conducted a study on 25 inner-city, at-risk high school students using a computer program about assertiveness, aggressiveness, and passivity to learn about the different characteristics and traits of being assertive. This study found that a computerized program which simulates moments of assertiveness, aggressiveness and passiveness can effectively teach students to identify the different behaviors. The study also found that students can learn skills of assertiveness. A study by Jackson (1988) was designed to determine social perceptions of aggressive, assertive, and

nonassertive women by college students. Findings indicated that self-perceptions are not significantly related to perceptions of others; that assertive behavior in females is rated more favorably than in earlier research; and that when the stimulus model exhibits assertive behavior, androgynous participants rate her as androgynous. Recommendations included the expansion of this study to a more representative population by controlling the variables of sex, age, and education level. Lane's (1987) study involved 12 drug families were compared to twelve normal families regarding their assertive, aggressive, passive behaviors and problem solving behaviors. Aggressiveness scales were higher for drug than normal families, while assertiveness scales were not different between families. Role comparisons demonstrated differences between families were largely due to differences in aggressiveness scores between fathers. Behavioral comparisons demonstrated that normal parents were more verbally assertive and less nonverbally passive than parents of polydrug abusers on behavioral measures. Curiously, there were no differences between families regarding aggressive behavioral variables. Within each family group, comparisons across roles confirmed normal parents were more verbally assertive, less verbally passive, and less nonverbally passive than their sons.

#### *Altruism and Assertion: Related Study*

Rushton et al. (1986) measured altruistic and aggressive tendencies of 573 adult twin pairs of both sexes from the University of London Institute of Psychiatry Volunteer Twin Register. The questionnaires measured altruism, empathy, nurturance, aggressiveness, and assertiveness. Aggressiveness was positively related to assertiveness and negatively related to altruism, empathy, and nurturance. Assertiveness was inconsistently related to altruism, nurturance, and empathy, whereas the prosocial



measures all intercorrelated positively. Age and sex differences were found: altruism, empathy, nurturance, and assertiveness all significantly increased with age, whereas aggressiveness significantly decreased, and women had higher mean scores than men on empathy and nurturance and lower mean scores on aggression and assertiveness.

### *Philanthropic/Charitable Giving*

#### *Philanthropic/Charitable Giving: Theoretical Perspectives*

##### *Determinants of charitable giving.*

The study on Wealth and Philanthropy by Schervish and Herman (1988) is the first effort to ascertain the determinants of charitable giving constituting the identification model: Identification—the unity of love of neighbor and love of self. The determinants of charitable giving are:

1. Communities of participation: groups and organizations in which one participates.
2. Frameworks of consciousness: beliefs, goals, and orientations that shape the values and priorities that determine people's activities.
3. Invitation to participate: requests by persons or organizations to directly participate in philanthropy.
4. Discretionary resources: the quantitative and psychological wherewithal of time and money that can be mobilized for philanthropic purposes.
5. Models and experiences from one's youth: the people or experiences from one's youth which serve as positive exemplars for one's adult engagements.
6. Urgency and effectiveness: a desire to make a difference; a sense of how necessary and/or useful charitable assistance will be in the face of people's needs.

7. Demographic characteristics: the geographic, organizational, and individual circumstances of one's self, family, and community that affect one's philanthropic commitment.
8. Intrinsic and extrinsic rewards: the array of positive experiences and outcomes (including taxation) of one's current engagement that draws one deeper into a philanthropic identity.

The identification model derives from Western religious tradition as formulated by Thomas Aquinas. Aquinas advances a morality in which people extend rather than curtail their love of self. Although Aquinas did not anticipate our modern conception of identity as an individuated personality, he did espouse a rich notion of identification. For instance, writes Aquinas, 'by the fact that love transforms the lover into beloved, it makes the lover enter inside the beloved, and conversely, so that there is nothing of the beloved that is not united to the lover' (cited in Gilleman, 1959, p.126, as cited in Schervish & Herman, 1988).

Schervish and Havens (1998) pointed out that the most nearly congruent theoretical statement is provided by Mike Martin (1994) in his truly insightful exposition of the fundamental motivations for caring expressed in the form of philanthropic giving and voluntary service. 'At its best, writes Martin, 'philanthropy unites individual in caring relationships that enrich giver and receiver alike' (p.1). As a relationship, philanthropy, while 'uncoerced' is not 'morally optional or nonobligatory' (pp.2-3). It entails an entrance into a relationship of responsibility in which the prototype is face-to-face interactions with family, friends, and others (p. 24). Finally, as a relationship, philanthropy is generated most saliently by participation in community, which Martin defines as 'any group of people joined by shared caring' (p. 26). The

cornerstones of giving are two sets of virtues, or what we call frameworks of consciousness: 1) participation virtues that motivate giving such as benevolence, justice, reciprocity, enlightened cherishing and self-respect; and 2) enabling virtues that direct the quality of care, for example, self-direction, moral leadership and respect for others (pp.30-31) (all as cited in Schervish & Havens, 1998).

*Philanthropy and business professionals.*

Lindenfield (1995) gave some personal insights on philanthropy among business managers: “Is it panic, pragmatism, or perhaps pure philanthropy that is fuelling the current boom of interest from managers in personal development? I am sure that it is a powerful and enduring mixture of all three. Some are, no doubt, reaching out in confused desperation to a nurturing world which is offering hope and enlightenment, in contrast to the prevailing cynicism and despair of the culture that surrounds them. Finally, there is a growing number of others who seem to be genuinely motivated by an altruistic concern. They are seeking inspiration and ideas for self-improvement programmes in the hope that they can transform their organizations into more ethical, caring, sharing communities. They are seeking emotional and practical support for their commitment to managing organizations in which every worker has a chance of maximizing and enjoying their individual potential and making an effective contribution to society. Even in these competitive recession-bitten times, a few can be seen to be courageously giving these kinds of people concerned priority over profit (pp. 28-31).

Guy and Patton (1989) opined that altruistic organizations, faced with pressures to raise more funds and the increasing difficulty of doing so, must focus on understanding the donor rather than on simply transferring marketing techniques and

technology. These authors pointed out that studies reveal that individuals who engage in pro-social behavior for personal gain or increased status are less highly motivated to help others than people who give because of an intrinsic need to help. It appears that a simple appeal to man's deep-seated need to help others may be the single most effective motivator. Some mitigating factors that can interrupt the decision-to-give process are demographics, personality, social status, mood, previous knowledge and experience, nature of the appeal, and environment. Organizations must satisfy donors' needs, generate awareness, promote personal donor responsibility, demonstrate organizational competence, and help remove barriers to donating.

Farsides (2007), on one hand, proposed that altruism will not occur in the absence of sufficient motive, means and opportunity. An inclination to be altruistic is unlikely to flower if accompanied by stronger and potentially competing motives. Virulent individualism and materialism often leave little room for altruistic concerns. Farsides cited some supporting perspectives: for instance, when societies promote individual expression and development as a right bordering on an obligation, it should surprise no one if the young in such societies think altruism threatens their autonomy and well-being (Sheldon et al., 2005). If those societies also idolise wealth and status, any hint of altruism is likely to be treated with suspicion, if not derision (Ratner & Miller, 2001), which in turn will tend to undermine even genuine altruism (Batson et al., 1987) (all as cited in Farsides, 2007).

#### *Philanthropic/Charitable Giving: Related Studies*

Schervish and Havens (1998) summarized the findings of research on the current patterns of charitable giving. First, excluding the very highest levels, families at

every level of income and wealth are about equally generous. There are some who give little or nothing, and some who give amply. Second, there is now evidence from a variety of surveys that average annual family giving may be as high (Schervish & Havens 1998). Third finding is that, at every income level, as Auten and Rudney first reported (1990), there is a small proportion of families that makes relatively large contributions to charitable causes, while the majority of families makes either more modest contributions or none at all. Schervish and Havens (1998) included the fact that as income rises, high giving is defined at higher levels. Fourth, the small number of families at the highest end of the distribution of wealth or income contribute a dramatically high proportion of total annual charitable giving. Fifth, charitable bequests from estates have been growing substantially faster than the growth in the value of estates.

On the other hand, Schervish and Havens (1998) also pointed out that the findings from intensive interviews in the Study on Wealth and Philanthropy reveal an alternative perspective. Empirically, the respondents simply do not frame their motivation in terms of altruism or self-interest. Since it is not the absence of self that characterizes the motivational edifice of donors, it is not pertinent to refute the possibility of selflessness. Instead, the findings suggest an identification model of engagement in which the type and degree of empathetic identification with the needs of others generates philanthropic commitment.

Kottasz (2004) reported that 158 bankers, accountants and corporate lawyers, aged under 40 years, earning more than £50,000 annually and working in the City of London were questioned about their attitudes and behaviour in relation to charitable giving. A conjoint analysis of the respondents' preferences revealed strong predilections for certain types of charitable organisation; for 'social' rewards in return for donating



(invitations to gala events and black tie dinners for example); and for well-known charities with established reputations. 'Planned giving' whereby donors receive tax breaks and other financial incentives to donate (as increasingly practised in the USA) did not represent a significant inducement to give so far as this particular sample was concerned. Overall, the results suggest that young affluent male city employees constitute a distinct market segment for charity fundraisers, with unique characteristics that need to be addressed when developing donor products.

Schervish and Havens (1998) reported that people with different demographic characteristics tend to vary in their propensities to donate. While evidence is not universally consistent, it overwhelmingly suggested that demographic characteristics, such as education level and age, are effective discriminators between donors and nondonors, or in discriminating among more refined donor typologies (e.g., consistent donors, sporadic donors, nondonors). Research shows that there are a number of potential motives for giving to an organization as well as those that deter people from giving. The importance and the impact of these motives and deterrents vary among people and consequently influence their donation decisions.

#### *Related Studies on the Determinants of Philanthropic Behavior*

Kottasz (2004) cited a number of studies on the determinants of philanthropic behavior and reported that these determinants can be divided into two types: extrinsic and intrinsic. The following sections consist of findings according to type of determinant.

##### *Extrinsic determinants.*

A number of extrinsic variables can be attributed to the donor behavior of affluent young professionals. Extrinsic determinants are mainly demographic variables

that impact on the manner in which charity appeals are perceived and how the decision-making process is conducted (Sargeant, 1999). Professional and managerial jobs tend to be occupied by better educated individuals and the latter are more likely to give philanthropically (Jones and Posnett, 1991). In general, higher income earners donate more generously (Clotfelter, 2001; Schervish & Havens, 2001) as do individuals, holding high status or power in society (Guy & Patton, 1989). The wealthy, moreover, have been found to give for different reasons than the less well off. Silver (1980) concluded that lower socioeconomic groups donated to charities because they were better able to empathize with the predicaments of those in need, whereas higher socioeconomic groups gave not only to assist the reduction of suffering, but also to initiate longer term social change (Radley & Kennedy, 1995). Also, the wealthy have been found to be more willing to donate to environmental, ecological, educational, and cultural causes (Ostriwer, 1997) and to be least likely to support homelessness and children's charities (Reed, 1998).

As regards the influence of age on giving behavior, Reed (1998) reported that interest in health issues increased with age, presumably because health concerns became more relevant as people matured (Speirn, 2002). Thus, charities for the elderly were not popular among individuals in their twenties, who preferred children's, homelessness, Third World, and environmental charities. Younger people, in general, have been found to be less prone to giving (Sargeant et al., 2000) and to be more suspicious of institutions and fundraisers (Sargeant et al., 2000). Today's younger generation is, allegedly, less motivated to give to philanthropic causes than in the past (Kleinman, 2000; Pharoah and Tanner, 1997). Simpson (1986, p.33) stated: this generation seems less inclined to believe in philanthropy. They are much more consumption driven, they buy things for themselves. Young people today like to spend

money on eating out, on clothes and other things—more than people did 20 years ago. It is relevant to note, however, that Nichols's (1994) findings indicated that, given the chance, the younger generation was in fact willing to share its resources with charities. Pidgeon and Saxton (1992) stated that the main reason for the young not being actively involved in donating to charities was simply because they have rarely been asked.

Greer (2000), Harvey (1990), and Jones and Posnett (1991) studied the differences in charitable giving by gender and found that men were less likely in general to give than women. More specifically, according to Brunel and Nelson (2000), women preferred fundraising appeals that emphasized helping others, while men broadly were more likely to respond to communications efforts that suggested personal benefits for themselves (e.g., tax breaks on charitable giving). Furthermore, women tended to view appeals containing caring values and “responsibilities to others” as being more persuasive, whereas men favored the “justice-oriented” themes and the idea of “helping oneself.” Women, moreover, appeared to give “more from the heart than the head” (Braus, 1994) (all as cited in Kottasz, 2004).

#### *Intrinsic determinants.*

Kottasz (2004) cited some studies and perspectives which indicate that intrinsic determinants, as in extrinsic determinants, can also explain donor behavior. The intrinsic determinants of charitable giving refer to the underlying individual motives for electing to support a charity. It has been argued that individuals may choose to help others because they expect some economic or social reward for doing so (Collard, 1978). Equally, individuals may donate or help with the expectation that others may return the favor in the future when the giver has a need (Penrod, 1983). The motivations for helping may be egoistic, altruistic, or both. Egoistic motivation has the ultimate goal

of increasing a person's own welfare (Martin, 1994) by gaining rewards for helping or avoiding punishment for not helping (Cialdini et al., 1990). These rewards and punishments include intangible cognitive and psychological outcomes, as well as tangible benefits and penalties; they also may be bestowed by the person (e.g., pride versus guilt) or by society (e.g., praise versus condemnation).

On the other hand, altruistic motivation has the ultimate objective of enhancing the welfare of the needy (Martin, 1994) even at the expense of a person's own interest. Feelings of guilt and empathy have been recognized to be strong motivation factors for altruistic behavior (Davis, 1994). Other studies have shown that nongivers were found to exhibit lower levels of sympathy, empathy, and helpfulness than givers (Clary and Snyder, 1991). Lindeman's (1988) review of the work of 1920-1930's philanthropic societies indicated that it is perhaps possible to talk about "regret" as a construct affecting donor behavior. Lindeman (1988, p.15) wrote that "many individuals who have risen to the top in recent economic development seem to have recognized their social deficiencies. This might imply that "social climbers" will give later in their lives than earlier. Some literature has alleged that today's donors are increasingly interested in getting benefits and rewards from the charities they support (Smy, 2000), which may indicate that in contemporary society egoism rather than altruism is becoming an important driver of motivation when donating to charities. Charities can provide value to donors in two main ways; cause value and service value (McGrath, 1997). Cause value is the main work of the charity (saving lives, helping the homeless, etc.). Service value covers those things that a charity does specifically for the donor, such as showing appreciation, giving feedback, and dealing with donor complaints (Wolpert, 2002) (all as cited in Kottasz (2004).

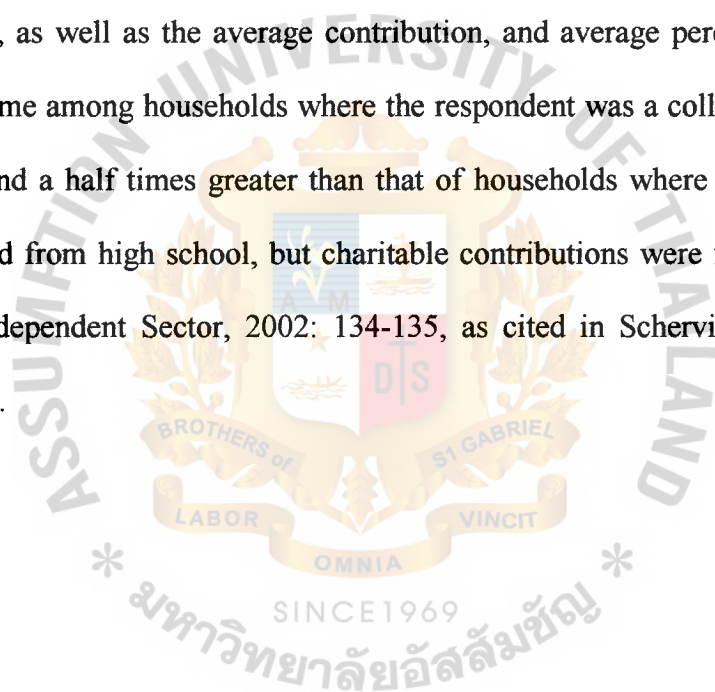
### *Other Related Studies on Charitable Giving and Demographics*

Schervish, Havens, and O’Herlihy (2006) reported that *religious affiliation* and attendance at religious services have been positively correlated with charitable giving. In 2000, the average contribution of households where the respondent belonged to a religious organization was more than twice (*frequency*) that of households where the respondent reported no religious affiliation, and the average amount of income donated was also more than double (*amount*). More respondents in contributing households belong to religious organizations than do those in non-contributing households. The same pattern holds for frequency of attendance: those who go to church at least once a month give almost twice as many dollars, and almost three times as much as a percentage of income, as those who attend services less frequently (*religious attendance*).

Schervish, Havens, and O’Herlihy (2006) summarized the findings of Independent Sector’s Giving and Volunteering surveys in the United States: charitable giving is found to increase with *age* from 21 years up to approximately age 65, at which point there is a drop in the dollar amount of annual charitable giving. The Independent Sector found no significant differences in household participation between male and female respondents but reports higher average charitable contributions by male respondents than female respondents for contributing households. Much of the difference reported by the Independent Sector may be due to differences in income, with male respondents reporting significantly higher household income than female respondents. Recent multivariate analysis by researchers at Indiana University, however, begins to develop a theory of the relation between *gender* and giving, which implies there may be some substantive differences in giving patterns. The researchers cite sociological and psychological research on gender differences in altruism and



empathy, as well as evidence that women are “socialized to conceive of themselves as connected to others and socialized to reflect a strong concern of care to others” (Mesch et al., 2002, p. 66, as cited in Schervish, Havens, & O’Herlihy, 2006). The researchers found that *marital status* played a role in that “after controlling for differences in age, educational attainment, and research methodologies, single females were more likely to donate than were single men” and, “after controlling for differences in income, education, and methodologies, single females gave more than single men did.” Even without a specific curriculum on philanthropy, *education* increases participation in charitable giving, as well as the average contribution, and average percent of income contributed. Income among households where the respondent was a college graduate is more than two and a half times greater than that of households where the respondent had not graduated from high school, but charitable contributions were four and a half times higher (Independent Sector, 2002: 134-135, as cited in Schervish, Havens, & O’Herlihy, 2006).



## CHAPTER III

### Methodology

#### *Research Design*

In view of the given problem statements and research hypotheses, this research is quantitative in nature and descriptive in design. In this study, the researcher did not manipulate any variable under consideration; rather, the phenomena under study were described as they are. Descriptive statistics as well as inferential statistics were employed in describing data gathered through the use of a survey questionnaire.

It can also be said that the current study is multivariate and correlational in design. The study focused on three main phenomena (altruism, personal assertion, and philanthropic giving) as well as several demographic variables (gender, age, marital status, educational attainment, income/month, and frequency of religious attendance). In addition, the correlation method was utilized to establish the relationship between altruism and personal assertion.

#### *Participants of the Study*

The targeted participants of this study were young Thai professionals. In accordance with the objectives of this study, certain inclusion criteria were selected for this research investigation which basically required that participants must be (a) a Thai national; (b) engaged in the business profession; (c) Buddhist; (d) aged between 22-40 years-old; (e) can read and write in English; and (f) willing to participate in the study.

Inasmuch as there is no conclusive number of young business professionals in Thailand, the researcher deemed it sufficient to have a sample group of about 300 to test the research hypotheses. The participants were obtained, through convenience sampling in various selected venues. Upon return of the completed questionnaires and after

individual inspection, a total of 262 valid questionnaires (n=262) were subjected to statistical analysis.

### *Research Instrumentation*

The research instrument that was employed in this study was a self-administered survey questionnaire in English (see Appendices). The questionnaire consisted of three parts: a) Part I: Personal Information and Charitable Giving Questionnaire; b) Part II: The Self-Report Altruism Scale (SRA); and c) Part III: The Personal Assertion Analysis (PAA). Detailed description of each part of the survey questionnaire is presented in the following section.

#### *Part I: Personal Information and Charitable Giving Questionnaire*

The first part of the research instrument is a researcher-constructed questionnaire consisting of two segments. The first segment included six items that aimed to gather relevant personal information which corresponded to the demographic variables identified in the study (gender, age, marital status, educational attainment, income/month, and frequency of religious attendance). The second segment included five additional items that aimed to gather information on the participant's charitable giving behavior, including frequency and amount of charitable donation per month. To maintain confidentiality, personal information that are not related to the study and which would directly identify participants were not included.

#### *Part II: The Self-Report Altruism Scale (SRA)*

The second part of the survey questionnaire is the Self-Report Altruism Scale or SRA, developed by Rushton, Chrisjohn, and Fekken in 1981. The SRA is 20-item

questionnaire that inquires about the frequency of altruistic behavior, such as charity volunteer work and giving directions. The Self-Report Altruism Scale was developed for adults and was rated easy in administration and scoring. Respondents are instructed to rate frequency with which they have engaged in the altruistic behavior using the categories 'Never', 'Once', 'More than once', 'Often', and 'Very often'. Individual items were scored from 1 (Never) to 5 (Very often), with the total score thus ranging from 20 to 100.

In Rushton, Chrisjohn and Fekken's (1981) initial analyses of data, collected from two separated samples of students at the University of Western Ontario, demonstrated the SRA-scale to be psychometrically stable. The two samples yielded comparable means and standard deviations and high internal consistency. Furthermore, the discriminant validity of the scale was found to be good. This was assessed by examination of the correlations between it and an omnibus personality inventory measuring 20 different personality traits (Jackson, 1974). Of particular note was the correlation between the SRA-scale and a measure of social desirability ( $r = 0.05$ ) suggesting that the SRA-scale is not merely measuring the tendency to a socially desirable fashion. Several additional studies were carried out to examine the predictive validity of SRA-scale. The internal consistency of the 20-item peering rate form was also calculated and found to be extremely high ( $\alpha = 0.89$ ,  $N = 416$ ).

In order to make this scale more appropriate for the purpose of this exploratory study, certain words in some items were altered slightly for purposes of clarity with Thai respondents, without changing the meaning of the statement. Furthermore, this researcher deemed it necessary to change the span of time in which the altruistic behavior occurred. Here, subjects were asked to indicate the number of times in the past year (rather than past month) in which various altruistic acts were performed.

### *Part III: The Personal Assertion Analysis (PAA)*

The last part of the survey questionnaire is the Personal Assertion Analysis which was used to identify and distinguish among passive, aggressive, and assertive behavior. This instrument was developed by Hedlund and Lindquist (1984, as cited in Fisher & Corcoran, 2007). The 30-item instrument was designed to assess passive, aggressive, and assertive behavior and to help determine an individual's need for assertion training, using a 4-point rating scale consisting of: 1=Just like me; 2=Sometimes like me; 3=Not usually like me; and 4=Not at all like me.

The PAA asks respondents to report what they actually do rather than what they know how to do. A pool of 87 items was collected from a number of available assertion inventories. Through use of factor analysis, the PAA was reduced to 30 items and three factors, each with 10 items. Three factor analyses with different samples confirm the presence of the three factors: passive (items 3, 6, 11, 13, 16, 21, 25, 26, 27, and 29); aggressive (items 5, 7, 10, 12, 15, 17, 22, 23, 24, and 30); and assertive (items 1, 2, 4, 8, 9, 14, 18, 19, 20, and 28).

The individual items are summed for each subscale; a low score indicates more of that type of behavior. Each subscale ranges from 0 to 40. The PAA has fairly good stability with a one-week test-retest correlation of .70 for aggression and assertion and .82 for passivity.

### *Data Collection Procedure*

The data collection procedure consisted of two parts: the pretest exercise and the actual data collection.

#### *Pretest of the Research Instrument*



Prior to the data collection proper, a pretest of the research instrument was conducted on 30 young Thai business professionals primarily to check respondents' comprehension of the questionnaire directions and item questions. A few queries on the instructions and on the meaning of certain words were noted which led to some minor changes in the final questionnaire.

### *Actual Data Collection*

The survey questionnaires were distributed to 300 young Thai business professionals in Bangkok who met the inclusion criteria set, within a timeframe of about three to four weeks. The researcher, assisted by volunteer research assistants connected with big organizations, distributed 20 additional questionnaires to cover for incomplete or invalid questionnaires in the process. Places of distribution included various big international organizations in metropolitan Bangkok such as Samsung, JWT, Elca, AIG, CP, Shell, etcetera, which are the likely workplaces of target respondents.

The sampling method consisted of a combination of convenience sampling and criterion sampling in that any willing participant who fulfilled all the inclusion criteria set was considered. Screening questions were verbally asked to ensure that the inclusion criteria were met and informed consent was ensured in every case. It took an average of 30 minutes to complete the questionnaire.

Upon completion of the data collection process, the researcher noted that some questionnaires were lost or unaccounted for. As to the returned completed questionnaires, the researcher individually inspected these to check for possible errors in completion which, for the purposes of the study, would be deemed invalid. Only the

valid questionnaires, including those with minor omissions, were subsequently subjected to statistical analysis.

### *Data Analysis*

After completion of data collection, the data derived from the research instrument were encoded, classified, and statistically analyzed by using the latest version (Version 16) of the computer software package Statistical Package for the Social Sciences or SPSS.

Data Analysis consisted mainly of the following statistical procedures:

1. Descriptive statistics: Frequency and percentage distributions, including corresponding bar charts, were used to analyze the respondents' demographic data. Mean scores and standard deviations were also employed to analyze the respondent's altruistic behavior and personal assertion.
2. Inferential statistics: A number of statistical tools were utilized in the process of hypotheses testing: cross tabulation matrices and Pearson chi-square tests to analyze the relationship between charitable giving and demographic variables; analysis of variance (ANOVA) supported by the Eta value (coefficient of determination) to examine differences in altruism and personal assertion aspects as a function of frequency and amount of charitable giving; and, finally, the Pearson coefficient of correlation to determine the relationship between altruism and the different aspects of personal assertion.

## CHAPTER IV

### Presentation and Analysis of Data

This chapter presents the results of the SPSS-based analyses of data which were obtained from participants through a self-administered survey questionnaire. The study involved a total of 262 participants ( $n=262$ ).

The findings of the study are presented in the following order:

*Section 1. Descriptive Statistics:* Tabular presentation of the demographic profile of the respondents with corresponding interpretation and bar chart.

*Section 2. Inferential Statistics:* Individual hypothesis testing with corresponding tabular presentation and interpretation.

For reference purposes, the research hypotheses are stated (in null and alternative forms) as follows:

*H1o:* There is no significant relationship between the demographic characteristics (gender, age, marital status, educational attainment, income/month, and frequency of religious attendance) of the participants and the frequency and amount of charitable giving, at 0.05 level.

*H1a:* There is significant relationship between the demographic characteristics (gender, age, marital status, educational attainment, income/month, and frequency of religious attendance) of the participants and the frequency and amount of charitable giving, at 0.05 level.

*H2o:* There is no significant difference in the level of altruism as a function of the frequency and amount of charitable giving, at 0.05 level.

*H2a:* There is significant difference in the level of altruism as a function of the frequency and amount of charitable giving, at 0.05 level.

*H3o:* There is no significant difference in the level of passive, aggressive, and assertive type of personal assertion as a function of the frequency and amount of charitable giving, at 0.05 level.

*H3a:* There is significant difference in the level of passive, aggressive, and assertive type of personal assertion as a function of the frequency and amount of charitable giving, at 0.05 level.

*H4o:* There is no significant relationship between level of altruism and type of personal assertion, at 0.05 level.

*H4a:* There is a significant relationship between level of altruism and type of personal assertion, at 0.05 level.

*Section1. Descriptive Statistics*

*Demographic and Charitable (Philanthropic) Giving Variables*

Table 1  
*Frequency and Percentage Distribution of Demographic and Charitable Giving Variables*

Demographics		Frequency	Percent
Gender	male	103	39.31%
	female	159	60.69%

Age	21-25 years	54	20.61%
	26-30 years	78	29.78%
	31-35 years	62	23.66%
	36-40 years	68	25.95%
Marital Status	Single	181	69.1%
	Married	75	28.63%
	Separate/Divorced	3	1.15%
	Widow/Widower	3	1.15%
Educational Attainment	Bachelor's Degree	136	51.91%
	Master's Degree	122	46.56%
	Doctorate Degree	4	1.53%
Income/month	Less than 15,000 Baht	59	22.52%
	15,000 – 30,000 Baht	81	30.92%
	30,001 – 45, 000 Baht	40	15.27%
	45,001 – 60,000 Baht	35	13.36%
	More than 60,001 Baht	47	17.94%
Religious Attendance	0 (no attendance)	80	30.53%
	1-2 times	145	55.34%
	3-4 times	18	6.87%
	5 or more	19	7.25%
Charitable Giving			
Member of charity organization	Yes, member	76	29%
	No, non-member	186	71%



What charity organization are you a member of?	Arts/Cultural	20	26.32%
	People-related	23	30.26%
	Animal	13	17.11%
	Environmental	9	11.84%
	Others	11	14.47%
Frequency (how often) of money donation to charity organization/month (on average)	Once or not at all	168	64.12%
	Twice	66	25.2%
	3 times	11	4.2%
	4 times or more	17	6.5%
Amount (how much) of money donation/month	Less than 500 Baht	186	71%
	501 – 2,000 Baht	67	25.57%
	2,001 – 4,000 Baht	4	1.53%
	More than 4,000 Baht	5	1.91%

Demographic Variables

Gender.

The frequency and percentage distribution of the participants in terms of gender are shown in Table 1. There were 103 males and 159 females, with the percentage of 39.31%, and 60.69%, respectively. There were more female respondents than male. Figure 2 (bar chart) shows the frequency distribution of gender.

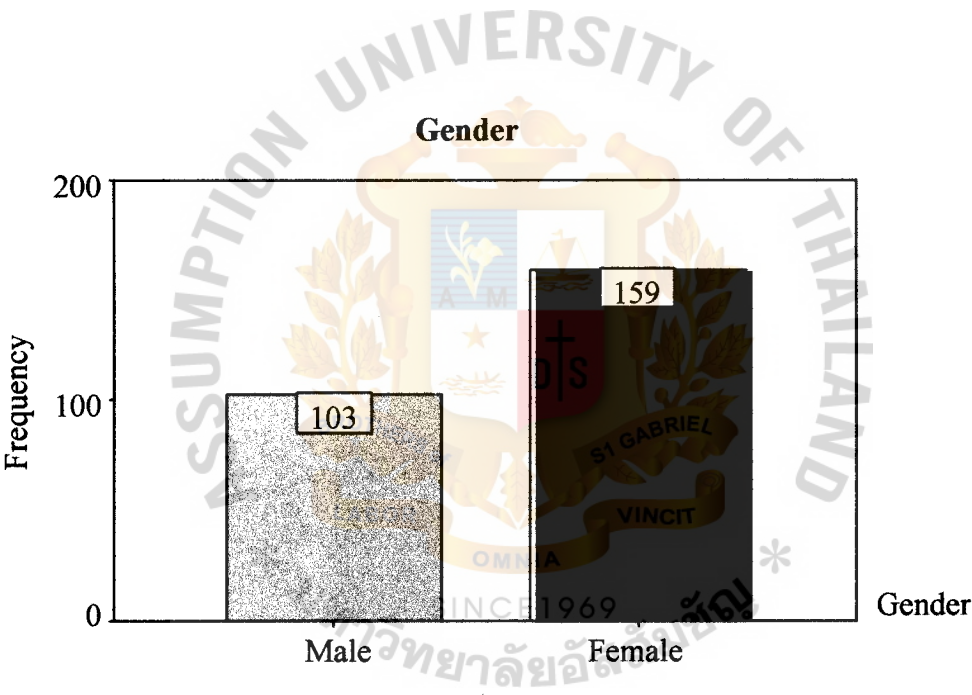


Figure 2. Frequency distribution of gender.

Age.

The frequency and percentage distribution of the participants in terms of age are likewise shown in Table 1. There were 54 respondents in the age range of 21-25 years; 78 respondents in the range 26-30 years; 62 in the range 31-35 years; and 68 respondents in the range 36-40 years, with the percentage of 20.61%, 29.78%, 23.66%, and 25.95%, respectively. The biggest group of respondents according to age belongs to the range 26-30 years. The following Figure 3 (bar chart) shows the frequency distribution of age.

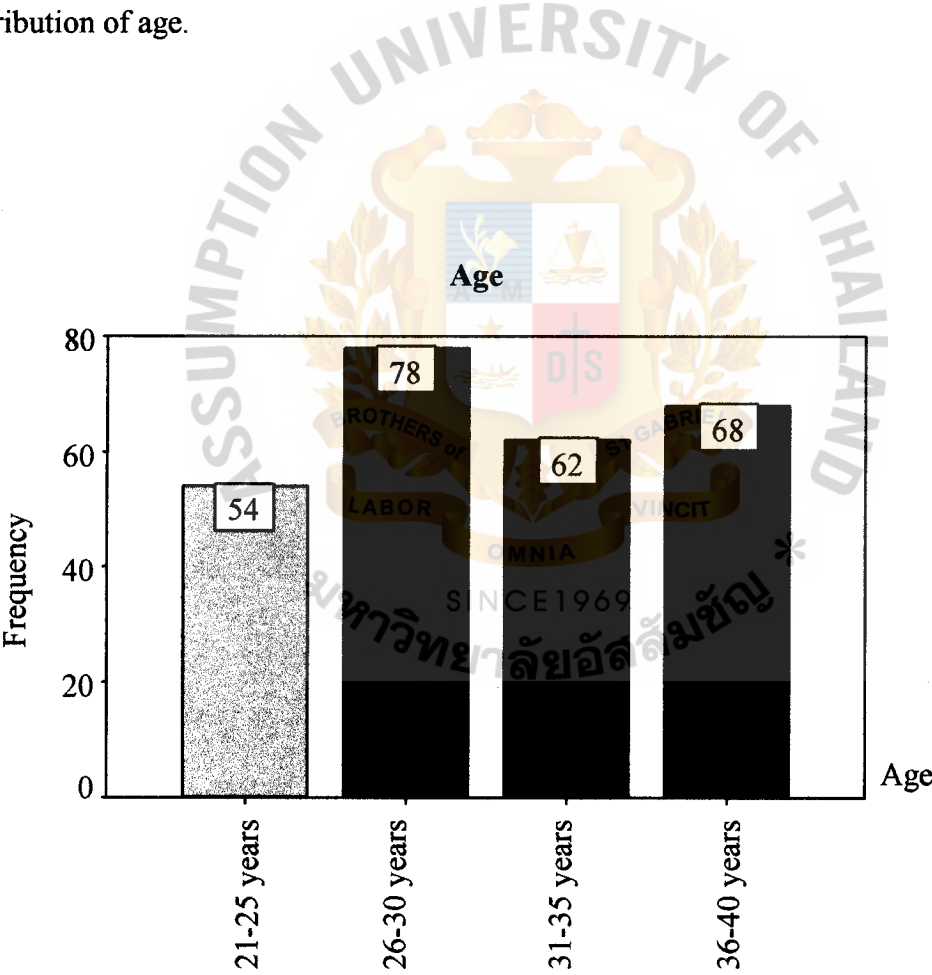
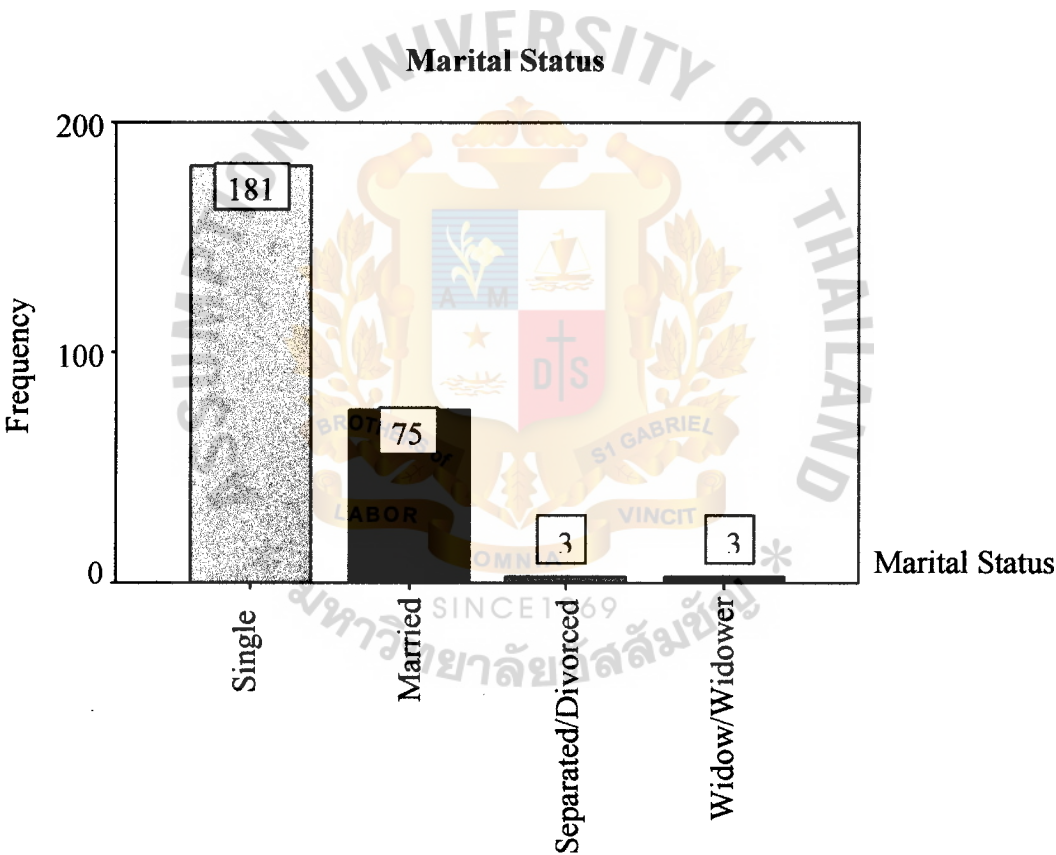


Figure 3. Frequency distribution of age.

*Marital status.*

The frequency and percentage distribution of the participants in terms of marital status are also shown in Table 1. There were 181 single; 75 married; 3 separated/divorced; and 3 widow/widower, with the percentage of 69.1%, 28.63%, 1.15%, and 1.15%, respectively. The majority of the respondents were single. Figure 4 (bar chart) shows the frequency distribution of marital status.



*Figure 4.* Frequency distribution of marital status.

*Educational attainment.*

The frequency and percentage distribution of the participants in terms of educational attainment are also depicted in Table 1. There were 136 with Bachelor’s degree; 122 with Master’s degree; and 4 with Doctorate degree, with the percentage of 51.91%, 46.56%, and 1.53%, respectively. The biggest group of respondents was that of those with Bachelor’s degree, followed closely by those with Master’s degree. Figure 5 (bar chart) shows the frequency distribution of educational attainment.

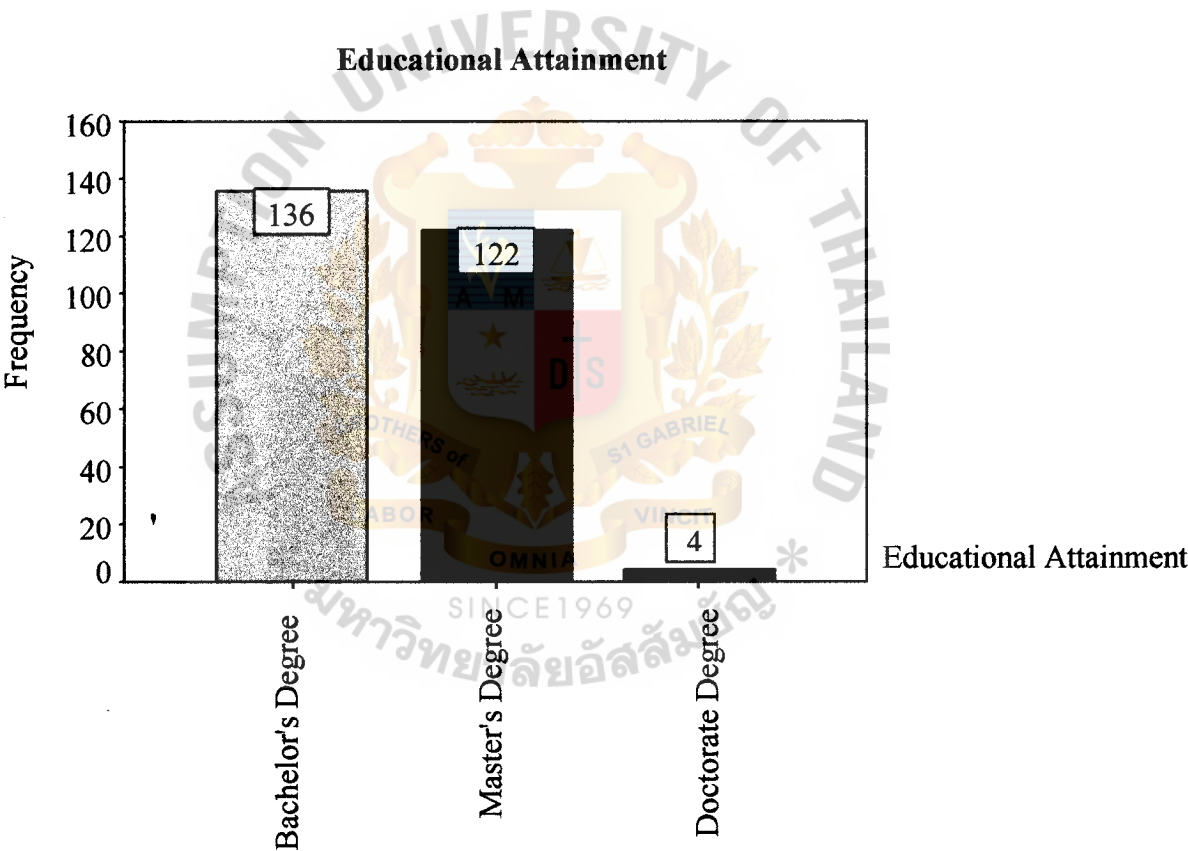


Figure 5. Frequency distribution of educational attainment.



*Income/month.*

The frequency and percentage distribution of the participants in terms of income/month are also shown in Table 1. There were 59 whose income is less than 15,000 Baht; 81 whose income is 15,000 to 30,000 Baht; 40 with 30,000 to 45,000 Baht; 35 with income level 45,001 to 60,000 Baht; and 47 with more than 60,000 Baht, with the percentage of 22.52%, 30.92%, 15.27%, 13.36%, and 17.94%, respectively. It can be seen that the biggest group according to income/month is the group with 15,000 to 30,000 Baht. Figure 6 (bar chart) shows the distribution of income/month.

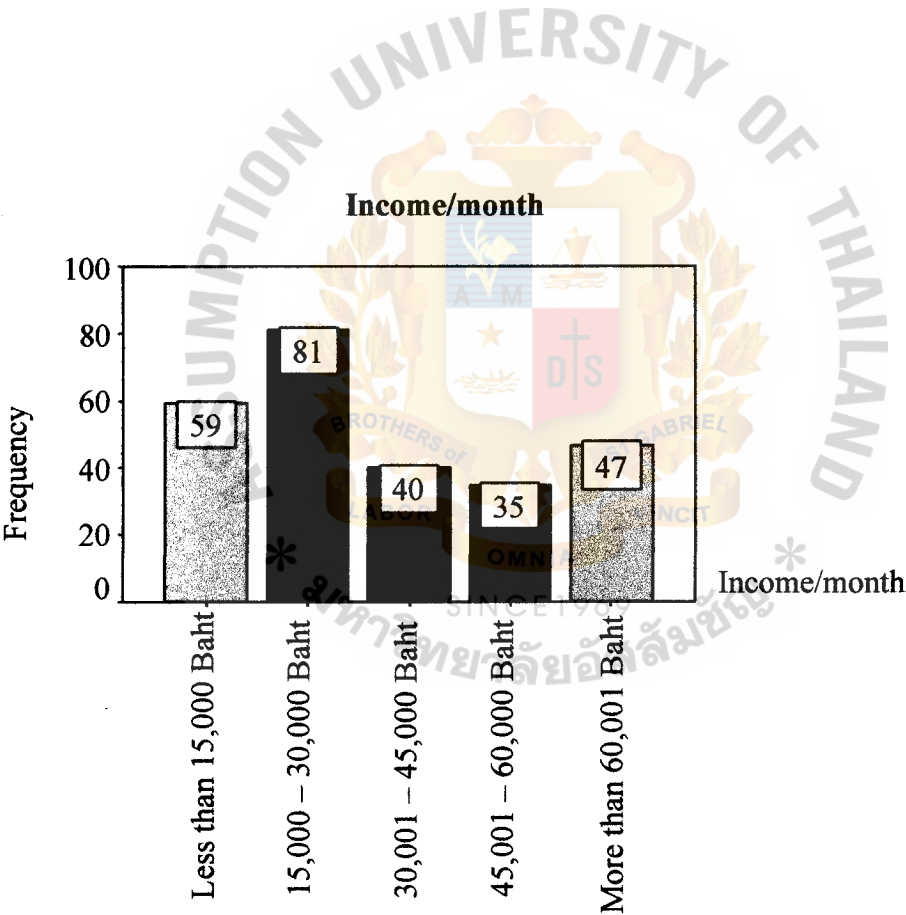
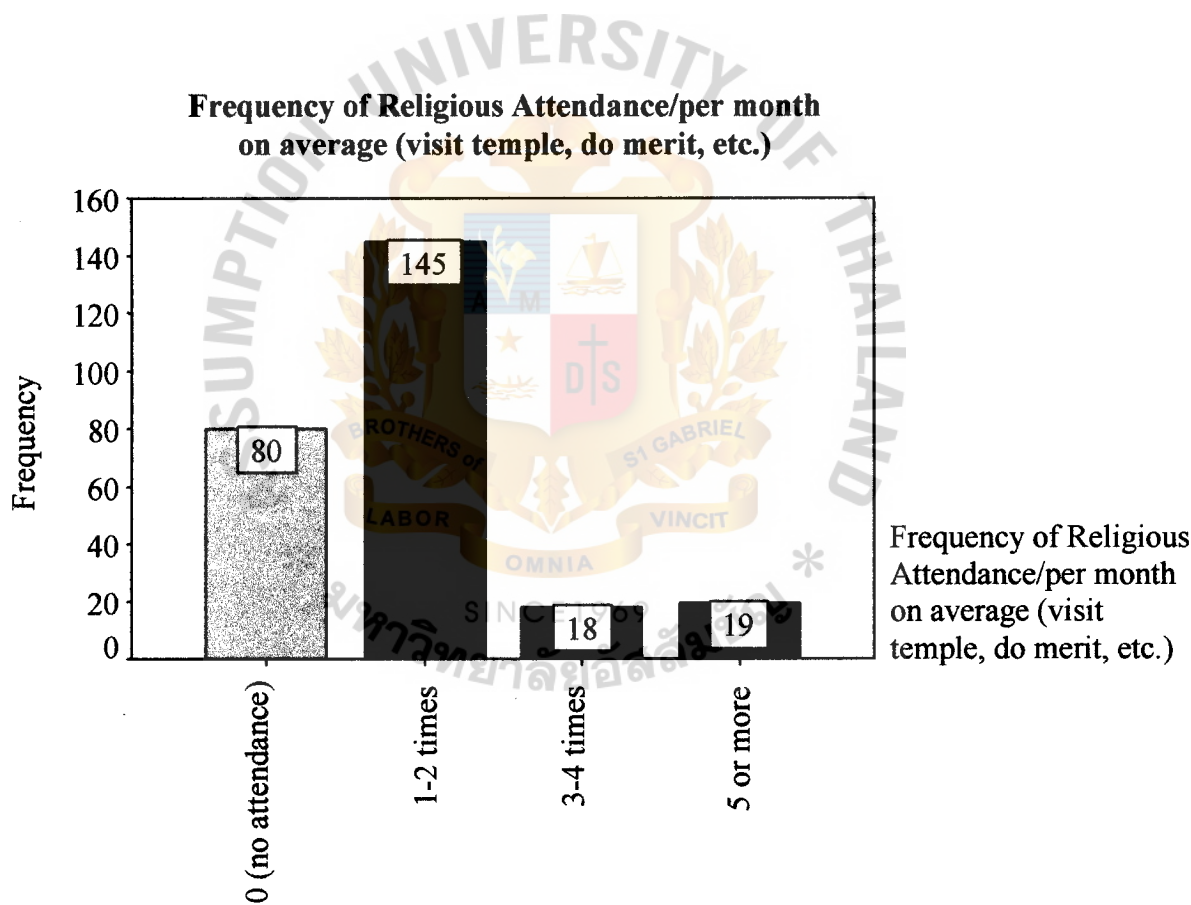


Figure 6. Frequency distribution of income/month.

*Frequency of religious attendance.*

The frequency and percentage distribution of the participants in terms of frequency of religious attendance can also be seen in Table 1. There were 80 who reported 0 or no attendance; 145 who attended 1-2 times/month; 18 with a frequency of 3-4 times/month; and 19 who attended 5 or more/month, with the percentage of 30.53%, 55.34%, 6.87%, and 7.25%, respectively. Majority of the respondents reported religious attendance of 1-2 times/month. The following Figure 7 (bar chart) shows the distribution of frequency of religious attendance.



*Figure 7.* Frequency distribution of frequency of religious attendance.

Charitable Giving Variables

Participation in charity organization.

Table 1, presented earlier, likewise indicates the result of the analysis of charitable (philanthropic) giving. The frequency and percentage distribution of the participants in terms of membership/participation in charity organization are reported in this table. There were 76 (29%) members and 186 (71%) non-members. Most of the respondents are non-members/non participants in charity organization. Figure 8 (bar chart) below shows the frequency distribution of participation in charity organization.

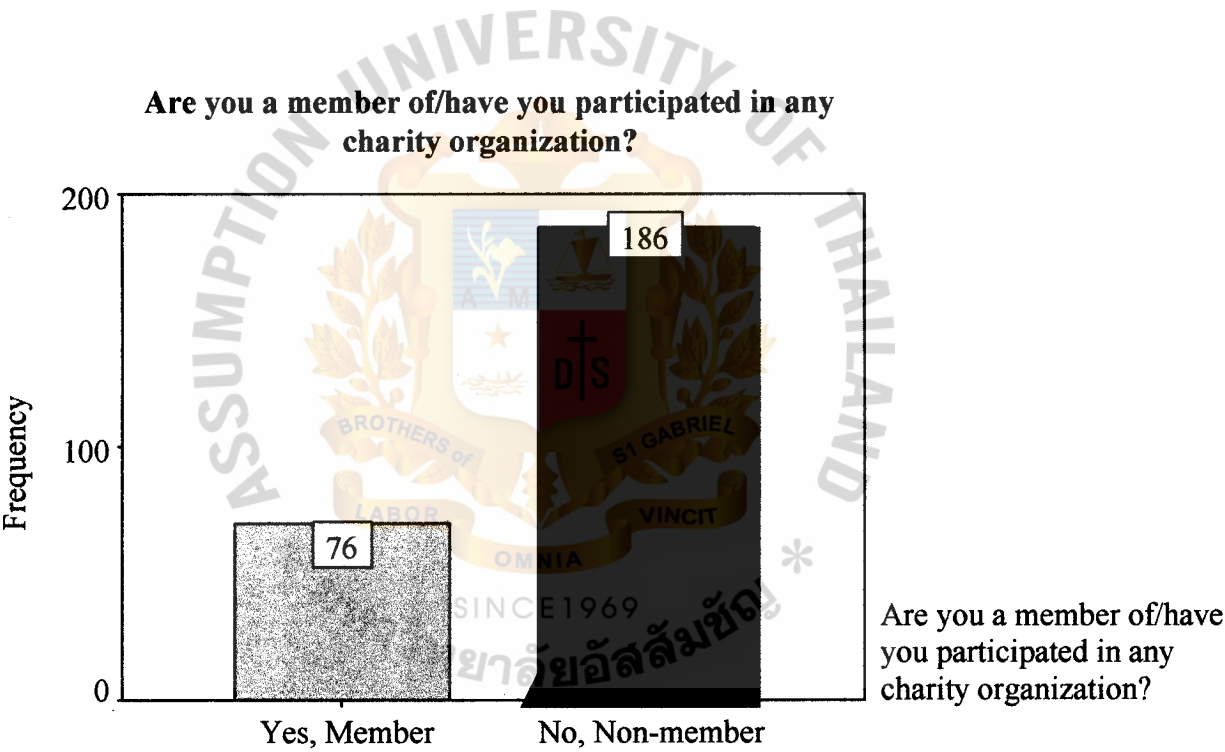
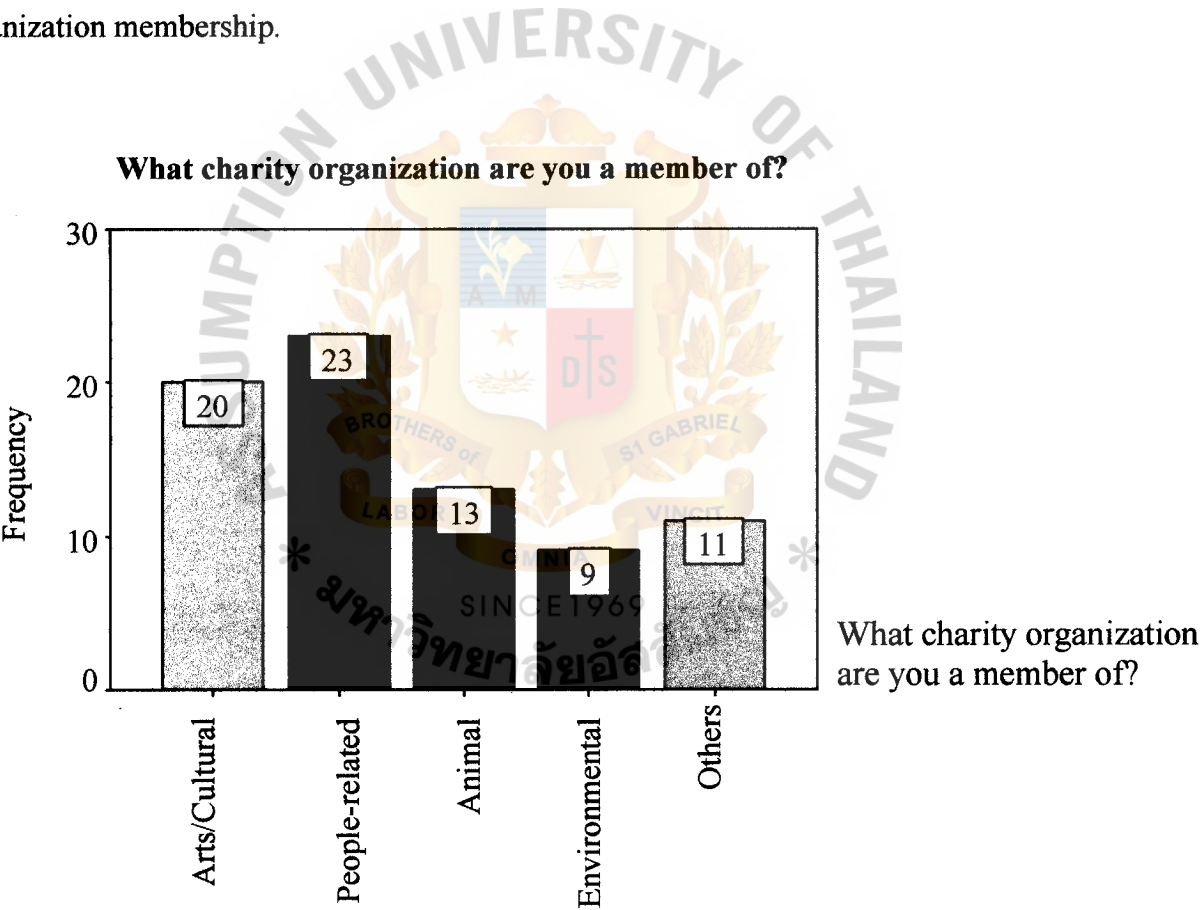


Figure 8. Frequency distribution of participation in charity organization.

*Membership in charity organization.*

The frequency and percentage distribution of participants in terms of charity organization membership are shown in Table 1. There were 20 participants in arts/cultural; 23 participants in people-related; 13 participants in animals; 9 participants in environment; and 11 participants in others, with the percentage of 26.32%, 30.26%, 17.11%, 11.84%, and 14.47%, respectively. In this classification, ‘others’ included health-related, disaster relief, and other community projects not included in the main categories. The subsequent Figure 9 (bar chart) shows the distribution of charity organization membership.



*Figure 9.* Frequency distribution of membership in charity organization.

*Kind of contribution given to charity.*

The frequency and percentage distribution of participants in terms of kind of contribution given to charity are shown in the following Table 2. There were 140 persons who donate money; 48 persons who give gift-in-kind and donate money; 21 persons who give gift-in-kind; 17 persons who volunteer; 11 persons who give gift-in-kind, volunteer, and donate money; 7 persons who volunteer and donate money; 3 persons who donate money and donate blood; and 1 person who gives gift-in-kind, donates money and blood donates blood, with the percentage of 57.2%,18.4%, 8%, 6.5%, 4.2%, 2.7%,1.2%, and 0.4%, respectively. The results show that most respondents contribute to charity by donating money.

Table 2  
*Frequency and Percentage Distribution of Kind of Contribution Given to Charity*  
**What kind of contribution have you given to charity?**

Contribution	Frequency	Percent
Donate money	150	57.2%
Donate money, blood donation	3	1.2%
Gift-in-kind	21	8%
Gift-in-kind, donate money	48	18.4%
Gift-in-kind, donate money, blood donation	1	0.4%
Gift-in-kind, volunteer	4	1.5%
Gift-in-kind, volunteer, donate money	11	4.2%
Volunteer	17	6.5%
Volunteer, donate money	7	2.7%



*Frequency of money donation to charity organization/month (on average)?*

The frequency and percentage distribution of participants in terms of frequency (how often) of money donation to charity organization/month (on average) are shown in Table 1. There were 168 who donated once or not at all; 66 donated twice; 11 donated 3 times; and 17 donated 4 times or more, with the percentage of 64.12%, 25.2%, 4.2%, and 6.5%, respectively. The majority of respondents donate money to charity once or not at all. The subsequent Figure 10 (bar chart) shows the distribution of frequency (how often) of money donation to charity organization/month (on average).

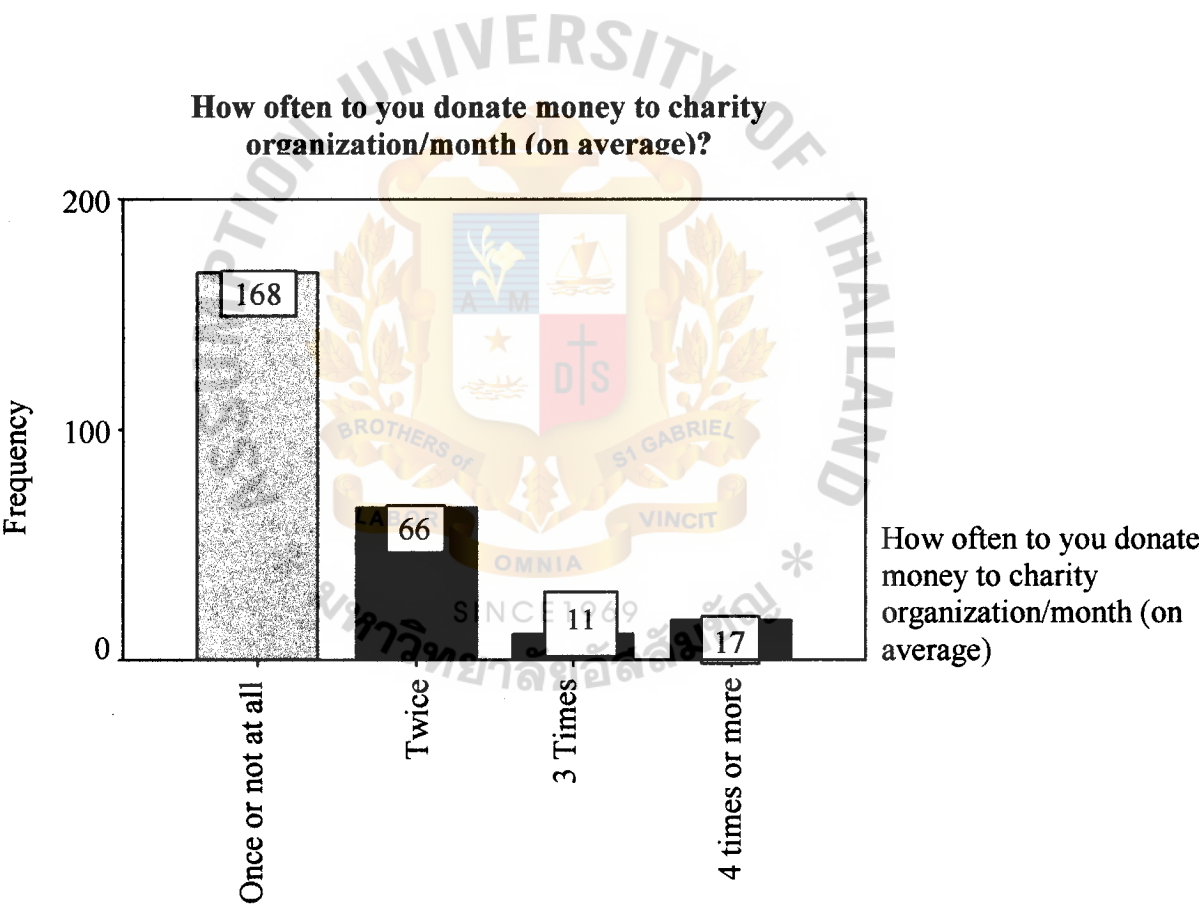
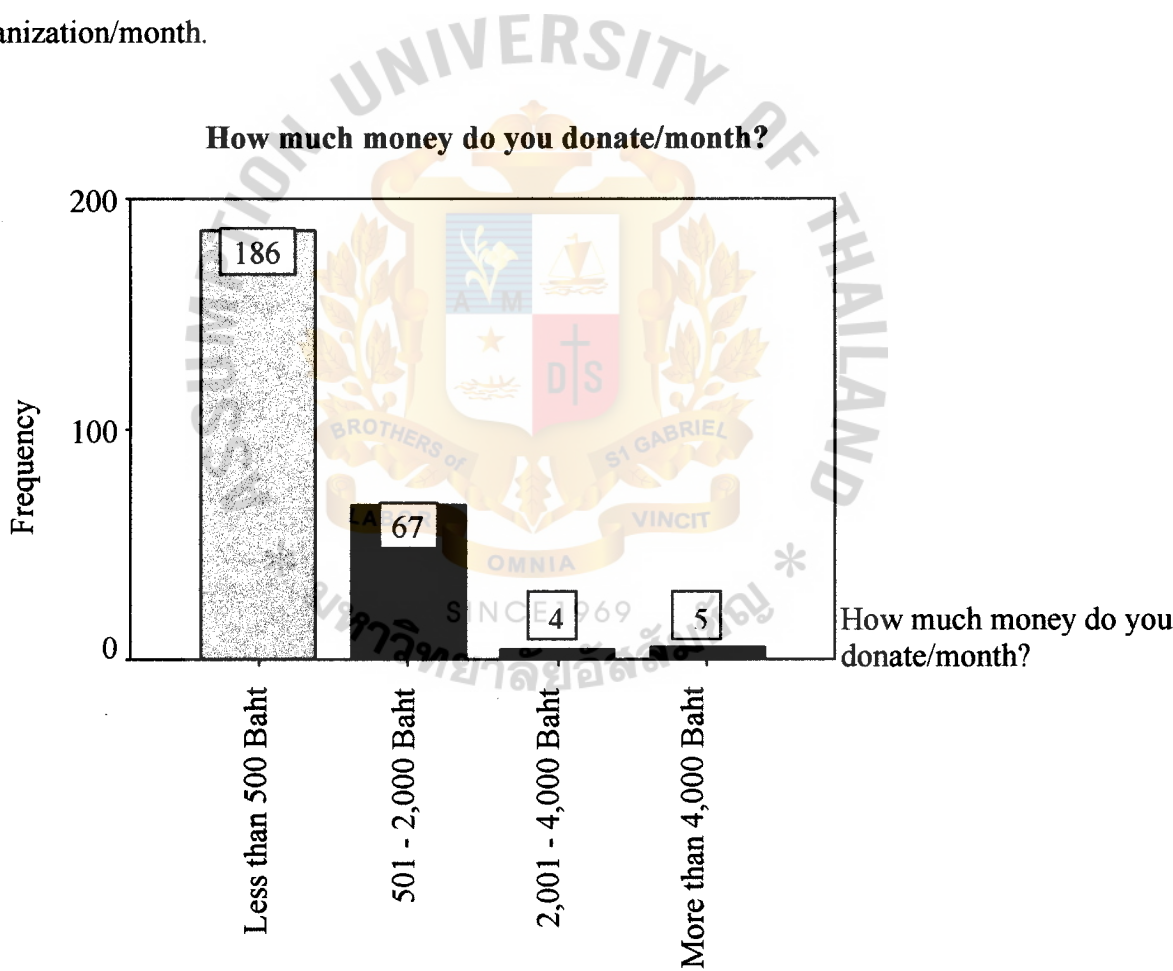


Figure 10. Frequency distribution of frequency of money donation to charity organization/month (on average).

*Amount of money donation to charity organization/month.*

The frequency and percentage distribution of participants in terms of amount (how much) of money donation to charity organization/month are shown in Table 1. There were 186 who donated less than 500 Baht; 67 donated 501 to 2,000 Baht; 4 donated 2,001 to 4,000 Baht; and 5 donated more than 4,000 Baht, with the percentage of 71%, 25.57%, 1.53%, and 1.91%, respectively. The biggest group of respondents is those who donate less than 500 Baht/month. The subsequent Figure 11 (bar chart) shows the distribution of amount (how much) of money donation to charity organization/month.



*Figure 11.* Frequency distribution of amount of money donation to charity organization/month.

Section2. Inferential Statistics (Hypotheses Testing)

Hypothesis Testing of Hypothesis 1

H1o: There is no significant relationship between the demographic characteristics (gender, age, marital status, educational attainment, income/month, and frequency of religious attendance) of the participants and the frequency and amount of charitable giving, at 0.05 level.

H1a: There is significant relationship between the demographic characteristics (gender, age, marital status, educational attainment, income/month, and frequency of religious attendance) of the participants and the frequency and amount of charitable giving, at 0.05 level.

Table 3  
Cross Tabulation of the Relationship Between Gender and Frequency of Charitable Giving

			Cross Tabulation				
			How often to you donate money to charity organization/month (on average)				
			Once or not at all	Twice	3 Times	4 times or more	Total
Gender	Male	Count	68	25	4	6	103
		% within Gender	66.0%	24.3%	3.9%	5.8%	100.0%
		% of Total	26.0%	9.5%	1.5%	2.3%	39.3%
	Female	Count	100	41	7	11	159
		% within Gender	62.9%	25.8%	4.4%	6.9%	100.0%
		% of Total	38.2%	15.6%	2.7%	4.2%	60.7%
	Total	Count	168	66	11	17	262
		% within Gender	64.1%	25.2%	4.2%	6.5%	100.0%
		% of Total	64.1%	25.2%	4.2%	6.5%	100.0%

Table 3 indicates that, out of the 262 participants, 103 were males and 159 were females. The frequency of donating money to charity organization per month (on average) was reported by these two groups: 68 males reported that they donate money to charity once or not at all; 25 reported that they donate money to charity twice; 4 reported that they donate money to charity 3 times; and 6 reported that they donate money to charity 4 times or more, with the percentage of 66%, 24.3%, 3.9%, and 5.8%, respectively. At the same time, 100 females reported that they donate money to charity once or not at all; 41 reported that they donate money to charity twice; 7 reported that they donate money to charity 3 times; and 11 reported that they donate money to charity 4 times or more, with the percentage of 62.9%, 25.8%, 4.4%, and 6.9%, respectively.

Table 4  
*Relationship Between Gender and Frequency of Charitable Giving, Using Chi-Square*

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.307	3	.959
N of Valid Cases	262		

To examine the relationship between gender and frequency of charitable giving, the Pearson Chi-Square test was utilized. The Chi-Square value observed from the sample is .307 (N=262, df=3), and this value is significant at .959, much greater than the 0.05 level. Thus the null-hypothesis is retained. There is no significant relationship between gender and the frequency of charitable or philanthropic giving. In other words, both males and females have a more or less similar kind of habit when it comes to how often they give to charity.

Table 5

*Cross Tabulation of the Relationship Between Gender and Amount of Charitable Giving*

			Cross Tabulation				
			How much money do you donate/month?				
			Less than 500 Baht	501 - 2,000 Baht	2,001 - 4,000 Baht	More than 4,000 Baht	Total
Gender	Male	Count	74	28	0	1	103
		% within Gender	71.8%	27.2%	.0%	1.0%	100.0%
		% of Total	28.2%	10.7%	.0%	.4%	39.3%
	Female	Count	112	39	4	4	159
		% within Gender	70.4%	24.5%	2.5%	2.5%	100.0%
		% of Total	42.7%	14.9%	1.5%	1.5%	60.7%
	Total	Count	186	67	4	5	262
		% within Gender	71.0%	25.6%	1.5%	1.9%	100.0%
		% of Total	71.0%	25.6%	1.5%	1.9%	100.0%

Table 5 indicates the distribution of male and female participants according to the reported amount of money donated by them to charity on per month basis. It is seen that 74 males reported that they donate less than 500 Baht; 28 reported that they donate 501 to 2,000 Baht; and 1 reported that he/she donates more than 4,000 baht, with the percentage of 71.8%, 27.2%, and 1%, respectively. On the other hand, 112 females reported that they donate less than 500 Baht; 39 reported that they donate 501 to 2,000 Baht; 4 reported that they donate 2,001 to 4,000 Baht; and 4 reported that they donate more than 4,000 Baht, with the percentage of 70.4%, 24.5%, 2.5%, and 2.5%, respectively.



Table 6

*Relationship Between Gender and Amount of Charitable Giving, Using Chi-Square*

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.563	3	.313
N of Valid Cases	262		

To examine the relationship between gender and amount of money donated to charity (per month), the Pearson Chi-Square test was utilized. The Chi-Square value observed from the sample is 3.563 (N=262, df=3), and this value is significant at .313, greater than the 0.05 level. Thus the null-hypothesis is retained. There is no significant relationship between gender and the amount of money given to charity. So, both males and females have no difference in their habit when it comes to how much they give to charity.

Table 7

*Cross Tabulation of the Relationship Between Age and Frequency of Charitable Giving*

			Cross Tabulation				
			How often to you donate money to charity organization/month (on average)				
			Once or not at all	Twice	3 Times	4 times or more	Total
Age	21-25 years	Count	32	13	4	5	54
		% within Age	59.3%	24.1%	7.4%	9.3%	100.0%
		% of Total	12.2%	5.0%	1.5%	1.9%	20.6%
	26-30 years	Count	48	23	2	5	78
		% within Age	61.5%	29.5%	2.6%	6.4%	100.0%
		% of Total	18.3%	8.8%	.8%	1.9%	29.8%

	31-35 years	Count	41	17	1	3	62
		% within Age	66.1%	27.4%	1.6%	4.8%	100.0%
		% of Total	15.6%	6.5%	.4%	1.1%	23.7%
	36-40 years	Count	47	13	4	4	68
		% within Age	69.1%	19.1%	5.9%	5.9%	100.0%
		% of Total	17.9%	5.0%	1.5%	1.5%	26.0%
	Total	Count	168	66	11	17	262
		% within Age	64.1%	25.2%	4.2%	6.5%	100.0%
		% of Total	64.1%	25.2%	4.2%	6.5%	100.0%

Table 7 reveals the reported frequency of donating monthly to charity organization per month basis by the four groups, according to age. In the age group 21-25 years, 32 reported that they donate money to charity once or not at all; 13 reported that they donate money to charity twice; 4 reported that they donate money to charity 3 times; and 5 reported that they donate money to charity 4 times or more, with the percentage of 59.3%, 24.1%, 7.42%, and 9.3%, respectively. In the age group 26-30 years, 48 reported that they donate money to charity once or not at all; 23 reported that they donate money to charity twice; 2 reported that they donate money to charity 3 times; and 5 reported that they donate money to charity 4 times or more, with the percentage of 61.5%, 29.5%, 2.6%, and 6.4%, respectively. For ages 31-35 years, 41 reported that they donate money to charity once or not at all; 17 reported that they donate money to charity twice; 1 reported donating money to charity 3 times; and 3 reported that they donate money to charity 4 times or more, with the percentage of 66.1%, 27.4%, 1.6%, and 4.8%, respectively. In the last age group 36-40 years, 47 reported that they donate money to charity once or not at all; 13 reported that they donate money to charity twice; 4 reported that they donate money to charity 3 times; and also 4 reported that they donate money to charity 4 times or more, with the percentage of 69.1%, 19.1%, 5.9%, and 5.9%, respectively.

Table 8

*Relationship Between Age and Frequency of Charitable Giving, Using Chi-Square*

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.505	9	.688
N of Valid Cases	262		

To examine the relationship between age and frequency of charity, the Pearson Chi-Square test was utilized. The Chi-Square value observed from the sample is 6.505 (N=262, df=9), and this value is significant at .688, much greater than the 0.05 level. Thus the null-hypothesis is retained. There is no significant relationship between age and the frequency of charitable giving. This means that respondents in all age groups have similar kind of behavior when it comes to how often they give to charity.

Table 9

*Cross Tabulation of the Relationship Between Age and Amount of Charitable Giving*

			Cross Tabulation				
			How much money do you donate/month?				Total
			Less than 500 Baht	501 - 2,000 Baht	2,001 - 4,000 Baht	More than 4,000 Baht	
Age	21-25 years	Count	38	12	2	2	54
		% within Age	70.4%	22.2%	3.7%	3.7%	100.0%
		% of Total	14.5%	4.6%	.8%	.8%	20.6%
	26-30 years	Count	62	15	0	1	78
		% within Age	79.5%	19.2%	.0%	1.3%	100.0%
		% of Total	23.7%	5.7%	.0%	.4%	29.8%
	31-35 years	Count	44	15	2	1	62
		% within Age	71.0%	24.2%	3.2%	1.6%	100.0%
		% of Total	16.8%	5.7%	.8%	.4%	23.7%
	36-40 years	Count	42	25	0	1	68

		% within Age	61.8%	36.8%	.0%	1.5%	100.0%
		% of Total	16.0%	9.5%	.0%	.4%	26.0%
	Total	Count	186	67	4	5	262
		% within Age	71.0%	25.6%	1.5%	1.9%	100.0%
		% of Total	71.0%	25.6%	1.5%	1.9%	100.0%

Table 9 illustrates the distribution of the 262 participants according to reported amount of money donated to charity organization per month basis by these four groups, according to age. In the age group 21-25 years, 38 reported that they donate money to charity less than 500 Baht; 12 reported that they donate money to charity 501 to 2,000 Baht; 2 reported that they donate money to charity 2,001 to 4,000 Baht; and 2 reported that they donate money to charity more than 4,000 Baht, with the percentage of 70.4%, 22.2%, 3.7%, and 3.7%, respectively. In the age group 26-30 years, 62 reported that they donate money to charity less than 500 Baht; 15 reported that they donate money to charity 501 to 2,000 Baht; and 1 reported donating money to charity more than 4,000 Baht, with the percentage of 79.5%, 19.2%, and 1.3% respectively. For the group aged 31-35 years, 44 reported that they donate money to charity less than 500 Baht; 15 reported that they donate money to charity 501 to 2,001 Baht; 2 reported that they donate money to charity 2,001 to 4,000 Baht; and 1 reported having donated money to charity more than 4,000 Baht, with the percentage of 71%, 24.2%, 3.2%, and 1.6%, respectively. In the last age group of 36-40 years, 42 reported that they donate money to charity less than 500 Baht; 25 reported that they donate money to charity 501 to 2,000 Baht; and 1 reported that they donate money to charity more than 4,000 Baht with the percentage of 61.8%, 36.8%, and 1.5%, respectively.

Table 10

*Relationship Between Age and Amount of Charitable Giving, Using Chi-Square*

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	12.699	9	.177
N of Valid Cases	262		

To examine the relationship between age and amount of monthly donation, the Pearson Chi-Square test was utilized. The Chi-Square value observed from the sample is 12.699 (N=262, df=9), and this value is significant at .177, which greater than the 0.05 level. Thus the null-hypothesis is retained. There is no significant relationship between age and amount of money given for charity. Thus, at all age levels, respondents a more or less similar kind of behavior when it comes to how much money they give to charity.

Table 11

*Cross Tabulation of the Relationship Between Marital Status and Frequency of Charitable Giving*

			Cross Tabulation				
			How often to you donate money to charity organization/month (on average)				
			Once or not at all	Twice	3 Times	4 times or more	Total
Marital Status	Single	Count	113	48	8	12	181
		% within Marital Status	62.4%	26.5%	4.4%	6.6%	100.0%
		% of Total	43.1%	18.3%	3.1%	4.6%	69.1%
	Married	Count	50	17	3	5	75



		% within Marital Status	66.7%	22.7%	4.0%	6.7%	100.0%
		% of Total	19.1%	6.5%	1.1%	1.9%	28.6%
	Separated/Divorced	Count	2	1	0	0	3
		% within Marital Status	66.7%	33.3%	.0%	.0%	100.0%
		% of Total	.8%	.4%	.0%	.0%	1.1%
	Widow/Widower	Count	3	0	0	0	3
		% within Marital Status	100.0%	.0%	.0%	.0%	100.0%
		% of Total	1.1%	.0%	.0%	.0%	1.1%
	Total	Count	168	66	11	17	262
		% within Marital Status	64.1%	25.2%	4.2%	6.5%	100.0%
		% of Total	64.1%	25.2%	4.2%	6.5%	100.0%

Table 11 illustrates the distribution of the 262 participants according to reported frequency of money donated to charity organization per month basis by the following four groups, according to marital status. Single: 113 reported that they donate money to charity once or not at all; 48 reported that they donate money to charity twice; 8 reported that they donate money to charity 3 times; and 12 reported that they donate money to charity 4 times or more, with the percentage of 62.4%, 26.5%, 4.4%, and 6.6%, respectively. Married: 50 reported that they donate money to charity once or not at all; 17 reported that they donate money to charity twice; 3 reported that they donate money to charity 3 times; and 5 reported that they donate money to charity 4 times or more, with the percentage of 66.7%, 22.7%, 4.0%, and 6.7%, respectively. Separated/Divorced: 2 reported that they donate money to charity once or not at all; 1 (33.3%) reported donating money to charity twice, with the percentage of 66.7%, and 33.3%, respectively. Widow/Widower: 3 (100%) reported that they donate money to charity once or not at all.

Table 12

*Relationship Between Marital Status and Frequency of Charitable Giving, Using Chi-Square*

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.592	9	.978
N of Valid Cases	262		

To examine the relationship between marital status and frequency of charitable (philanthropic) giving, the Pearson Chi-Square test was utilized. The Chi-Square value observed from the sample is 2.592 (N=262, df=9), and this value is significant at .978, much greater than the 0.05 level. Thus the null-hypothesis is retained. There is no significant relationship between marital status and the frequency of charitable giving. This means that respondents’ marital status does not impact on how often they give to charity.

Table 13

*Cross Tabulation of the Relationship Between Marital Status and Amount of Charitable Giving*

			Cross Tabulation				
			How much money do you donate/month?				Total
			Less than 500 Baht	501 - 2,000 Baht	2,001 - 4,000 Baht	More than 4,000 Baht	
Marital Status	Single	Count	135	41	2	3	181
		% within Marital Status	74.6%	22.7%	1.1%	1.7%	100.0%
		% of Total	51.5%	15.6%	.8%	1.1%	69.1%

	Married	Count	48	23	2	2	75
		% within Marital Status	64.0%	30.7%	2.7%	2.7%	100.0%
		% of Total	18.3%	8.8%	.8%	.8%	28.6%
	Separated/Divorced	Count	3	0	0	0	3
		% within Marital Status	100.0%	.0%	.0%	.0%	100.0%
		% of Total	1.1%	.0%	.0%	.0%	1.1%
	Widow/Widower	Count	0	3	0	0	3
		% within Marital Status	.0%	100.0%	.0%	.0%	100.0%
		% of Total	.0%	1.1%	.0%	.0%	1.1%
	Total	Count	186	67	4	5	262
		% within Marital Status	71.0%	25.6%	1.5%	1.9%	100.0%
		% of Total	71.0%	25.6%	1.5%	1.9%	100.0%

Table 13 indicates the distribution of the 262 participants according to reported amount of money donated to charity organization per month basis, according to marital status. Single: 135 reported that they donate money to charity less than 500 Baht; 41 reported that they donate money to charity 501 to 2,000 Baht; 2 reported that they donate money to charity 2,001 to 4,000 Baht; and 3 reported that they donate money to charity more than 4,000 Baht, with the percentage of 74.6%, 22.7%, 1.1% , and 1.7%, respectively. Married: 48 reported that they donate money to charity less than 500 Baht; 23 reported that they donate money to charity 501 to 2,000 Baht; 2 (2.7%) reported that they donate money to charity 2,001 to 4,000 Baht; and 2 (2.7%) reported that they donate money to charity more than 4,000 Baht, with the percentage of 64.0%, 30.7%, 2.7%, and 2.7%, respectively. Separated/Divorced: 3 (100%) reported that they donate money to charity less than 500 Baht. Widow/widower: 3 (100%) reported that they donate money to charity 501 to 2,000 Baht/month.

Table 14

*Relationship Between Marital Status and Amount of Charitable Giving, Using Chi-Square*

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	13.303	9	.149
N of Valid Cases	262		

To examine the relationship between marital status and amount of money donated for charity per month, the Pearson Chi-Square test was utilized. The Chi-Square value observed from the sample is 13.303 (N=262, df=9), and this value is significant at .149, which greater than the 0.05 level. Thus the null-hypothesis is retained. There is no significant relationship between marital status and amount of money donated for charity/month. The respondents’ marital status does not bear on how much they give to charity.

Table 15

*Cross Tabulation of the Relationship Between Educational Attainment and Frequency of Charitable Giving*

			Cross Tabulation				
			How often to you donate money to charity organization/month (on average)				
			Once or not at all	Twice	3 Times	4 times or more	Total
Educational Attainment	Bachelor's Degree	Count	82	42	4	8	136
		% within Educational Attainment	60.3%	30.9%	2.9%	5.9%	100.0%
		% of Total	31.3%	16.0%	1.5%	3.1%	51.9%

	Master's Degree	Count	85	24	7	6	122
		% within Educational Attainment	69.7%	19.7%	5.7%	4.9%	100.0%
		% of Total	32.4%	9.2%	2.7%	2.3%	46.6%
	Doctorate Degree	Count	1	0	0	3	4
		% within Educational Attainment	25.0%	.0%	.0%	75.0%	100.0%
		% of Total	.4%	.0%	.0%	1.1%	1.5%
	Total	Count	168	66	11	17	262
		% within Educational Attainment	64.1%	25.2%	4.2%	6.5%	100.0%
		% of Total	64.1%	25.2%	4.2%	6.5%	100.0%

Table 15 indicates that, out of the 262 participants, 136 have a bachelor's degree, 122 hold a master's degree, and 4 are doctorate degree holders. The frequency of donating money to charity organization per month (on average) was reported by these three groups. Bachelor's degree: 82 reported that they donate money to charity once or not at all; 42 reported that they donate money to charity twice; 4 reported that they donate money to charity 3 times; and 8 reported that they donate money to charity 4 times or more, with the percentage of 60.3%, 30.9%, 2.9%, and 5.9%, respectively. Master's degree: 85 reported that they donate money to charity once or not at all; 24 reported that they donate money to charity twice; 7 reported that they donate money to charity 3 times; and 6 reported that they donate money to charity 4 times or more, with the percentage of 69.7%, 19.7%, 5.7%, and 4.9%, respectively. Doctorate degree: 1 (25%) reported donating money to charity once or not at all; 3 (75%) reported that they donate money to charity 4 times or more, with the percentage of 25% and 75%, respectively.



Table 16

*Relationship Between Educational Attainment and Frequency of Charitable Giving, Using Chi-Square*

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	36.928	6	.000
N of Valid Cases	262		

To examine the relationship between educational attainment and frequency of charity, the Pearson Chi-Square test was utilized. The Chi-Square value observed from the sample is 36.928 (N=262, df=6), and this value is significant at .000, much less than the 0.05 level. Thus the null-hypothesis is rejected. There *is* a significant relationship between educational attainment and the frequency of charitable giving. Those with higher educational attainment give to charity more often than those with lower education attainment.

Table 17

*Cross Tabulation of the Relationship Between Educational Attainment and Amount of Charitable Giving*

			Cross Tabulation				
			How much money do you donate/month?				Total
			Less than 500 Baht	501 - 2,000 Baht	2,001 - 4,000 Baht	More than 4,000 Baht	
Educational Attainment	Bachelor's Degree	Count	105	24	4	3	136
		% within Educational Attainment	77.2%	17.6%	2.9%	2.2%	100.0%
		% of Total	40.1%	9.2%	1.5%	1.1%	51.9%
	Master's	Count	79	41	0	2	122

		% within Educational Attainment	64.8%	33.6%	.0%	1.6%	100.0%
		% of Total	30.2%	15.6%	.0%	.8%	46.6%
	Doctorate Degree	Count	2	2	0	0	4
		% within Educational Attainment	50.0%	50.0%	.0%	.0%	100.0%
		% of Total	.8%	.8%	.0%	.0%	1.5%
	Total	Count	186	67	4	5	262
		% within Educational Attainment	71.0%	25.6%	1.5%	1.9%	100.0%
		% of Total	71.0%	25.6%	1.5%	1.9%	100.0%

Table 17 indicates the distribution of bachelor’s degree, master’s degree, and doctorate degree educational attainment levels according to reported amount of money donated to charity on per month basis. It is seen that 105 with a bachelor’s degree reported that they donate less than 500 Baht; 24 reported that they donate 501 to 2,000 Baht; 4 reported that they donate 2,001 to 4,000 Baht; and 3 reported that they donate more than 4,000 baht, with the percentage of 77.2%, 17.6%, 2.9%, and 2.2%, respectively. While 79 who hold a master’s degree reported that they donate less than 500 Baht; 41 reported that they donate 501 to 2,000 Baht; 2 reported that they donate more than 4,000 Baht, with the percentage of 70.4%, 33.6%, and 1.6%, respectively. Doctorate degree: 2 reported that they donate less than 500 Baht, and the remaining 2 donate between 501 to 2,000 Baht/month, with a split percentage of 50% each.

Table 18

*Relationship Between Educational Attainment and Amount of Charitable Giving, Using Chi-Square*

Chi-Square Tests

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	12.901	6	.045
N of Valid Cases	262		

To examine the relationship between educational attainment and amount of money/month for charity, the Pearson Chi-Square test was utilized. The Chi-Square value observed from the sample is 12.901 (N=262, df=6), and this value is significant at .045, which less than the 0.05 level. Thus the null-hypothesis is rejected. There is a significant relationship between educational attainment and the amount of charitable giving. Individuals with lower educational attainment level give away more money (on the whole) to charity compared to those individuals with higher educational attainment levels.

Table 19  
*Cross Tabulation of the Relationship Between Income/month and Frequency of Charitable Giving*

			Cross Tabulation				
			How often to you donate money to charity organization/month (on average)				
			Once or not at all	Twice	3 Times	4 times or more	Total
Income/month	Less than 15,000 Baht	Count	36	19	1	3	59
		% within Income/month	61.0%	32.2%	1.7%	5.1%	100.0%
		% of Total	13.7%	7.3%	.4%	1.1%	22.5%
	15,000 - 30,000 Baht	Count	46	23	6	6	81
		% within Income/month	56.8%	28.4%	7.4%	7.4%	100.0%
		% of Total	17.6%	8.8%	2.3%	2.3%	30.9%
	30,001 - 45,000	Count	30	8	1	1	40

		% within Income/month	75.0%	20.0%	2.5%	2.5%	100.0%
		% of Total	11.5%	3.1%	.4%	.4%	15.3%
	45,000 - 60,000	Count	26	6	0	3	35
		% within Income/month	74.3%	17.1%	.0%	8.6%	100.0%
		% of Total	9.9%	2.3%	.0%	1.1%	13.4%
	More than 60,001 Baht	Count	30	10	3	4	47
		% within Income/month	63.8%	21.3%	6.4%	8.5%	100.0%
		% of Total	11.5%	3.8%	1.1%	1.5%	17.9%
	Total	Count	168	66	11	17	262
		% within Income/month	64.1%	25.2%	4.2%	6.5%	100.0%
		% of Total	64.1%	25.2%	4.2%	6.5%	100.0%

Table 19 depicts the distribution of the 262 participants according to reported frequency of donating monthly to charity organization per month, across five levels of income/month. Less than 15,000 Baht: 36 reported that they donate money to charity once or not at all; 19 reported that they donate money to charity twice; 1 reported donating money to charity 3 times; and 3 reported that they donate money to charity 4 times or more, with the percentage of 61.0%, 32.2%, 1.7%, and 5.1%, respectively. Income level 15,000 to 30,000 Baht: 46 reported that they donate money to charity once or not at all; 23 reported that they donate money to charity twice; 6 reported that they donate money to charity 3 times; and 6 reported that they donate money to charity 4 times or more, with the percentage of 56.8%, 28.4%, 7.4%, and 7.4%, respectively. Income level 30,001 to 45,000 Baht: 30 reported that they donate money to charity once or not at all; 8 reported that they donate money to charity twice; 1 reported that they donate money to charity 3 times; and 1 reported donating money to charity 4 times or more, with the percentage of 75%, 20%, 2.5%, and 2.5%, respectively. Income level

45,000 to 60,000 Baht, 26 reported that they donate money to charity once or not at all; 6 reported that they donate money to charity twice; 3 reported that they donate money to charity 4 times or more, with the percentage of 74.3%, 17.1%, and 8.6%, respectively. More than 60,001 Baht, 30 reported that they donate money to charity once or not at all; 10 reported that they donate money to charity twice; 3 reported that they donate money to charity 3 times; and 4 reported that they donate money to charity 4 times or more, with the percentage of 63.8%, 21.3%, 6.4%, and 8.5%, respectively.

Table 20

*Relationship Between Income/month and Frequency of Charitable Giving, Using Chi-Square*

Chi-Square Tests			
	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	12.107	12	.437
N of Valid Cases		262	

To examine the relationship between income/month and frequency of charity, the Pearson Chi-Square test was utilized. The Chi-Square value observed from the sample is 12.107 (N=262, df=9), and this value is significant at .437, greater than the 0.05 level. Thus the null-hypothesis is retained. There is no significant relationship between income/month and the frequency of charitable giving. It can be inferred that the participants, regardless of income level/month, have a similar habit when it comes to how often they give to charity.

Table 21

*Cross Tabulation of the Relationship Between Income/month and Amount of Charitable Giving*



## Cross Tabulation

			How much money do you donate/month?				
			Less than 500 Baht	501 - 2,000 Baht	2,001 - 4,000 Baht	More than 4,000 Baht	Total
Income/month	Less than 15,000 Baht	Count	44	10	2	3	59
		% within Income/month	74.6%	16.9%	3.4%	5.1%	100.0%
		% of Total	16.8%	3.8%	.8%	1.1%	22.5%
	15,000 - 30,000 Baht	Count	68	13	0	0	81
		% within Income/month	84.0%	16.0%	.0%	.0%	100.0%
		% of Total	26.0%	5.0%	.0%	.0%	30.9%
	30,001 - 45,000 Baht	Count	23	16	0	1	40
		% within Income/month	57.5%	40.0%	.0%	2.5%	100.0%
		% of Total	8.8%	6.1%	.0%	.4%	15.3%
	45,000 - 60,000	Count	22	13	0	0	35
		% within Income/month	62.9%	37.1%	.0%	.0%	100.0%
		% of Total	8.4%	5.0%	.0%	.0%	13.4%
	More than 60,001 Baht	Count	29	15	2	1	47
		% within Income/month	61.7%	31.9%	4.3%	2.1%	100.0%
		% of Total	11.1%	5.7%	.8%	.4%	17.9%
	Total	Count	186	67	4	5	262
		% within Income/month	71.0%	25.6%	1.5%	1.9%	100.0%
		% of Total	71.0%	25.6%	1.5%	1.9%	100.0%

Table 21 indicates the distribution of the 262 participants according to reported amount of money donated to charity organization per month basis by these five levels of income/month. Less than 15,000 Baht: 44 reported that they donate money to charity less than 500 Baht; 10 reported that they donate money to charity 501 to 2,000 Baht; 2 reported that they donate money to charity 2,001 to 4,000 Baht; and 3 reported that they

donate money to charity more than 4,000 Baht, with the percentage of 74.6%, 16.9%, 3.4%, and 5.1%, respectively. Income level 15,000 to 30,000 Baht: 68 reported that they donate money to charity less than 500 Baht; 13 reported that they donate money to charity 501 to 2,000 Baht, with the percentage of 84.0%, and 16.0%, respectively. Income level 30,001 to 45,000 Baht: 23 reported that they donate money to charity less than 500 Baht; 16 reported that they donate money to charity 501 to 2,000 Baht; 1 reported donating money to charity more than 4,000 Baht, with the percentage of 57.5%, 40%, and 2.5%, respectively. Income level 45,000 to 60,000 Baht: 22 reported that they donate money to charity once less than 500 Baht; 13 reported that they donate money to charity 501 to 2,000 Baht, with the percentage of 62.9%, and 37.1%, respectively. More than 60,001 Baht: 29 reported that they donate money to charity less than 500 Baht; 15 reported that they donate money to charity 501 to 2,000 Baht; 2 reported that they donate money to charity 2,001 to 4,000 Baht; and 1 reported donating money to charity more than 4,000 Baht, with the percentage of 61.7%, 31.9%, 4.3%, and 2.1%, respectively.

Table 22

*Relationship Between Income/month and Amount of Charitable Giving, Using Chi-Square*

Chi-Square Tests			
	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	25.795	12	.011
N of Valid Cases		262	

To examine the relationship between income/month and amount of money donated to charity, the Pearson Chi-Square test was utilized. The Chi-Square value observed from the sample is 25.795 (N=262, df=12), and this value is significant at

.011, which less than the 0.05 level. Thus the null-hypothesis is rejected. There is a significant relationship between income/month and the amount of charitable giving. It can be said that respondents who earn between 15,000 to 30,000 Baht/month donate money to charity the least; and also that, on the whole, respondents who earn more income/month donate less money/month to charity.

Table 23

*Cross Tabulation of the Relationship Between Frequency of Religious Attendance per month (on average) and Frequency of Charitable Giving*

Cross Tabulation							
			How often to you donate money to charity organization/month (on average)				
			Once or not at all	Twice	3 Times	4 times or more	Total
Frequency of Religious Attendance/per month on average (visit temple, do merit. etc.)	0 (no attendance)	Count	66	7	3	4	80
		% within Frequency of Religious Attendance/per month on average (visit temple, do merit. etc.)	82.5%	8.8%	3.8%	5.0%	100.0%
		% of Total	25.2%	2.7%	1.1%	1.5%	30.5%
	1-2 times	Count	84	48	6	7	145
		% within Frequency of Religious Attendance/per month on average (visit temple, do merit. etc.)	57.9%	33.1%	4.1%	4.8%	100.0%
		% of Total	32.1%	18.3%	2.3%	2.7%	55.3%
	3-4 times	Count	7	7	1	3	18
		% within Frequency of Religious Attendance/per month on average (visit temple, do merit. etc.)	38.9%	38.9%	5.6%	16.7%	100.0%
		% of Total	2.7%	2.7%	.4%	1.1%	6.9%
	5 or more	Count	11	4	1	3	19

		% within Frequency of Religious Attendance/per month on average (visit temple, do merit. etc.)	57.9%	21.1%	5.3%	15.8%	100.0%
		% of Total	4.2%	1.5%	.4%	1.1%	7.3%
	Total	Count	168	66	11	17	262
		% within Frequency of Religious Attendance/per month on average (visit temple, do merit. etc.)	64.1%	25.2%	4.2%	6.5%	100.0%
		% of Total	64.1%	25.2%	4.2%	6.5%	100.0%

Table 23 depicts the distribution of the 262 participants according to reported frequency of donating monthly to charity organization per month basis, across four categories of religious attendance/month (on average). For those who reported 0 (no attendance): 66 reported that they donate money to charity once or not at all; 7 reported that they donate money to charity twice; 3 reported that they donate money to charity 3 times; and 4 reported that they donate money to charity 4 times or more, with the percentage of 82.5%, 8.8%, 3.8%, and 5.0%, respectively. Religious attendance of 1 to 2 times: 84 reported that they donate money to charity once or not at all; 48 reported that they donate money to charity twice; 6 reported that they donate money to charity 3 times; and 7 reported that they donate money to charity 4 times or more, with the percentage of 57.9%, 33.1%, 4.1%, and 4.8%, respectively. Religious attendance of 3 to 4 times: 7 reported that they donate money to charity once or not at all; 7 reported that they donate money to charity twice; 1 reported donating money to charity 3 times; 3 reported that they donate money to charity 4 times or more, with the percentage of 38.9%, 38.9%, 5.6%, and 16.7%, respectively. Religious attendance of 5 times or more: 11 reported that they donate money to charity once or not at all; 4 reported that they donate money to charity twice; 1 reported donating money to charity 3 times; 3 reported

that they donate money to charity 4 times or more, with the percentage of 57.9%, 21.1%, 5.3%, and 15.8%, respectively.

Table 24

*Relationship Between Frequency of Religious Attendance per month (on average) and Frequency of Charitable Giving, Using Chi-Square*

Chi-Square Tests			
	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	27.107	9	.001
N of Valid Cases	262		

To examine the relationship between frequency of religious attendance/month and frequency of charitable giving, the Pearson Chi-Square test was utilized. The Chi-Square value observed from the sample is 27.107 (N=262, df=9), and this value is significant at .001, smaller than the 0.05 level. Thus the null-hypothesis is rejected. There is a significant relationship between frequency of religious attendance/month and the frequency of charity. In other words, different levels of frequency of religious attendance/month result in different kinds of habit when it comes to how often they give to charity. The cross-tabulation table presented earlier reveals that 66 out of 80 (82.5%) individuals who do not attend any religious activity give away to charity only once or never at all. In contrast, those individuals who attend religious activities more often give away twice or more towards charity.

Table 25

*Cross Tabulation of the Relationship Between Frequency of Religious Attendance per month (on average) and Amount of Charitable Giving*



Cross Tabulation

			How much money do you donate/month?				
			Less than 500 Baht	501 - 2,000 Baht	2,001 - 4,000 Baht	More than 4,000 Baht	Total
Frequency of Religious Attendance/per month on average (visit temple, do merit. Etc.)	0 (no attendance)	Count	65	14	1	0	80
		% within Frequency of Religious Attendance/per month on average (visit temple, do merit. etc.)	81.2%	17.5%	1.2%	.0%	100.0%
		% of Total	24.8%	5.3%	.4%	.0%	30.5%
	1-2 times	Count	98	43	1	3	145
		% within Frequency of Religious Attendance/per month on average (visit temple, do merit. etc.)	67.6%	29.7%	.7%	2.1%	100.0%
		% of Total	37.4%	16.4%	.4%	1.1%	55.3%
	3-4 times	Count	12	5	1	0	18
		% within Frequency of Religious Attendance/per month on average (visit temple, do merit. etc.)	66.7%	27.8%	5.6%	.0%	100.0%
		% of Total	4.6%	1.9%	.4%	.0%	6.9%
	5 or more	Count	11	5	1	2	19
		% within Frequency of Religious Attendance/per month on average (visit temple, do merit. etc.)	57.9%	26.3%	5.3%	10.5%	100.0%
		% of Total	4.2%	1.9%	.4%	.8%	7.3%
	Total	Count	186	67	4	5	262
		% within Frequency of Religious Attendance/per month on average (visit temple, do merit. etc.)	71.0%	25.6%	1.5%	1.9%	100.0%
		% of Total	71.0%	25.6%	1.5%	1.9%	100.0%

Table 25 reveals the distribution of the 262 participants according to reported amount of money donated to charity organization per month basis across frequency

levels of religious attendance/month. For those with 0 (no attendance): 65 reported that they donate money to charity less than 500 Baht; 14 reported that they donate money to charity 501 to 2,000 Baht; 1 reported donating money to charity 2,001 to 4,000 Baht, with the percentage of 81.2%, 17.5%, and 1.2%, respectively. Religious attendance of 1 to 2 times: 98 reported that they donate money to charity less than 500 Baht; 43 reported that they donate money to charity 501 to 2,000 Baht; 1 reported donating money to charity 2,001 to 4,000 Baht; and 3 reported that they donate money to charity more than 4,000 Baht, with the percentage of 67.6%, 29.7%, 0.7%, and 2.1%, respectively. Religious attendance of 3 to 4 times: 12 reported that they donate money to charity less than 500 Baht; 5 reported that they donate money to charity 501 to 2,000 Baht; 1 reported donating money to charity 2,001 to 4,000 Baht, with the percentage of 66.7%, 27.8%, and 5.6%, respectively. Religious attendance of 5 times or more, 11 reported that they donate money to charity less than 500 Baht; 5 reported that they donate money to charity 501 to 2,000 Baht; 1 reported donating money to charity 2,001 to 4,000 Baht; 2 reported that they donate money to charity more than 4,000 Baht, with the percentage of 57.9%, 26.3%, 5.3%, and 10.5%, respectively.

Table 26

*Relationship Between Frequency of Religious Attendance per month (on average) and Amount of Charitable Giving, Using Chi-Square*

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	18.592	9	.029
N of Valid Cases		262	

To examine the relationship between frequency of religious attendance/month and amount of charitable giving, the Pearson Chi-Square test was utilized. The Chi-

Square value observed from the sample is 18.592 (N=262, df=9), and this value is significant at .029, which less than the 0.05 level. Thus the null-hypothesis is rejected. There is a significant relationship between frequency of religious attendance/month and the amount of charitable giving. The cross-tabulation table presented earlier shows that 65 out of 80 (81.2%) individuals who do not attend any religious activity give away less than 500 Baht. It can be said with confidence that those individuals who attend religious activities more frequently give away more money to charity.

*Hypothesis Testing of Hypothesis 2*

*H2o:* There is no significant difference in the level of altruism as a function of the frequency and amount of charitable giving, at 0.05 level.

*H2a:* There is significant difference in the level of altruism as a function of the frequency and amount of charitable giving, at 0.05 level.

Table 27

*Total Scores of Items on Altruism Scale as a Function of the Frequency of Charitable Giving*

Total Scores of Items on Altruism Scale			
How often to you donate money to charity organization/month (on average)	Mean	N	Std. Deviation
Once or not at all	53.31	168	10.59
Twice	54.86	66	10.60
3 Times	61.18	11	12.05
4 times or more	60.35	17	11.71
Total	54.49	262	10.89

The foregoing Table 27 reveals the mean values for the total scores on Altruism Scale for different groups of individuals categorized according to frequency of charitable giving. The overall mean for the score on altruism for the sample (n=262) is 54.49. This indicates a moderate level of altruistic tendency among the individuals who took part in this study. Furthermore, the mean values for total score on altruism for those individuals who give only once or not at all, twice, 3 times, 4 times or more are 53.31, 54.86, 61.18, and 60.35, respectively.

Table 28  
*ANOVA Table of Total Scores of Items on Altruism Scale as a Function of the Frequency of Charitable Giving*

ANOVA Table				
Total Scores of Items on Altruism Scale * How often to you donate money to charity organization/month (on average)		df	F	Sig.
	Between Groups	3	3.828	.010
	Within Groups	258		
	Total	261		

Measures of Association		
	Eta	Eta Squared
Total Scores of Items on Altruism Scale * How often to you donate money to charity organization/month (on average)	.206	.043

The ANOVA Table 28 indicates the *F*-value (which indicates the significance of the differences that exist among the mean values) and its corresponding significance level. The obtained *F*=3.828 (df=3, 258) is significant at .010 level, which is smaller than the .05 level, indicating that the differences in the mean values across the categories (of frequency of charitable giving) are significant. Thus, the null-hypothesis is rejected and an alternate hypothesis would state that: there *is* a significant

relationship between altruism and the frequency of engaging in charity, at 0.05 level. This is further supported by the  $\text{Eta} = .206$  value, which indicates a low but significant association between the two variables. Further, the  $\text{Eta-squared} \times 100 = 4.3\%$  (coefficient of determination) indicates that 4.3% of the variations in the scores on altruism are accounted for by the variations in the frequency of giving for charity.

In general, those who scored higher in the altruism scale give more often than those who scored lower (a post-hoc comparison to point out specific differences among the means could not be done because the size of categories “3 times” and “4 times or more” do not have enough individuals represented to allow for the required statistical analysis).

Table 29  
*Total Scores of Items on Altruism Scale as a Function of the Amount of Charitable Giving*

Total Scores of Items on Altruism Scale			
How much money do you donate/month?	Mean	N	Std. Deviation
Less than 500 Baht	54.70	186	10.399
501 - 2,000 Baht	53.16	67	11.418
2,001 - 4,000 Baht	63.50	4	3.512
More than 4,000 Baht	57.00	5	21.506
Total	54.49	262	10.895

Table 29 indicates the mean values for the total scores on Altruism Scale for different groups of individuals categorized according to amount of charitable giving. The overall mean for the score on altruism for the sample ( $n=262$ ) is 54.49. This indicates a moderate level of altruistic tendency among the individuals who took part in this study. Furthermore, the mean values for total score on altruism for those



individuals who give less than 500 Baht, 501 to 2,000 Baht, 2,001 to 4,000 Baht, and more than 4,000 Baht are 54.70, 53.16, 63.50, and 57.00, respectively.

Table 30  
*ANOVA Table of Total Scores of Items on Altruism Scale as a Function of the Amount of Charitable Giving*

ANOVA Table				
		df	F	Sig.
Total Scores of Items on Altruism Scale * How much money do you donate/month?	Between Groups	3	1.361	.255
	Within Groups	258		
	Total	261		

Measures of Association		
	Eta	Eta Squared
Total Scores of Items on Altruism Scale * How much money do you donate/month?	.125	.016

The ANOVA Table 30 indicates the *F*-value (which indicates the significance of the differences that exist among the mean values) and its corresponding significance level. The obtained *F*=1.361 (*df*=3, 258) is significant at .255 level, which is more than the .05 level, an indication that the differences in the mean values across the categories (of amount of charitable giving/month) are not significant. Thus, the null-hypothesis is not rejected. Therefore, there is no significant relationship between altruism and the amount/month of engaging in charity, at 0.05 level. This is further supported by the Eta = .125 value, which indicates a low and no significant association between the two variables. Further, the Eta-squared x 100 = 1.6% (coefficient of determination) indicates

that 1.6% of the variations in the scores on altruism are accounted for by the variations in the amount/month of giving for charity.

*Hypothesis Testing of Hypothesis 3*

*H3o*: There is no significant difference in the level of passive, aggressive, and assertive type of personal assertion as a function of the frequency and amount of charitable giving, at 0.05 level.

*H3a*: There is significant difference in the level of passive, aggressive, and assertive type of personal assertion as a function of the frequency and amount of charitable giving, at 0.05 level.

Table 31

*Total Scores of Items on Personal Assertion as a Function of the Frequency of Charitable Giving*

Total Scores of Items on Personal Assertion				
How often to you donate money to charity organization/month (on average)		Passive	Aggressive	Assertive
Once or not at all	Mean	23.18	21.77	25.73
	N	168	168	168
	Std. Deviation	4.602	5.578	4.528
Twice	Mean	25.14	23.91	26.06
	N	66	66	66
	Std. Deviation	4.567	6.759	4.296
3 Times	Mean	23.45	18.45	27.45
	N	11	11	11
	Std. Deviation	4.569	5.646	2.945
4 times or more	Mean	23.65	22.94	27.53
	N	17	17	17

	<b>Std. Deviation</b>	2.178	6.260	4.185
<b>Total</b>	<b>Mean</b>	23.72	22.25	26.00
	<b>N</b>	262	262	262
	<b>Std. Deviation</b>	4.531	6.032	4.406

Table 31 indicates the mean values for the total scores on personal assertion for 3 different groups of individuals categorized according to frequency of charitable giving. The overall mean for the score on passive, aggressive, and assertive types of personal assertion for the sample ( $n=262$ ) are 23.72, 22.25, and 26, respectively. The mean values for total score on 'passive' for those individuals who give only once or not at all, twice, 3 times, 4 times or more are 23.18, 25.14, 23.45, and 23.65, respectively. The mean values for total score on 'aggressive' for those individuals who give only once or not at all, twice, 3 times, 4 times or more are 21.77, 23.91, 18.45, and 22.94, respectively. And the mean values for total score on 'assertive' for those individuals who give only once or not at all, twice, 3 times, 4 times or more are 25.73, 26.06, 27.45, and 27.53, respectively.

Table 32

*ANOVA Table of Total Scores of Items on Personal Assertion as a Function of the Frequency of Charitable Giving*

ANOVA Table

		df	F	Sig.
<b>Passive* How often to you donate money to charity organization/month (on average)</b>	<b>Between Group</b>	3	3.014	.031
	<b>Within Groups</b>	258		
	<b>Total</b>	261		
<b>Aggressive* How often to you donate money to charity organization/month (on average)</b>	<b>Between Group</b>	3	3.647	.013
	<b>Within Groups</b>	258		
	<b>Total</b>	261		

Assertive* How often to you donate money to charity organization/month (on average)	Between Group	3	1.308	.272
	Within Groups	258		
	Total	261		

Measures of Association

	Eta	Eta Squared
Passive* How often to you donate money to charity organization/month (on average)	.184	.034
Aggressive * How often to you donate money to charity organization/month (on average)	.202	.041
Assertive * How often to you donate money to charity organization/month (on average)	.122	.015

*Passive type:* The ANOVA Table 32 indicates the *F*-value (which indicates the significance of the differences that exist among the mean values) and its corresponding significance level. The obtained  $F=3.014$  ( $df=3, 258$ ) is significant at .031 level, which is smaller than the .05 level, an indication that the differences in the mean values across the categories (of frequency of giving for charity) are significant. Thus, the null-hypothesis is rejected and an alternate hypothesis would state that: there *is* a significant relationship between passive personal assertion and the frequency of engaging in charity, at 0.05 level. This is further supported by the  $Eta = .184$  value, which indicates a low but significant association between the two variables. Further, the  $Eta\text{-squared} \times 100 = 3.4\%$  (coefficient of determination) indicates that 3.4% of the variations in the scores on passive are accounted for by the variations in the frequency of giving for charity.

*Aggressive type:* The ANOVA Table 32 indicates the *F*-value (which indicates the significance of the differences that exist among the mean values) and its corresponding significance level. The obtained  $F=3.647$  ( $df=3, 258$ ) is significant at .013 level, which is smaller than the .05 level, an indication that the differences in the mean values across the categories (of frequency of giving for charity) are significant.

Thus, the null-hypothesis is rejected and an alternate hypothesis would state that: there is a significant relationship between aggressive personal assertion and the frequency of engaging in charity, at 0.05 level. This is further supported by the Eta = .202 value, which indicates a low but significant association between the two variables. Further, the Eta-squared x 100 = 4.1% (coefficient of determination) indicates that 4.1% of the variations in the scores on aggressive are accounted for by the variations in the frequency of giving for charity.

*Assertive type:* The ANOVA Table 32 indicates the *F*-value (which indicates the significance of the differences that exist among the mean values) and its corresponding significance level. The obtained *F*=1.308 (df=3, 258) is significant at .272 level, which is greater than the .05 level, an indication that the differences in the mean values across the categories (of frequency of giving for charity) are not significant. Thus, the null-hypothesis is not rejected. Therefore, there is no significant relationship between assertive personal assertion and the frequency of engaging in charity, at 0.05 level. This is further supported by the Eta = .122 value, which indicates a low and no significant association between the two variables. Further, the Eta-squared x 100 = 1.5% (coefficient of determination) indicates that 1.5% of the variations in the scores on assertive are accounted for by the variations in the frequency of giving for charity.

Table 33

*Total Scores of Items on Personal Assertion as a Function of the Amount of Charitable Giving*

Total Scores of Items on Personal Assertion				
How much money do you donate/month?		Passive	Aggressive	Passive
Less than 500 Baht	Mean	23.60	22.11	25.69



	<b>N</b>	186	186	186
	<b>Std. Deviation</b>	4.320	5.904	4.311
<b>501 - 2,000 Baht</b>	<b>Mean</b>	24.18	22.88	26.85
	<b>N</b>	67	67	67
	<b>Std. Deviation</b>	5.308	6.522	4.613
<b>2,001 - 4,000 Baht</b>	<b>Mean</b>	23.50	22.75	29.50
	<b>N</b>	4	4	4
	<b>Std. Deviation</b>	.577	5.965	3.786
<b>More than 4,000 Baht</b>	<b>Mean</b>	22.00	18.60	23.20
	<b>N</b>	5	5	5
	<b>Std. Deviation</b>	1.871	3.050	2.588
<b>Total</b>	<b>Mean</b>	23.72	22.25	26.00
	<b>N</b>	262	262	262
	<b>Std. Deviation</b>	4.531	6.032	4.406

Table 33 indicates the mean values for the total scores on personal assertion for 3 different groups of individuals categorized according to amount of charitable giving/month. The overall mean for the score on passive, aggressive, and assertive types of personal assertion for the sample (N=262) are 23.72, 22.25, and 26, respectively. The mean values for total score on ‘passive’ for those individuals who give less than 500 Baht, 501 to 2,000 Baht, 2,001 to 4,000 Baht and more than 4,000 Baht are 23.60, 24.18, 23.50, and 22, respectively. The mean values for total score on ‘aggressive’ for those individuals who give less than 500 Baht, 501 to 2,000 Baht, 2,001 to 4,000 Baht and more than 4,000 Baht are 22.11, 22.88, 22.75, and 18.60, respectively. And the mean values for total score on ‘assertive’ for those individuals who give less than 500 Baht, 501 to 2,000 Baht, 2,001 to 4,000 Baht and more than 4,000 Baht are 25.69, 26.85, 29.50, and 23.20, respectively.

Table 34

*ANOVA Table of Total Scores of Items on Personal Assertion as a Function of the Amount of Charitable Giving*

ANOVA Table				
		df	F	Sig.
Passive * How much money do you donate/month?	Between Group	3	.512	.675
	Within Groups	258		
	Total	261		
Aggressive * How much money do you donate/month?	Between Group	3	.897	.443
	Within Groups	258		
	Total	261		
Assertive * How much money do you donate/month?	Between Group	3	2.699	.046
	Within Groups	258		
	Total	261		

Measures of Association		
	Eta	Eta Squared
Passive * How much money do you donate/month?	.077	.006
Aggressive * How much money do you donate/month?	.102	.010
Assertive * How much money do you donate/month?	.174	.030

*Passive type:* the ANOVA Table 34 indicates the *F*-value (which indicates the significance of the differences that exist among the mean values) and its corresponding significance level:  $F=0.512$  ( $df=3, 258$ ) and *Sig* .675 > .05 level, an indication that the differences in the mean values across the categories (of amount of giving/month for charity) are not significant. Thus, the null-hypothesis is retained. It can be concluded that there is no significant relationship between passive personal assertion and the amount/month of engaging in charity, at 0.05 level. This is further supported by the Eta = .077 value, which indicates a low and no significant association between the two

variables. Further, the Eta-squared  $\times 100 = 0.6\%$  (coefficient of determination) indicates that 0.6% of the variations in the scores on passive are accounted for by the variations in the amount/month of giving for charity.

*Aggressive type:* the ANOVA Table 34 indicates the  $F$ -value (which indicates the significance of the differences that exist among the mean values) and its corresponding significance level. The obtained  $F=0.897$  ( $df=3, 258$ ) is significant at .443 level, which is more than the .05 level, an indication that the differences in the mean values across the categories (of amount of giving/month for charity) are not significant. Thus, the null-hypothesis is accepted. It can be said with confidence that there is no significant relationship between aggressive personal assertion and the amount/month of engaging in charity, at 0.05 level. This is further supported by the Eta = .102 value, which indicates a low and no significant association between the two variables. Further, the Eta-squared  $\times 100 = 1\%$  (coefficient of determination) indicates that 1% of the variations in the scores on passive are accounted for by the variations in the amount/month of giving for charity.

*Assertive type:* The ANOVA Table 34 indicates the  $F$ -value (which indicates the significance of the differences that exist among the mean values) and its corresponding significance level. The obtained  $F=2.699$  ( $df=3, 258$ ) is significant at .046 level, which is less than the .05 level, an indication that the differences in the mean values across the categories (of amount of giving/month for charity) are significant. Thus, the null-hypothesis is rejected and an alternate hypothesis would state that: there *is* a significant relationship between assertive personal assertion and the amount/month of engaging in charity, at 0.05 level. This is further supported by the Eta = .174 value, which indicates a low but significant association between the two variables. Further, the Eta-squared  $\times$

100 = 3% (coefficient of determination) indicates that 3% of the variations in the scores on aggressive are accounted for by the variations in the frequency of giving for charity.

*Hypothesis Testing of Hypothesis 4*

*H4o*: There is no significant relationship between level of altruism and type of personal assertion, at 0.05 level.

*H4a*: There is a significant relationship between level of altruism and type of personal assertion, at 0.05 level.

Table 35

*Correlation Between Level of Altruism and Type of Personal Assertion*

Correlations				
		Passive	Aggressive	Assertive
Total Scores of Items on Altruism Scale	Pearson Correlation	-.157*	-.085	.010
	Sig. (2-tailed)	.011	.168	.867
	N	262	262	262

\* Correlation is significant at the 0.01 level (2-tailed).

The correlation matrix depicted in Table 35 shows the relationship between altruism and the different types of personal assertion (passive, aggressive, and assertive). As revealed in the above table, all the correlation coefficient values are *low*. In the case of aggressive and assertive personal assertion, the correlation coefficient values are not significant. Thus, it can be said that there is no significant relationship between altruism and aggressive and assertive types of personal assertion. In other words, aggressiveness and assertiveness do not relate to being altruistic. There is,

however a significant relationship between altruism and passive personal assertion type. The passive type of personal assertion indicates that the correlation coefficient value, although small (0.157), is significant at the .01 level, smaller than the .05 level. The table also indicates that the relationship between altruism and passive personal assertion is negative. This implies that someone with a high score on altruism has a low score on the personal assertion continuum (passive). In common language, someone who is altruistic is also an individual with a passive type of personal assertion.

### *Summary of Findings*

#### *Demographic Variables*

*Gender:* There were more female respondents (60.69%) than male.

*Age:* The biggest group of respondents (29.78%) according to age belongs to the range 26-30 years.

*Marital status:* The majority of the respondents were single (69.1%).

*Educational attainment:* The biggest group of respondents consisted of those with Bachelor's degree (51.91%), followed closely by those with Master's degree (46.56%).

*Income/month:* The biggest group (30.92%) according to income/month is the group with 15,000 to 30,000 Baht/month.

*Frequency of religious attendance:* Majority of the respondents (55.34%) reported religious attendance of 1-2 times/month.

#### *Charitable Giving Variables*

*Participation in charity organization:* Most of the respondents (71%) are non-members/non participants in charity organization.

*Membership in charity organization:* The biggest group of participants (30.26%) consisted of members of people-related charity organizations.

*Kind of contribution given to charity:* The results show that most respondents contributed (57.2%) to charity by donating money.

*Frequency of money donation to charity organization/month:* The majority of respondents (64.12%) donate money to charity once or not at all.

*Amount of money donation to charity organization/month:* The biggest group of respondents (71%) consists of those who donate less than 500 Baht/month.

### *Hypothesis Testing of Hypothesis 1*

*Gender and frequency of charitable giving:* There is no significant relationship between gender and the frequency of charitable or philanthropic giving. In other words, both males and females have a more or less similar kind of habit when it comes to how often they give to charity.

*Gender and amount of charitable giving:* There is no significant relationship between gender and the amount of money given to charity. So, both males and females have no difference in their habit when it comes to how much they give to charity.

*Age and frequency of charitable giving:* There is no significant relationship between age and the frequency of charitable giving. This means that respondents in all age groups have similar kind of behavior when it comes to how often they give to charity.

*Age and amount of charitable giving:* There is no significant relationship between age and amount of money given for charity. Thus, at all age levels, respondents a more or less similar kind of behavior when it comes to how much money they give to charity.



*Marital status and frequency of charitable giving:* There is no significant relationship between marital status and the frequency of charitable giving. This means that respondents' marital status does not impact on how often they give to charity.

*Marital status and amount of charitable giving:* There is no significant relationship between marital status and amount of money donated for charity/month. The respondents' marital status does not bear on how much they give to charity.

*Educational attainment and frequency of charitable giving:* There is a significant relationship between educational attainment and the frequency of charitable giving. Those with higher educational attainment give to charity more often than those with lower education attainment.

*Educational attainment and amount of charitable giving:* There is a significant relationship between educational attainment and the amount of charitable giving. Individuals with lower educational attainment level give away more money (on the whole) to charity compared to those individuals with higher educational attainment levels.

*Income/month and frequency of charitable giving:* There is no significant relationship between income/month and the frequency of charitable giving. The participants, regardless of income level/month, have a similar habit when it comes to how often they give to charity.

*Income/month and amount of charitable giving:* There is a significant relationship between income/month and the amount of charitable giving. Respondents who earn between 15,000 to 30,000 Baht/month donate money to charity the least; and also that, on the whole, respondents who earn more income/month donate less money/month to charity.

*Frequency of religious attendance per month and frequency of charitable giving:* There is a significant relationship between frequency of religious attendance/month and the frequency of charity. In other words, different levels of frequency of religious attendance/month result in different kinds of habit when it comes to how often they give to charity. Individuals who do not attend any religious activity give away to charity only once or never at all. In contrast, those individuals who attend religious activities more often give away twice or more towards charity.

*Frequency of religious attendance per month and amount of charitable giving:* There is a significant relationship between frequency of religious attendance/month and the amount of charitable giving. Individuals who do not attend any religious activity give away less than 500 Baht. Individuals who attend religious activities more frequently give away more money to charity.

#### *Hypothesis Testing of Hypothesis 2*

*Altruism as a function of the frequency of charitable giving:* There is a significant relationship between altruism and the frequency of engaging in charity. Those who scored higher in the altruism scale give more often than those who scored lower.

*Altruism as a function of the amount of charitable giving:* There is no significant relationship between altruism and the amount/month of engaging in charity.

#### *Hypothesis Testing of Hypothesis 3*

*Personal assertion as a function of the frequency of charitable giving.*

*Passive type:* There is a significant relationship between passive personal assertion and the frequency of engaging in charity.

*Aggressive type:* There is a significant relationship between aggressive personal assertion and the frequency of engaging in charity.

*Assertive type:* There is no significant relationship between assertive personal assertion and the frequency of engaging in charity.

*Personal assertion as a function of the amount of charitable giving.*

*Passive type:* There is no significant relationship between passive personal assertion and the amount/month of engaging in charity.

*Aggressive type:* There is no significant relationship between aggressive personal assertion and the amount/month of engaging in charity.

*Assertive type:* There is a significant relationship between assertive personal assertion and the amount/month of engaging in charity.

Table 36

*Summary of Findings Based on the Hypotheses Testing of H1o - H3o*

		Charity Giving	
		Frequency/month	Amount/month
Demographic	Gender	No Significant Relationship	No Significant Relationship
	Age	No Significant Relationship	No Significant Relationship
	Marital Status	No Significant Relationship	No Significant Relationship
	Educational Attainment	Significant Relationship	Significant Relationship

	<b>Income/month</b>	No Significant Relationship	Significant Relationship
	<b>Religious Attendance</b>	Significant Relationship	Significant Relationship
<b>Altruism</b>		Significant Difference	No Significant Difference
<b>Personal Assertion Analysis</b>	<b>Passive</b>	Significant Relationship	No Significant Relationship
	<b>Aggressive</b>	Significant Relationship	No Significant Relationship
	<b>Assertive</b>	No Significant Relationship	Significant Relationship

*Hypothesis Testing of Hypothesis 4*

*Relationship between altruism and the different types of personal assertion (passive, aggressive, and assertive):* There is no significant relationship between altruism and aggressive and assertive types of personal assertion. In other words, aggressiveness and assertiveness do not relate to being altruistic. There *is*, however a *significant negative relationship* between altruism and passive personal assertion type. This implies that someone with a high score on altruism has a low score on the personal assertion continuum (passive); that is, someone who is altruistic is also an individual with a passive type of personal assertion.

## CHAPTER V

### Discussions, Conclusions, and Recommendations

#### *Overview of the Study*

The current study was conducted to examine the interplay among altruism, personal assertion, and philanthropic (charitable) giving in young Thai business professionals. This study also sought to determine if there are differences in altruism, personal assertion, and philanthropic giving among young Thai business professionals as a function of the selected demographic variables (gender, age, marital status, educational attainment, income/month, and frequency of religious attendance).

This quantitative research is descriptive, multivariate, and correlational in design. It focused on three main phenomena as well as several demographic variables. The targeted participants of this study were young Thai professionals who met the following inclusion criteria: (a) a Thai national; (b) engaged in the business profession; (c) Buddhist; (d) aged between 22-40 years-old; (e) can read and write in English; and (f) willing to participate in the study. A total of 262 participants were obtained, through convenience and criterion sampling, in various selected venues.

The research instrument employed was a self-administered survey questionnaire in English which consisted of three parts: Personal Information and Charitable Giving Questionnaire; Self-Report Altruism Scale (SRA); and Personal Assertion Analysis (PAA). Descriptive statistics as well as inferential statistics were employed in describing data gathered. The correlation method was utilized to establish the relationship between altruism and personal assertion.

### *Discussion of Findings*

Based on the objectives and problem statements of this study, four research hypotheses were generated for testing which focused on the following: 1) relationship between the participants' demographic characteristics and the frequency and amount of charitable giving; 2) difference in the level of altruism as a function of the frequency and amount of charitable giving; 3) difference in the level of passive, aggressive, and assertive type of personal assertion as a function of the frequency and amount of charitable giving; and 4) relationship between level of altruism and type of personal assertion. The following discussions of the findings of this study are based on these four focal points.

#### *1) Relationship Between the Participants' Demographic Characteristics and the Frequency and Amount of Charitable Giving*

##### *Educational attainment and frequency of charitable giving.*

The results of this study revealed that there is a significant relationship between educational attainment and the frequency as well as amount of charitable giving. Those with higher educational attainment give to charity more often than those with lower educational attainment. A review of literature provided some support to these findings. A number of extrinsic variables can be attributed to the donor behavior of affluent young professionals. According to Sargeant (1999), extrinsic determinants are mainly demographic variables (in this case—educational attainment) that impact on the manner in which charity appeals are perceived and how the decision-making process to give is conducted. Jones and Posnett (1991, as cited in Kottasz (2004) partly supports this study's findings by suggesting that professional and managerial jobs tend to be occupied by better educated individuals and the latter are more likely to give



philanthropically. In the same vein, the Independent Sector (2002: 134-135, as cited in Schervish, Havens, & O'Herlihy, 2006) pointed out that, even without a specific curriculum on philanthropy, education increases participation in charitable giving.

*Educational attainment and amount of charitable giving.*

This researcher notes some incongruence in the finding that, although those with higher educational attainment give to charity more often than those with lower educational attainment, it was also found that individuals with lower educational attainment level give away more money to charity compared to those individuals with higher educational attainment levels. Again, the Independent Sector (2002: 134-135, as cited in Schervish, Havens, & O'Herlihy, 2006) partly supports this finding by reporting that education increases participation in charitable giving as well as the average contribution and average percent of income contributed. It was also pointed out that income among households where the respondent was a college graduate is more than two and a half times greater than that of households where the respondent had not graduated from high school, but charitable contributions were four and a half times higher. One can also surmise that, perhaps, those with master's and doctoral degrees are likely to be married with children and probably have far more financial worries over domestic household expenses compared to their single college graduate counterparts and, therefore, are likely to give less to charity.

*Income/month and amount of charitable giving.*

It was found in this study that there is a significant relationship between income (per month) and the amount of charitable giving in that, on the whole, respondents who earn more income/month donate less money to charity compared to their counterparts who earn less but give more. This finding mirrors a BBC news headline that reads "Rich don't dig deep for charity." Top earners give less than 1% of their household

income to worthy causes, yet the less well off are giving 3%, says the Institute for Public Policy Research (IPPR). Rich people are donating less money to charity than those on lower incomes, the survey claims. The survey found the high profile campaigns by charities do not persuade the majority of rich people to part with any money. Excusing their lack of donations, top-earners said they did not feel it was their responsibility to give, had no spare cash or did not trust charities, the report states (BBC News UK, 2002). Kottasz (2004), however, cited some studies whose findings partly contradict the current findings. For instance, Clotfelter (2001) and Schervish and Havens (2001) both reported that, in general, higher income earners donate more generously. The wealthy, moreover, have been found to give for different reasons than the less well off. Also, the wealthy have been found to be more willing to donate to environmental, ecological, educational, and cultural causes (Ostriwer, 1997) and to be least likely to support homelessness and children's charities (Reed, 1998). On the other hand, Kottasz (2004) also cited Silver (1980) whose finding partly concurs with that of the current study. Silver concluded that lower socioeconomic groups donated to charities because they were better able to empathize with the predicaments of those in need. Furthermore, Schervish and Havens (1998) pointed out that intensive interviews in the Study on Wealth and Philanthropy suggest an identification model of engagement in which the type and degree of empathetic identification with the needs of others generates philanthropic commitment. This is perhaps one of the factors that help explain why those who earn less give more than their higher income counterparts.

*Religious attendance and frequency and amount of charitable giving.*

This study found that there is a significant relationship between religious attendance and the frequency and amount of charity. Individuals who do not attend any religious activity give away to charity only once or never at all. In contrast, those

individuals who attend religious activities more often give more frequently as well as give away more money to charity. This result is well supported by Schervish, Havens, and O’Herlihy (2006) who reported that religious affiliation and attendance at religious services have been positively correlated with charitable giving. They went on to report that in 2000, the average contribution of households where the respondent belonged to a religious organization was more than twice (frequency) that of households where the respondent reported no religious affiliation, and the average amount of income donated was also more than double (amount). More respondents in contributing households belong to religious organizations than do those in non-contributing households. The same pattern holds for frequency of attendance: those who go to church at least once a month give almost twice as many dollars, and almost three times as much as a percentage of income, as those who attend services less frequently. The current researcher is of the opinion that even if the respondents in the current study were Buddhists, unlike the Christians in the cited study, the parallelism in terms of religious attendance and charitable giving is quite distinctive.

*Other demographic variables and charitable giving.*

It was found in this study that the other selected demographic variables—gender, age, and marital status do not impact the respondents’ frequency and amount of philanthropic giving. The finding on age does not concur with that of Schervish, Havens, and O’Herlihy (2006) who found that charitable giving increases with age from 21 years up to approximately age 65, at which point there is a drop in the dollar amount of annual charitable giving. Kottasz (2004) cites a number of findings that do not favor the current finding on age. For instance, younger people, in general, have been found to be less prone to giving (Sargeant et al., 2000). Today’s younger generation is, allegedly, less motivated to give to philanthropic causes than in the past (Kleinman, 2000;

Pharoah and Tanner, 1997). Simpson (1986, p.33) stated: this generation seems less inclined to believe in philanthropy. They are much more consumption driven, they buy things for themselves. It is relevant to note, however, that Nichols's (1994) findings indicated that, given the chance, the younger generation was in fact willing to share its resources with charities. Pidgeon and Saxton (1992) insist that the main reason for the young not being actively involved in donating to charities was simply because they have rarely been asked (as cited in Kottasz, 2004).

The current finding on marital status is partly challenged by that of Mesch et al., 2002, p. 66, as cited in Schervish, Havens, & O'Herlihy, 2006) who found that marital status played a role in that "after controlling for differences in age, educational attainment, and research methodologies, single females were more likely to donate than were single men" and, "after controlling for differences in income, education, and methodologies, single females gave more than single men did."

The finding on gender, however, favors partly with that of Schervish, Havens, and O'Herlihy (2006) who likewise found no significant differences in household participation between male and female respondents but reports higher average charitable contributions by male respondents than female respondents for contributing households. Much of the difference reported may be due to differences in income, with male respondents reporting significantly higher household income than female respondents. The authors went on to report that researchers at Indiana University, however, have begun to develop a theory of the relation between gender and philanthropic giving, which implies there may be some substantive differences in giving patterns. The researchers cite sociological and psychological research on gender differences in altruism and empathy, as well as evidence that women are "socialized to conceive of themselves as connected to others and socialized to reflect a strong concern

of care to others.” Einolf’s (2006) finding is not supportive, either. Einolf found that participation in charitable behaviors varied somewhat by gender. As men earn more money than women, on average, men tend to donate more money to charity, but since women tend to work fewer hours, they tend to do more volunteer work. Women score higher on most measures of altruistic motivation, but men score higher on social contextual factors that correlate with altruism, such as education, income, and membership in social networks. Life course transitions such as marriage affect participation in altruistic behaviors, and they do so more strongly for men than for women. Kottasz (2004) reported that Greer (2000), Harvey (1990), and Jones and Posnett (1991) studied the differences in charitable giving by gender and found that men were less likely in general to give than women.

The current researcher opines that it is not surprising to find conflicting results and strongly agrees with Schervish and Havens (1998) who proposed that people with different demographic characteristics tend to vary in their propensities to donate. While evidence is not universally consistent, it overwhelmingly suggested that demographic characteristics are effective discriminators between donors and nondonors, or in discriminating among more refined donor typologies (e.g., consistent donors, sporadic donors, nondonors). Research shows that there are a number of potential motives for giving to an organization as well as those that deter people from giving. The importance and the impact of these motives and deterrents vary among people and consequently influence their donation decisions.

## *2) Difference in the Level of Altruism as a Function of the Frequency and Amount of Charitable Giving*

*Altruism as a function of the frequency of charitable giving.*



The current study reports a significant relationship between altruism and the frequency of engaging in charity. Those who scored higher in the altruism scale give more often than those who scored lower. Burlingame (2004) posits that altruism is often defined as unselfish action for the welfare of others without regard for one self. Kottasz (2004) cited some studies and perspectives which indicate that intrinsic determinants, as in extrinsic determinants, can also explain donor behavior. The motivations for helping may be egoistic, altruistic, or both. Egoistic motivation has the ultimate goal of increasing a person's own welfare (Martin, 1994) by gaining rewards for helping or avoiding punishment for not helping (Cialdini et al., 1990). Kottasz also cited Martin (1994) who proposed that altruistic motivation has the ultimate objective of enhancing the welfare of the needy, even at the expense of a person's own interest, and Davis, (1994) who believed that feelings of guilt and empathy may be strong motivation factors for altruistic behavior. Other studies have shown that charity nongivers were found to exhibit lower levels of sympathy, empathy, and helpfulness than givers (Clary and Snyder, 1991, as cited in Kottasz, 2004).

The current researcher accepts Ayn Rand's (1982) philosophical explanation of altruism (1982) as a strong argument to support the current study's finding on altruism. Rand asserted that the basic principle of altruism is that man has no right to exist for his own sake; that service to others is the only justification of his existence, and that self-sacrifice is his highest moral duty, virtue, and value. Rand suggested that altruism should not be confused with kindness, goodwill, or respect for others. These are not primaries, but consequences. The irreducible primary of altruism, the basic absolute, is self-sacrifice—which means: self-immolation, self-abnegation, self-denial; the selfless. Perhaps, in the current study, it can be said that young Thai business professionals who scored high on the altruism scale gave more often than those who scored lower because,



as in Rand's perspective, altruism as self-sacrifice is perceived as a standard of goodness and that self-sacrifice is a moral duty and a virtue that is aligned with Buddhist teachings and principles.

### *3) Difference in the Level of Passive, Aggressive, and Assertive Type of Personal Assertion as a Function of the Frequency and Amount of Charitable Giving*

Results of data analysis in the current study led to the following findings relative to personal assertion types: there is a significant relationship between passive personal assertion and the frequency of engaging in charity; there is a significant relationship between aggressive personal assertion and the frequency of engaging in charity; and there is a significant relationship between assertive personal assertion and the amount of engaging in charity. To help explain these outcomes, the current researcher cites an earlier perspective by Lindholm (2002) who observed that, while generous sharing has always been highly valued, charity has also been viewed as a personal assertion of the magnanimous individual's noble character. This can be illustrated further by means of an example from Burnard (2002) who reported that residents of the Chesapeake prided themselves on being hospitable and sociable people. Their conception of altruism in terms of hospitality owed less to Christian notions of charity and selflessness than to secular values of personal assertion and self-display. According to Williams (2004) we make a difference when we treat others and ourselves with respect, are mindful of our words and actions, and live a balanced life. As we produce change in positive, assertive ways, we become leaders.

The outcome of this study wherein aggressive personal assertion is linked to how often one gives to charity may be explained by Williams's (2004) insights on assertiveness: "We have the right not to be assertive, and it's true that we have neither

the time nor the energy to be assertive about everything. Instead, let's choose what's important to us and reflect it in our actions" (p.1). Kellogg (2003) cited a number of perspectives on assertion and its relationship with aggression. Many researchers have viewed assertion as a part of aggression (Harris, 1998; Marcovitz, 1982). These researchers ascribed to the view of assertion as a kind of positive aggression. The current outcome may be further justified by a study by Rushton et al. (1986) who used questionnaires that measured altruism, empathy, nurturance, aggressiveness, and assertiveness. They found that aggressiveness was positively related to assertiveness and negatively related to altruism, empathy, and nurturance. Assertiveness was inconsistently related to altruism, nurturance, and empathy, whereas the prosocial measures all intercorrelated positively.

Williams's (2004) insight on assertiveness, "By making assertive choices, we show others a respectful way to live and lead" (p.2) partly explains the current study's outcome on a link between assertiveness and charitable giving. Furthermore, HoUandsworth (1977) described assertion as prosocial behavior. In this sense, Williams's (2004) assertion that "what we say and do carries even more weight when we speak and act assertively and those words and actions influence others" (p.2) seems fitting. The current researcher also supports the findings by citing Lindenfield's (1995) personal insights on philanthropy among business managers: "There is a growing number of others (business professionals as in this study) who seem to be genuinely motivated by an altruistic concern. They are seeking inspiration and ideas for self-improvement programmes in the hope that they can transform their organizations into more ethical, caring, sharing communities. They are seeking emotional and practical support for their commitment to managing organizations in which every worker has a

chance of maximizing and enjoying their individual potential and making an effective contribution to society” (pp. 28-31).

#### *4) Relationship Between Level of Altruism and Type of Personal Assertion*

The current study found that there is a significant negative relationship between altruism and passive personal assertion type. This implies that someone with a high score on altruism has a low score on the personal assertion continuum (passive); that is, someone who is altruistic is also an individual with a passive type of personal assertion. This is an interesting finding when taken within the context of the Sta. Ana College (2000) website’s description of passive personal assertion: passivity or nonassertive behavior—is passive and indirect. It permits others to violate our rights and shows a lack of respect for our own needs. It communicates a message of inferiority and creates a lose-win situation. This is based on their contention that it is useful to think of a continuum (below) along which the whole range of human behavior lies. Some behavior is extremely passive (at one end of the continuum), some is extremely aggressive (at the other end), and some (assertive) lies somewhere in between. The current researcher also holds the position that a possible reason why altruistic individuals may be of a passive type of personal assertion is perhaps because the nonassertive or passive person has decided that his or her own needs are secondary to that of others, in conjunction with the Sta. Ana College (2000) website’s rationale. Another possible explanation for the current outcome was earlier expressed by Guy and Patton (1989) who opined that a simple appeal to man's deep-seated need to help others may be the single most effective motivator. This researcher uses the same argument in explaining that, perhaps because it is innate in the passive individual to be more concerned with others than with oneself, he or she is quite inclined to be altruistic.

### *Limitations of the Study*

The present study was conducted on young Thai Buddhist business professionals in metropolitan Bangkok. Therefore, the findings may not be generalized to other young business professionals in Thailand nor on those in other geographical locations. In the same token, this study was conducted in a specific time period. Likewise, its findings may not be generalized to other time spans, as it was not the purpose of this study to look at altruistic behavior and personal assertion over time. It can also be said that the use of the convenience sampling method in obtaining a certain number of respondents restrained the generalizability of the findings.

The participants were requested to respond to all questions in the research instrument. As the veracity of responses could not be validated in the survey, this meant that the researcher had to accept the responses at face value and assume that the respondents replied to the questions honestly.

Some current findings were supported by previous findings, but some were not. The researcher believes that the Western-based research instrument in English may have been a limiting factor because of cultural bias in some items and possibly some lack of comprehension of certain questionnaire items on the part of some respondents. Although there were no significant complaints from the participants during the survey process, the current researcher acknowledges that research instrumentation was an impediment to the accuracy and applicability of the results.

Another limitation is the lack of theoretical perspectives and related studies on the altruistic, personal assertion, and philanthropic behavior of Thai business professionals or adults, all together or independently of each other, for that matter.

Discussion relied heavily on Western perspectives and studies which may not necessarily reflect Thai culture and values.

The findings of the current study should be interpreted with some caution because of some intervening or limiting factors beyond the scope of this study. Nonetheless, despite some identified limitations, it is anticipated that this study would provide valuable knowledge and database for a number of individuals and groups who are involved in philanthropic or charity work, in organizational counseling, or who may be interested in investigating the interrelationship between altruistic behavior and other relevant variables. The contribution of this study towards expansion of the literature cannot be overemphasized.

### *Conclusions*

It can be concluded that young Thai Buddhist business professionals in Bangkok are, in general, altruistic but not in the best possible way and that they demonstrate personal assertion in different levels of the continuum, both aspects of which impact on how often and how much they give to charity. It can also be concluded that better educated individuals are more likely to give philanthropically. The implications of this outcome have far-reaching ramifications not only for charity organizations in social work and health care and others but also for higher education providers in terms of infusing philanthropy as and where it fits in the curriculum. This study also demonstrated that religious attendance strengthens charitable giving behavior. How to explain this is a question of substantial ethical and religious relevance that currently has no clear answer but which clearly needs further exploration of personal religious orientation and faith maturity in relation to the 'love-of-neighbor' paradigm. An interesting paradox surfaced in this study: young Thai Buddhist business professionals



who earn more income donate less money to charity compared to their counterparts who earn less but give more. This presents real challenges to the government and voluntary sector who obviously need to put a lot more effort into engaging wealth holders to give more to charity or into thinking of better ways to change the attitudes of high earners toward philanthropic giving.

Philanthropic or charity giving among business professionals in Thailand has yet to evolve into a more powerful form of proactive, prosocial behavior. There is much room for improvement in terms of educating the Thai public about social responsibility and perception of a common humanity. Giving to charity is not confined to wealth holders though; it is everyone's concern. In a period in history where one's own well-being is often considered more important than the well-being of others, it is important to begin to understand how to create change to a more global, more assertive way of thinking and acting to do good for those in need. It is hoped that this exploratory research would serve as a catalyst for further development in the study of philanthropic giving.

#### *Recommendations*

##### *Thai business professionals and other high earners:*

Thai business professionals and other high earners, young and old, should choose how much money to redistribute to their fellow citizens who are in need, instead of relying on the government or on media to decide for them. They should impress on themselves that giving to charity is a wonderful experience of making a difference in the lives of others—especially those in need; that giving to charity is an opportunity to leave a legacy, something beyond day-to-day income generation.

Business professionals do not always have to give ‘big’ gifts; they can start with small contributions that gradually increase over time, as the person acquires greater wealth and more disposable income. Ultimately, to be a philanthropist, one does not have to be rich; one only needs to care.

*To charity organizations, religious groups, and the voluntary sector:*

Charitable groups, especially those with religious affiliations, should include in their agenda the possibility of gradually taking over some social services traditionally offered and managed by the government. They should not be discouraged by lack of cooperation and active participation of wealth holders and potential donors but, rather, invest more time and effort in obtaining resources to care for the most vulnerable in the society. This will help reduce the costs on the state and improve the physical, psychological, and social well-being of society, in general. Alternatively, charity organizations, religious groups, and the voluntary sector should change their approach towards the wealthy. If rich people are reluctant to give their money away, they should be encouraged to give up their time, at least, and become more personally involved with the charity's work. In this way, the ‘have’ see for themselves the plight of the ‘have-not.’

*To other researchers:*

Those who are interested in studying the forces that guide one person to act out of self-interest whereas another may choose to act altruistically should explore the issues and implications further. The current attempt to give definitive answers to similar questions raised in the study is still premature. This study only serves as a pilot investigation. More substantive research, beginning with the development of a culture-

free and more appropriate research instrument, is needed before general conclusions can be made. Confirmatory evidence for existing theoretical models on the same and similar study phenomena is possible with the utilization of an improved survey technique, a larger sample, and collaboration with others in related fields of study, including sociology, economics, and philosophy. Alternatively, other research methods and designs could be employed, such as the qualitative approach in which in-depth interviewing would be more fitting.



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## APPENDIX A

## QUESTIONNAIRE

This questionnaire is being distributed to obtain information for a Master's study on altruism and personal assertion among young Thai executives. The responses will be treated as group data for research purposes only. There is no right or wrong answer; so please answer as honestly as possible. Volunteer participants do not need to provide any identity to ensure personal privacy and confidentiality.

## PART I: PI and CG

*Instructions: Please indicate which is true for you by marking an "x" in the bracket provided in front of each choice for questions 1-6*

## 1. Gender

( ) Male

( ) Female

## 2. Age

( ) 22 – 25 years

( ) 26 – 30 years

( ) 31 – 35 years

( ) 36 – 40 years

## 3. Marital Status

( ) Single

( ) Married

( ) Separated /Divorced

( ) Widow /Widower

## 4. Educational Attainment

( ) Bachelor Degree

( ) Master Degree

( ) Doctoral Degree



### 5. Income/month

- ☐ Less than 15,000
- ☐ 15,000 – 30,000
- ☐ 30,001 – 45,000
- ☐ 45,001 – 60,000
- ☐ More than 60,001

### 6. Frequency of Religious Attendance/per month on average (visit temple, do merit, etc.)

- ☐ 0 (no attendance)
- ☐ 1-2 times
- ☐ 3-4 times
- ☐ 5 or more

### Additional Information:

#### 1. Are you a member of/have you participated in any charity organization?

- ☐ Yes, Member
- ☐ No, Non-member (skip no. 2)

#### 2. What charity organization are you a member of?

- ☐ Arts/Cultural institute
- ☐ People's charity
- ☐ Animal charity
- ☐ Environmental charity
- ☐ Others, please specify: \_\_\_\_\_

3. What kind of contribution have you given to charity? (you may indicate more than one)

- ☐ Gift-in-kind (e.g., household items, food, etc.)
- ☐ Volunteer
- ☐ Donate money
- ☐ Others, please specify: \_\_\_\_\_

4. How often do you donate money to charity organization/month (on average)?

- ☐ Once or not at all
- ☐ Twice
- ☐ 3 times
- ☐ or more

5. How much money do you donate/month?

- ☐ less than 500 Baht
- ☐ 501- 2,000 Baht
- ☐ 2,001 – 4,000 Baht
- ☐ more than 4,000 Baht

PART II: SRA

*Instructions: Please circle the category on the right that conforms to the frequency with which you have carried out the following acts in the past year, for questions 1-20, using the following scale:*

1 = Never	2 = Once	3 = More than once	4 = Often	5 = Very often
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1. I have assisted someone experiencing car trouble.	1	2	3	4	5
2. I have given directions to someone.	1	2	3	4	5
3. I have made money change for someone.	1	2	3	4	5

4. I have given money to a charity.	1	2	3	4	5
5. I have given money to someone who needed it.	1	2	3	4	5
6. I have donated goods or clothes to a charity.	1	2	3	4	5
7. I have done volunteer work for a charity.	1	2	3	4	5
8. I have donated blood.	1	2	3	4	5
9. I have helped carry someone's belongings.	1	2	3	4	5
10. I have delayed an elevator and held the door open for someone.	1	2	3	4	5
11. I have allowed someone to go ahead of me in lineup.	1	2	3	4	5
12. I have given someone a ride in my car.	1	2	3	4	5
13. I have pointed out a clerk's error in undercharging me for an item.	1	2	3	4	5
14. I have let someone whom I didn't know too well borrow an item of some value to me.	1	2	3	4	5
15. I have bought 'charity' Christmas/New Year cards deliberately because I knew it was for a good cause.	1	2	3	4	5
16. I have helped someone who I did not know that well with homework assignment when my knowledge was greater than his or hers.	1	2	3	4	5
17. I have, before being asked, voluntarily looked after another's pets or children without being paid for it.	1	2	3	4	5
18. I have offered to help a handicapped or elderly stranger across a street.	1	2	3	4	5
19. I have offered my seat on a bus or train to a stranger who was standing.	1	2	3	4	5
20. I have helped another to move his or her possessions to another room, apartment, or house.	1	2	3	4	5

PART III: PAA

*Instructions: Please read the following statements; each one describes a situation and a response. Try to imagine a situation in your life that is as close to the one described as possible, then rate the response according to its similarity with what you might do in the actual situation, using the following scale.*

1=Just like me	2=Sometimes like me	3=Not usually like me	4=Not at all like me
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- |  |   |   |   |   |
|--|---|---|---|---|
| 1. You'd like a raise, so you make an appointment with your boss to explain the reasons you feel you should receive one.   | 1 | 2 | 3 | 4 |
| 2. You usually take the lead when you are in a group of people.  | 1 | 2 | 3 | 4 |
| 3. Because of a high-pressure salesperson, you buy a camera that meets most but not all of your requirements.  | 1 | 2 | 3 | 4 |
| 4. You're working on a project with a friend but you seem to be doing all the work. You say, "I'd like to see if we could find a different way to divide the responsibility. I feel I'm doing most of the work." | 1 | 2 | 3 | 4 |
| 5. After waiting in a restaurant for 20 minutes, you loudly tell the host of your dissatisfaction and leave.   | 1 | 2 | 3 | 4 |
| 6. A very important person you have long admired comes to speak in your town. Afterwards you are too hesitant to go and meet him/her.  | 1 | 2 | 3 | 4 |
| 7. Your parents have been after you to spend more time with them. You tell them to stop nagging you.   | 1 | 2 | 3 | 4 |
| 8. Your neighbor's stereo is disturbing you. You call and ask if he/she would please turn it down.   | 1 | 2 | 3 | 4 |
| 9. A repairman overcharges you. You explain that you feel the charges are excessive and ask for the bill to be adjusted.   | 1 | 2 | 3 | 4 |
| 10. A person cuts in front of you in line, so you push him/her out of line.  | 1 | 2 | 3 | 4 |
| 11. When you're feeling warm towards your parent/spouse, it is difficult for you to express this to them.  | 1 | 2 | 3 | 4 |

12. You are delayed getting home because you stayed at a friend's too long. When your parent/spouse is angry, you tell him/her it's none of his/her business.	1	2	3	4
13. When trying to talk to someone of the opposite sex, you get nervous.	1	2	3	4
14. In a job interview you are able to state your positive points as well as your negative points.	1	2	3	4
15. You are driving to an appointment with a friend and she/he has flat tire. While she/he is changing the tire, you tell her/him how dumb it was to let the tires get worn.	1	2	3	4
16. You accept your boss's opinion about your lack of ability to handle responsibility, but later complain to some friends about his/her unfairness.	1	2	3	4
17. You are arguing with a person and she/he pushed you, so you push her/him back.	1	2	3	4
18. In a discussion with a small group of people, you state your position and are willing to discuss it, but you don't feel that you have to win.	1	2	3	4
19. The person next to you in a movie is explaining the plot of the movie to his/her companion. You ask them to please be quiet because they are distracting you from the movie.	1	2	3	4
20. When you see a new person you would like to meet, you usually try to start a conversation with him/her.	1	2	3	4
21. Your neighbor wants to use your car. Even though you'd rather she/he didn't, you say yes.	1	2	3	4
22. A friend of yours is arguing with someone much larger than she/he is. You decide to help your friend by saying, "I'm really tired of listening to you mouth off."	1	2	3	4
23. A person cuts in front of you in line, so you say, "Who do you think you are? Get out of my way."	1	2	3	4
24. You are talking to a friend and she/he doesn't appear to be listening. You tell her/him that you are sick and tired of her/him not listening to you.	1	2	3	4
25. Speaking before a group makes you so nervous that you have a great deal of trouble speaking clearly.	1	2	3	4

26. You are waiting for a car to pull out of a parking place so that you can park. Someone comes up behind you and honks. You drive on.	1	2	3	4
27. You find it hard to express contradictory opinions when dealing with any authority figure.	1	2	3	4
28. Your spouse/boyfriend/girlfriend is supposed to take you out. Fifteen minutes before you are to leave, she/he calls and cancels. You tell her/him that you are very disappointed.	1	2	3	4
29. In a group situation, you usually wait to see what the majority of the people want before giving your opinion.	1	2	3	4
30. You have arranged to meet a friend, but she/he doesn't arrive. At the first opportunity, you call her/him and demand explanation.	1	2	3	4

THANK YOU FOR YOUR PARTICIPATION



