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MSc in International Business
Influential Factors of Donation Interest
**The Significance of Risk Perception and the
Role of Cosmopolitanism**

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Declaration of Research Work Integrity

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature of any degree. This thesis is the result of my own investigations, except where otherwise stated. Other sources are acknowledged by giving explicit references. A bibliography is appended.

By signing the present document I confirm and agree that I have read RU's ethics code of conduct and fully understand the consequences of violating these rules in regards of my thesis.

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ABSTRACT

Based on interviews with employees of humanitarian organizations in Iceland, humanitarian organizations' annual reports, and literature on donation, it is clear that success in gathering financial donations can vary greatly between causes. This thesis aims to find what factors contribute to these differences, more specifically, what factors can influence donation interests regarding three causes: donation to victims of natural disasters, poverty and war. A quantitative study was conducted in the form of an online survey to Icelanders to see if risk perception of a certain event can influence a person's donation interest towards the victims of the event. The study also examined the influence of two factors of Cosmopolitanism on donation interest: the feeling of belonging to a world society, and the feeling of responsibility towards people outside a person's inner community. The goal of this study is to contribute to the vast field of research regarding human help giving and help humanitarian organizations gain a deeper understanding of people's donation interest regarding different causes.

The main results of the study show that the three factors had a significant impact on donation interest towards victims of natural disasters, poverty and war, with a strong positive correlation. Also, there was a difference in risk perception, where participants perceived the highest risk from poverty, and the lowest to war. Additionally, there was a difference in donation interest, where the lowest interest was towards victims of war, which is in line with the results showing the positive correlation of risk perception and donation interest.

Keywords: humanitarian organizations, donation interest, risk perception, Cosmopolitanism, natural disasters, poverty, war

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AKNOWLEDGEMENTS

1. Introduction

Every day, individuals all around the world donate money to various charities focusing on various issues and matters. Whether the charities are focused on a local community or helping people in need in far away countries, they all have one thing in common: the reliance of financial aid to keep their operations going. What it is, however, that makes people want to donate their own money to help people that they don't know and will never know, is a question that has been asked before, and is still being asked today.

The question regarding why people donate to different causes can be traced to a much older question: why do people help other people? This question has been asked since the great Greek philosophers (Plato, trans. 2009; Aristotle, trans. 2004) and is still being asked in psychological studies today (Fehr E. & Fischbacher U., 2003; Dovidio, Piliavin, Schroeder, & Penner, 2006). The answer can be explained by classical theories such as psychological Egoism: everything humans do is actually for themselves (Hobbes, trans. Braumarin, 1969) or the opposite, that it is in human nature to do good to others such as explained by psychological Altruism (Shavit, n.d). Another factor in research regarding help giving is empathy. "A remarkable feature of the human condition is our capacity to feel empathy for strangers in need" (Batson, Lishner, Cook & Sawyer, 2005, p. 15). Several studies have been made showing that when a person feels empathy towards someone, he/she is more likely to help the person (see Stotland, 1969, pp. 271-313; Batson & Early, 1997), and others have shown that feeling empathy for someone is more likely when you identify with that person (see Yzerbyt, Dumont, Wigboldus and Gordijn, 2003; Sturmer, Mark, Kropp & Siem, 2006). Research has also shown that there can be a difference in wanting to help someone depending on the cause (Brown, Hopthrow, Moura, Noor, and Zagefka, 2011). It is therefore clear that there are diverse studies in the field. The focus of this study will be on help giving in Iceland in the context of financial aid to charitable causes.

In order to get an idea as to what the charity environment looks like in Iceland, it is important to look at organizations already established and operating in Iceland. In order to narrow the subject to the relevance of this study, only organizations that meet the following criteria will be mentioned:

1. Organization has a permanent office in Iceland
2. Organization and its Icelandic office has functions related to humanitarian work outside Iceland
3. Organization provides financial aid to victims of disasters
4. Organization has been established in Iceland for five years or more

The organizations that fit these criteria are seven: Red Cross Iceland, UNICEF Iceland, UN Women Iceland, Hjálparstarf Kirkjunnar, SOS Children's Village Iceland, ABC Children's Aid International, and Save the Children Iceland. UNICEF, where their main means of finance are monthly individual donors as well as emergency relief fundraising, opened in Iceland 2004. Sólveig Jónsdóttir, PR manager of UNICEF Iceland, expressed in an interview taken by the author, that they find it more difficult to raise money for issues regarding war and human caused disasters. Campaigns regarding those issues have not been as successful as those concerning others. They thus try to take the focus off the war itself and focus rather on the main goal, which is helping the children (Sólveig Jónsdóttir, personal communication, January 26, 2015). Helga G. Halldórsdóttir, fundraising manager at the Icelandic Red Cross expressed in an interview with the author, that issues regarding children get more donation than those concerning adults, and that the success of the emergency relief fundraising greatly depends on the media coverage (Helga Halldórsdóttir, personal communication, February 4, 2015). Iceland was in 7th place, along with the Netherlands, in individual financial donations 2014, according to the World Giving Index, provided by the Charities Aid Foundation (CAF) (CAF, 2014), but there seems to be a difference regarding the nature of the charity, and is thus a place to investigate further.

Since there is a perception of difference in success and difficulty of obtaining financial donations depending on causes in Iceland, the author found that there could be a need to further investigate the matter on that basis. With overview of the different topics and research done on donation, it is clear that there is not only one single influential variable in human helping, but a combination of many. Perceived threat and risk perception have been seen as influencers of motivation to active preventive behavior regarding SARS and other emerging infectious diseases (Zwart, Veldhuijzen, Elam, Aro, Abraham, Bishop, Voeten, Richardus, & Brug, 2009). This study, however, will seek to apply

measurements on risk perception regarding disaster events, and seek to discover how it can contribute to the knowledge on what influences individuals' donation interests.

The purpose of this study is thus to contribute information to the field of study around human giving behavior. Also, since there is a large gap in research regarding the Icelandic population, the purpose of this study is also to get a deeper understanding of them, which could be useful information to humanitarian organizations in Iceland. This study also contributes to the large research field of human giving, and could open up new areas of studies within the field.

1.1 Objectives and Structure

The objective of this thesis is to explore the question on what makes people donate their money to strangers, with Icelandic individuals in mind, to further understand what influences Icelandic donors in their donation interests. Also, to see if Icelanders perceive causes equally or not, and whether it influences their donation interest.

In order to narrow the subject, three causes have been chosen, as they are common causes for fundraising in charity. Victims of: natural disasters, poverty and war. The thesis is thus a contribution to humanitarian organizations to further understand their donors, which can hopefully help them in their future campaigns.

The thesis starts with a brief summary of literature on human giving. The first chapter provides a short overview of global donation trends, and then the environment in Iceland, briefly describing the main operations of seven humanitarian organizations and how they operate. The second, third and fourth chapters are the literature review of this paper, where the second chapter provides a short overview of world donation trends and the donation environment in Iceland. Chapter three describes theories and concepts used in this research and others, and the fourth chapter then goes over the main studies that have been made on the wide subject of human help giving. The fifth chapter shows the conceptual framework of the thesis followed by the sixth chapter about the four hypotheses of the research. The methodology is explained in chapter seven, and the survey based research model. The exact survey questions can be found in appendix A. Results of the quantitative data are shown in chapter eight, followed by chapter nine on

discussion and further research opportunities, and chapter ten stating the conclusion, and ending with bibliography and the appendix.

Quantitative research in the form of a survey was chosen by the author to get a broad overview of Icelandic individuals.

1.2. Research Questions

Do Icelanders perceive risk differently between natural disasters, poverty, and war? And does risk perception affect donation interest to its victims?

2. Donations and Causes

2.1. World Donation Trends

Donations, philanthropic activities and foundations are very present around the globe, and have been for centuries. Since the beginning of the 21st century, there has been a large increase in such foundations, holding large assets in more countries than before. The United States has for many decades been the most active in transnational philanthropy, but Europe and the Asia-Pacific have become very active internationally as well (Anheier & Daly, 2004, pp. 158-176). In order to understand certain world trends, the World Giving Index, developed by the Charities Aid Foundation (CAF), gives a broad view. The index is used yearly to measure the scope and nature of giving around the world and is conducted by Gallup. The survey asks individuals whether or not they have donated to charity, volunteered their time to an organization, or helped a stranger who needed help, in the past month. The Index for the year 2014, measured in 135 countries, showed that the United States and Myanmar ranked in first place, followed by Canada and Ireland in second and third. Iceland ranked in the 14th place, with a 50% score (Charities Aid Foundation, 2015). The index shows that there are differences between the continents as to the nature of the donations, whether it is time, money or helping a stranger. In the overall index, the Oceania countries score the highest with 57%, and Europe in 4th place with 32%. Helping a stranger is the most common way of giving across the continents. On a global scale, helping a stranger has increased slightly over the years, but donating financially decreased. The top three countries in the donating money category are Myanmar, Malta and Thailand. It is only in developed countries that women are more likely to donate money than men, but globally there is a trend that older people are more likely to donate money, which has been constant since the index started in 2010 (Charities Aid Foundation, 2015).

2.2. Humanitarian Organizations and Donation Environment in Iceland

According to the World Giving Index, Iceland has improved in giving from 2013-2014, going from 17th to 14th place, being in 7th place in financial donations to charity, with the Netherlands. Iceland was not on the top 10 lists for volunteering time nor helping a stranger (Charities Aid Foundation, 2014).

In order to get an idea as to what the charity environment looks like in Iceland, there will be a very brief overview of some of the humanitarian organizations in Iceland. The

criteria for organizations mentioned in this study are there in order to keep to the relevance of what is being studied. The organization must have an implemented working environment in Iceland in order to look at the data in relevance of the established non-profit humanitarian organization environment in Iceland. The reason for them to have had to be established for at least five years is that the organization's experience and yearly trends are important in this respect. Listing the main organizations, and the most established ones with experience and history within the Icelandic community, gives a better picture on donation trends and functions in Iceland. The organizations must also be contributing financially abroad, since financial donation interests are a focus in this study, therefore organizations such as Amnesty International will not be discussed in this paper. The organizations that fit these criteria are seven: Red Cross Iceland, UNICEF Iceland, UN Women, Hjálparstarf Kirkjunnar, SOS Children's Village Iceland, ABC Children's Aid International, and Save the Children Iceland.

Below is a short overview of each organization; what their functions are, their main projects abroad and means of financial donation from individuals.

Red Cross Iceland

Red Cross Iceland is a part of the International Red Cross and Red Crescent Movement which was founded in 1919, a collaboration of national associations of the Red Cross across nations with the objective to work on humanitarian, developmental, relief and educational projects around the world. The Icelandic office was founded in 1924, is headquartered in Reykjavik and has a board of eleven people ("Landsskrifstofa", n.d.-b).

Red Cross Iceland (RKI) has many different ongoing projects and activities both in Iceland and abroad. Projects are chosen with regard to severity, and where they believe they can be most effective. RKI's main ongoing foreign projects are: helping orphan children in Malawi, education for young people in Sierra Leone, psychological help for children in Palestine, building of emergency precautions in Armenia and Georgia, and education on human trafficking and helping it's victims in Belarus ("Hvað gerum við", n.d.-a).

The main means of gaining individual financial donations are monthly donors, fundraising events, and others such as gift cards and clothing stores ("Hvað gerum við",

n.d.-a). In 2013 RKÍ had two large emergency fundraisers, for Syrian refugees and typhoon victims in the Philippines. They were able to raise 60 million ISK for Syria, were 5 million ISK of that was from the public. 55 million ISK were raised for the Philippines, where 11 million ISK were from the public, RKI and the federation for Filipinos in Iceland. RKI had 7.000 monthly donors at the end of 2013, receiving a total of 48 million ISK. 350 million ISK of RKI's income ran to international humanitarian work, where 209 million ISK of that went to emergency relief (Rauði krossinn, 2014).

UNICEF Iceland

UNICEF is the Children's Help of the United Nations, founded in 1946, which main objectives are to ensure children's rights. They are involved in both long-term developmental projects as well as emergency relief. UNICEF is present in 190 countries and, UNICEF Iceland was founded in 2004 with 14 employees today. They are involved in projects and activities both in Iceland and abroad ("Um UNICEF," n.d.-b)

UNICEF Iceland's main means of individual financial contributions are monthly donors. Individuals can also donate directly with individual donations straight to UNICEF Iceland, or related to a certain cause that UNICEF is focusing on at each time (for example children in Syria at present). Among these are gift cards and extra donation alternatives as well as a large fundraising event held every other year Í hvað fara framlögin? ("Í hvað fara framlögin?," n.d.-a)

UNICEF Iceland's emergency relief fundraising in 2013 was to Syrian refugees and typhoon victims in the Philippines, where 10 million ISK were raised for Syria, and 26 million ISK for the Philippines. These figures are from both individuals and companies. Monthly donors, who were a total of 22.146 individuals by the end of 2013, gave a total of 372 million ISK in 2013, and other donations (such as individual, gift cards etc.) were 12 million ISK. Money allocated to international projects were a total of 317 million ISK which went to overall UNICEF projects, Burkina Faso, Madagascar, Syria and the Philippines (UNICEF á Íslandi, 2014).

UN Women Iceland

UN Women, or the United Nations Entity for Gender Equality and the Empowerment of Women, is the institution within the United Nations that works solely for women's rights and equality around the world. Previously named UNIFEM, it was founded in

1967, and became UN Women in 2011 when joining three other entities. According to their homepage, UN Women Iceland's (UNWI) was founded in 1989 (which was then UNIFEM) and has three employees today, and a board of eleven people ("UN Women á Íslandi", n.d.).

UNWI takes part in projects both in Iceland and abroad with main means of financial individual donations being; monthly donors, individual donations, or more specialized donations to specific causes such as an emergency phone line for women in Palestine, and work against child weddings in Ethiopia, among others (UN Women Íslensk landsnefnd, 2014).

Monthly donors for UN Women were 3.600 individuals giving a total of 40.6 million ISK, and got 7.1 million ISK in various fundraising projects over the year 2013. 30 million ISK of UNWI's income went to international UN Women projects (UN Women Íslensk Landsnefnd, 2014).

Hjálparstarf Kirkjunnar

Hjálparstarf Kirkjunnar (HK) is an independent organization of the Church of Iceland founded in 1969, and has seven employees today. The organization has humanitarian projects both in Iceland and abroad. According to their homepage, their main objectives are to help those in need regarding poverty and inequality unrelated to religion, origin, sex, race or political beliefs ("um okkur", n.d.-a).

Their main ongoing projects abroad include clean water projects in Ethiopia, work with orphan children in Uganda, as well as emergency relief in alliance with the ACT Alliance, an alliance of more than 140 churches in 140 countries ("verkefni erlendis", n.d.-b). HK's main means of gathering individual financial donations are regular donors, their foster parent project where donors can support individual children, special seasonal donations (Easter and Christmas) by sending bills to people's online banks, gift cards, and others (Hjálparstarf kirkjunnar, 2014)

Last figures from 1. July. 2013 – 30. June. 2014 show that HSK's total income was 208 million ISK, where the monthly sponsors who are roughly 1.500 individuals, gave a total of 13 million ISK, and public fundraising was 35,9 million ISK. Overall 107

million ISK went to projects outside Iceland, or 40% of HSK's income (Hjálparstarf kirkjunnar, 2014).

SOS Children's Village

SOS Children's Village are, according to their homepage, first and foremost children's help that gives abandoned and orphan children the support they need in substitute of their lost families. The international association was founded in 1949, and is now running 500 children's villages around the world. SOS opened office in Iceland in 1989, and now has five employees and a board of eight. SOS Children's Village does not have a village in Iceland, but work in gaining more donor parents from the country, which they distribute around the world ("Almennt um SOS | SOS barnaþorpin," n.d.-a)

The projects of the organization are building villages and giving children new homes within the village, providing them with a "mother", "siblings", food, education and other necessities until they are able to take care of themselves. Donation options are being an SOS parent, with monthly donations to an individual child, an SOS Village friend, where monthly donations go to a specific village or overall SOS donations, with fixed monthly donations to the organization, as well as one-time donations and gift cards ("Hvernig við hjálpum | SOS barnaþorpin," n.d.-b)

SOS Children's Village in Iceland gathered a total of 390 million ISK, where 243 million ISK of that were from steady monthly donors, who are 12.000 individuals, 6.000 of them supporting an individual child in 106 countries. 243 million ISK went to 106 countries, where 55 countries got more than 1.5 million ISK (SOS Barnaþorp, 2014).

ABC Children's Aid

ABC Children's Aid was founded in 1988 in Iceland, and ABC Children's Aid International launched in 2007, which today has a board of eleven. According to their homepage ABC's objectives are to improve the life and future of children in need by providing education, nourishment, medical care and shelter ("Um ABC", n.d.-b).

Countries of operation outside Europe are: Burkina Faso, Kenya, Liberia, Uganda, Senegal, India, Pakistan and the Philippines, and ABC are currently helping 10.000 children in receiving support through their network. Examples of projects are giving

children housing within the countries mentioned above, as well as giving them education and social support. The main means of gaining financial aid from individuals are monthly supporters, which are roughly 5.300 individuals, to the organization, monthly donation to an individual child, and one-time donations ("Starfsemin", n.d-a). In 2013, total gifts and donations to the organization were 261 million ISK, and a total income 371 million ISK. A total of 319 million ISK went to ten countries with ABC homes and other projects, highest three to Pakistan, Kenya and India (ABC Barnaþorp, 2014).

Save the Children Iceland

Save the Children Iceland (SCI) was founded in 1989, which is a part of Save the Children International, founded in 1919. Their mission, according to their website, is to fight for children's rights and their well-being. The main focus points are fighting against child abuse, better healthcare and protection, and work to achieve better, permanent changes to children's environments ("um samtökin", n.d.-b).

Save the Children Iceland's main projects are in Iceland, but are also involved in a few abroad. Projects abroad are focused on basic education for children, their protection from violence, giving healthcare and emergency assistance ("erlent starf", n.d.-a). They have been present in North Uganda since 2007, setting up educational facilities, and in 2013 the Icelandic department took part in emergency assistance in Syria and the Philippines (Barnaheill, 2014).

Save the Children Iceland's main means of finance are financial donations from individuals, the government, municipalities, and companies as well as sales of memorial and Christmas cards (Barnaheill, n.d.-b). In 2013 the overall financial aids were 48 million ISK, where 24 million ISK were from individuals, both fixed monthly donors (around 2.200 individuals) and individual donations, 4% of expenditure went to projects abroad, or 2.3 million ISK (Barnaheill, 2014).

2.3. Summary

From this short overview, it can be concluded that the donation environment in Iceland is active and quite diverse within the humanitarian charity field. Diverse projects with different focuses, and in different countries are apparent, which can be seen as positive. Public financial data is, however, a lot of times general. Individual versus company

donations for instance is not always clear, as well as from where the donations came from. With the information given above is an overview of key financial figures, which can be seen in summary in Table 1, based on publicly available financial information given by the organizations themselves.

Table 1
Overview of Key Financial Figures From Seven Humanitarian Organizations in Iceland 2013

Individual monthly donors	53.746
Monthly donations in million ISK	750.5
Total million ISK sent to projects abroad*	1.368

* Total money sent to foreign projects by the organizations

3. Theories on Motivation of Supportive Human Behavior

A question that has been asked since the ancient Greek philosophers (Plato, trans. 2009; Aristotle, trans. 2004) and is still being asked today by modern philosophers, psychologists and researchers (for example Fehr E. & Fischbacher U., 2003; Dovidio, Piliavin, Schroeder, & Penner, 2006) is: what makes people help other people? In the following chapter is a brief overview of the older classical theories related to the said question: Egoism and Altruism. The concept of in- and out-group is then briefly explained, in order to get an understanding of classification phrases used in many studies on how people identify themselves in terms of groups. A modern theory of Cosmopolitanism will also be discussed, since it gives a perspective on how people on Earth define themselves within a group and as a whole, as well as limits of responsibility towards each other. The fifth concept is empathy, a much-debated human capability that has been examined by many researchers in relation to donation and helping others. All focus is on individuals. With this overview, the objective is to give a theoretical understanding before moving on to related research.

3.1. Egoism and Altruism

It is a long debated issue whether helping others (such as giving to charity) is a purely altruistic human action, or if it is also done for self-interest, whether intended to or not. There can be many factors at play when a person donates or helps another person, such as a way to gain respect, friendship or even to calm his/her own conscience (Andreoni, 1990). Two main theories, that have been long debated, and still are, are Egoism Altruism.

Egoism is a wide "phrase" that can have a descriptive or a normative position. For example psychological egoism, which is a descriptive position, holds that all humans have one fundamental aim, and that is his/her own welfare. The other, normative, makes assertions on what people should do, rather than describing what they do (Gantt & Burton, 2013). Ethical egoism, normative, then claims that the only morally correct thing to do is to maximize one's self-interest (Mosely, n.d.). In this paper the focus will be on psychological egoism, for the aim is to search for an explanation on human actions, rather than condemn whether or not they are moral.

Psychological egoism holds that every human action, no matter the instance, is for personal gain. It describes human nature as self-centered and self-motivated, where humans *always* act in their own interest, since that is all they can do. People may disguise the motivation behind actions with wanting to help others or as their duty, but psychological Egoism claims that it is all for themselves and their personal gain. If the person would not help the stranger, he/she might feel guilty about it afterwards, look bad in front of a peer group or just feel good when helping another person, which is thus, a self-motivated action (May, 2011).

Thomas Hobbes, English philosopher, was a large influence on this view, arguing that everyone strives to reach maximum personal gain at the expense of others. The only thing that pulls people into a peaceful existence is the fear of death and the longing of comfort. With this, he argues that the only reason why social order is in place is a mere result of all individuals in a society willing to surrender individual rights and freedoms to the state, for the only other outcome is warfare with each against all (Hobbes, trans. Braumarin, 1969).

Altruism is the opposing view of egoism, and like it, there is both a descriptive and a normative position. The descriptive position of altruism describes the human action of helping others to be altruistic, and the normative that all human action must be altruistic in order for it to be moral (Shavit, n.d.). Here the focus will be on the descriptive, psychological altruism.

Psychological altruism is the main opposing view to psychological egoism. It maintains that human action is, indeed, fully motivated by altruism. Like psychological egoism, the theory is closed, holding that it is only one way or the other, where the motivations must be ultimate or intristic. Psychological altruism states that all human action is other-centered and other-motivated, and therefore only one of the theories can hold: psychological egoism or altruism (Steen, 2011) For this reason less and less view the two theories as obsolete, but open the possibility of a more mixed view of both.

There has been experimental evidence found suggesting that human altruism is an influential force that is only found with humans. These findings show that the interaction between altruistic and selfish individuals is very important to human

cooperation (Fehr & Fischbacher, 2003). "Depending on the environment, a minority of altruists can force a majority of selfish individuals to cooperate or, conversely, a few egoists can induce a large number of altruists to defect" (Fehr & Fischbacher, 2003, p.785).

The fundamental questions are concerned with humanity's evolutionary origins, how we live in social groups, have created systems of care and co-operation, and why so many people act in seemingly complete selflessness, risking their lives to save others. Human societies are a large irregularity in the animal world, where cooperation between groups, and division of labor are hardly found. With evolutionary theory, as well as gene-based evolutionary theories, there still does not exist a complete explanation to why human civilizations are built the way they are with strong patterns of human altruism, which is why the importance of both theories (altruism and egoism) is becoming more evident (Fehr & Fischbacher, 2003).

3.2. Social Identity: In-Group and Out-Group

In order to move forward, the idea of in- and out-groups will be shortly explained according to social identity theory and it's authors.

According to social identity theory, people create groups psychologically, existing if there are three or more people defining themselves in terms of shared attributes that differ from other people. The theory holds that social identity is not something that happens only in isolated interpersonal process of an individual, but as a large-scale social phenomena (Burke, 2006).

Social identity theory comes from Henri Tajfel, proposing that social identity is a person's sense of who he/she is based on their group membership, rather than solely individuality. These groups can be defined in different ways according to circumstances and groups, for example social class, ethnicity, family or even broader, like football teams. Social identity gives people a sense of belonging, and people seek to increase their self-image by improving their status within their group. The other side is that in order to increase the self-image, those that do not belong to the group are discriminated. That is how the terms "them" and "us" came to be, a part of the social categorization. The groups are therefore known as in-group (us) and out-group (them). This is a normal cognitive process, according to Tajfel, where people have tendencies to group things

together, but with the process it is likely that things like the differences between groups and the similarities of the in-group members get exaggerated (Tajfel, 1979).

The theory was fueled by Tajfel, as a Polish Jew in Europe during the rise of the Nazis in World War II, to understand prejudice, discrimination and intergroup conflict. What is it that can make people turn on each other in such a large scale? He did not believe that such a thing could merely be explained by personality or individual reactions, but as large-scale social phenomena (Hogg, Terry, & White, 1995).

Since Tajfel there has been a lot of research and development on the theory, trying to explain prejudice, racism, bias and other social phenomena that can have such big impacts on how humans treat each other. This identification is important when understanding the different findings with regard to helping others as well as donation intentions, for the way people identify themselves with others has been shown to have great impact (Hogg, Terry, & White, 1995).

Dimensions of culture can influence the way people act within their in-group and towards the out-groups. Results from a study by Gudykunst, Yoon and Nishida show that individualism and collectivism is systematically related to people's perceptions of communication within the in-group, but is not as defined regarding the out-group (Gudykunst et al, 2009). Gordon W. Allport explains that a person defining himself within his own in-group, and being attached to it, does not necessarily require hostility towards the out-group. The attachment people have to their in-group can be very strong, and these definitions of what group people belong to begin at a very early stage. Loyalties to the group are very difficult to break, and even bad experience or punishment will not make people renounce their loyalty, according to Allport. Our in-group can be based on personal contact, such as neighborhoods or clubs, but others are based on symbols and hearsay such as the concept of race and heritage (Allport, 1954).

But what exactly is an in-group, and how do we define it? Allport explains that it can be both fairly easy and rather difficult to predict loyalties that individuals will form as a group. For example, in a static society it can be social class, region, kinship, status and even place of residence. In a more mobile and technological society, there is not one rule that exists when defining an in-group. The only prediction possible is a child's

regarded membership of it's parents' groups, belonging to the same race, family tradition, religion, caste and even, unfortunately, prejudice and beliefs towards out-groups. The child can, however, grow up to escape certain in-groups of the parents. This said, it is difficult to define an in-group precisely, but a good indicator is when members of an in-group use the term "we". Family members, schoolmates, unions, teams, nations, and even sex, use the term "we" when talking about the group as a whole (Allport, 1954).

Social identity theory thus states, to sum up, that social grouping, and finding yourself within an in-group is a psychological phenomenon that cannot necessarily be defined precisely. Contexts and situations can play a part, as well as time, but can just as well be a large influential factor in individual behavior. It is thus important to be aware of the many different forms of in- and out-groups when understanding its role on social actions.

3.3. Cosmopolitanism

The word cosmopolitan derives from the Greek word *kosmopolités*, which means citizen of the world. The idea of the citizen of the world has its roots in Stoism, and the simple philosophy that everyone is connected and has responsibilities towards each other. The theory of cosmopolitanism is wide, but what all perspectives of the theory have in common is the basic idea that all humans, without respect to their political status, are a part of a shared society, and that this society must be taken care of. It then depends on how cosmopolitanism is interpreted, what this shared society should involve. Some focus on political entities, others on ethical norms, and even others on a shared economy and cultural expression. Some see the shared society as a responsibility to help others, which can be done by influencing people's awareness of justice and the insurance of human rights (Kleingeld & Brown, 2011).

There are two theories within cosmopolitanism: theory of identity and theory of responsibility. The theory of identity explains that culture, as well as geographical factors influences and identifies an individual. With the theory of responsibility, Cosmopolitanism tries to open the individuals' eyes for their responsibilities beyond the basic commitments of their surrounding community and tries to prevent that they block commitments regarding distant others. Cosmopolitanism thus underlines the responsibilities people have to those that they do not know and are not close to them:

the out-group members. Differences remain within the theory about to what extent these responsibilities should be and how far they should be stretched outside the in-group responsibilities. It is thus a part of understanding the theory, to be able to see how far we can extend our responsibilities (Brock & Brighouse, 2005).

There are many interpretations and opinions within the theory, but the most common branch is moral cosmopolitanism. This entails ethical obligations to helping people in need. At the least, it entails influencing people's obligations to respect and to implement basic human rights and justice (Kleingeld & Brown, 2011). The moral Cosmopolitanist suggests that all people have ethical connections to each other, that we are all obligated to respect each other and that each and every human being has a global importance (Pogge, 1992).

Speakers of the theory of cosmopolitanism have debated about how far we can take the idea about the world citizen. Kwame Anthony Appiah in his book *Cosmopolitan: Ethics in a World of Strangers* mentions two threads that are entwined within the theory: one is the idea that we have obligations towards each other, obligations that reach further than to those of our in-groups, and the other is that we respect each others values, such as religion and culture. Appiah also points out that it is not necessary to view cosmopolitanism as some sort of noble goal, but rather the simple idea of the society of man, that like within our own smaller communities, we must learn to live together, all people on this earth (Appiah, 2007).

Those that oppose the theory have pointed out that it is human nature for people to people feel more connected to those within their in-groups, that it is unrealistic to expect people to help those that they are not connected to, and that it is naïve to think that people will change. Others point out however, that cosmopolitanism does not condemn people in what they do, but rather opens up to the notion of extending the idea of the in-group (Kleingeld & Brown, 2011).

The theory of identity is interesting in regarding the search for explanations as to why people identify with certain groups rather than others. This is important when thinking of motivation of donation, for as we will see in chapter four, donation intentions are closely linked to whether a person fits into the donor's in-group or out-group.

3.4. Empathy

According to the Merriam-Webster dictionary, empathy is "the feeling that you understand and share another person's experiences and emotions: the ability to share someone else's feelings" ("empathy," n.d.). Martin Hoffman identifies it in shorter words as "an affective response more appropriate to another's situation than to one's own" (Hoffman, 1988, p.103).

Empathy is not to be confused with sympathy, which means feelings of pity or sorrow towards another person, rather than sharing or understanding the feelings with them, although there is much debate on the exact difference. There is not necessarily only one correct meaning, but rather many different definitions (Eisenberg N & Strayer J, 1990). In this research, the two above will be used, which are the mostly used definitions.

The root of the word empathy comes from ancient Greek: *empatheia*, but the concept itself is more recent. Egoism interprets empathizing with another person as an awareness of the negative consequences of not helping, such as shame, guilt or even social sanctions. This then leads to the recognition of the positive consequences of helping, which leads to social rewards or good feelings. According to this interpretation, empathy encourages people to help, but with purely egoistic motivations. By this, it is said that people only help others because they recognize helping as a means to egoistic ends. It avoids the internal or external "punishments" (feeling bad, guilt, social shame etc.) or gains: the internal or external "rewards" (feeling good, social appraisal), where empathy is the measurement, or the tool that makes people realize when there is a need for this action (Stueber K., 2008).

Not all agree with the egoistic approach to empathy. For example Hoffman views empathy as altruistic behavior based on biological nature. He explains empathy of being a cause of various signs that makes people react empathically due to a mixture of distress cues from another person. Hoffman also links empathy with a reminder of one's own painful experience, linking empathy with personal experience. In order for a person to properly empathize with another person, or at least an easier way to empathize, is when the person in question is experiencing something that you have yourself experienced, making it easier for you to understand the pain the other person is feeling.

This he calls direct association (Hoffman, 1981), and raises the question to whether it is possible to empathize with someone that you do not have an understanding towards.

Among the many problems in modern society are the lack of understanding, cooperation and communication between groups and individuals, as well as the numerous brutal, uncaring behaviors. Empathy has long been considered a great contributor to positive human interaction and altruistic behavior. By understanding the nature of empathy, its role in human behavior and development, there is a greater possibility to improving human interrelationships and communication. Most work by psychologists related to empathy has been done in the past two decades, but shows that there are still many questions unanswered as well as debates on the assumption that empathy promotes pro-social behavior (Eisenberg & Strayer, 1990).

A less pessimistic view on human behavior, in answer to Hobbes' theory in Leviathan (1651) is Adam Smith's proposal that the limits that individuals place on themselves are not just from the state or as a surrender, but from an emotional state of compassion for others, and an ability to feel what others feel, in other words, empathy (Smith, trans. Phillpson, 2010).

2.5. Summary

This chapter was a short overview of the two classical theories of psychological Egoism and Altruism, the more modern theory of Cosmopolitanism and how these play a part in the much debated human capability: empathy. An overview of theory of social identity and notions of in- and out-group was also explained. In order to further understand the effects of these theories it is important to look at studies that exist related to the topic. Although the question still remains as to whether or not helping others is a purely egoistic or altruistic action or a mix of both, it is clear that the way people identify themselves and others within their own in- or out-groups plays a role in the level of empathy. This can be seen when looking at studies done on the subject, which will be discussed in the next chapter.

4. Related Research on Empathy and Help Giving

After reviewing the theories of Egoism and Altruism, the concept of in- and out-groups, Cosmopolitanism, and empathy, this chapter will review the main studies that have been conducted regarding measurements of empathy, and the willingness of people to help others. Situational factors, identification, similarity and context are among the factors that have been looked into as influencers in recent research.

4.1. Perceiving Other's Situation

According to Batson and Early in their research: *Perspective taking: imagining how another feels versus imagining how you would feel*, there are two different ways of perceiving someone else's situation, which are often confused: imagining how another person perceives a situation, and how that person feels "imagine other", or imagining how you would perceive the situation if you were in the other person's position, and how you would feel as a result "imagine self" (Batson & Early, 1997).

Stotland (1969) defines empathy as an emotional reaction of a person perceiving another's experience of emotion. In his research Stotland found that there was a great difference in emotion from an objective perspective compared to the imagine-self and -other perspectives. Also, that there was a difference between the two. He conducted an experiment making participants listen to a young man undergo a painful diathermy experience. Some participants were asked to listen to it objectively, others to imagine themselves in that position and the rest to imagine what that person was feeling. Stotland found that those that were asked to imagine-other showed more muscular contraction, which he saw as evidence that they perceived the feelings that the young man was feeling. The ones that imagined-self had more palm sweat and reports of feeling more tension and nervousness than the others, which Stotland saw as evidence of a more self-oriented emotional reactions, and not as tied to the experience of the person in pain (Stotland, 1969, pp. 271-313).

Since Stotland's interpretations, more researchers have explored these two emotional reactions, also checking if they show a distinct difference between empathy and personal distress. Batson and Early conducted experiments using Stotland's imagine self – and other- distinction, to see if they made these differences in emotion of empathy versus personal distress. They conducted two experiments similar to Stotland's (a radio

recording of a person, Katie, in distress) dividing the participants into three groups to focus on the three different perspectives: objective, imagine-self and imagine other. These two different forms of distress were measured by having the participants indicate to what degree they felt distress being felt for the other person in need, or for direct stress. The results were similar to Stotland's, that is, the participants who were objective showed less emotion than the others, and there was a clear distinction between the imagine-self and imagine-other perspectives. Those in the imagine-self condition reported feeling more distress than the participants in the imagine-other (and objective) condition. Empathy was measured significantly higher in the imagine-other condition, whereas both empathy and distress, with no reliable difference, were measured in the imagine-self. Batson and Early saw this as evidence that these are two distinct emotional reactions, and that they need to be better identified. There conclusion was that empathy was an emotion more targeted to the "other", touching the feelings of the other person, but personal distress related more to the self oriented emotional response, where there were more direct feelings of discomfort by witnessing the pain of the other. Going further, they found the distinction between these two emotional reactions to other people's needs important, showing that feelings of empathy induce altruistic motivation to stop the distress of the person that empathy is felt towards, whereas feelings of personal distress induce egoistic motivation to relieve your own distress (Batson & Early, 1997).

4.2. Perceived Similarity

Why do people empathize with people they have never met and will never meet? The current most popular theory among social psychologists is perceived similarity: "We feel sympathy and compassion for others to the degree that we perceive them to be like us" (Batson, 2005, p. 15). Social psychologists, such as Mark H. Davis, hold that perceived similarity is a key influencer of empathy, where people empathize with those that are similar to them, although drawing clear distinctions in situational conditions regarding empathy (Davis, 1996).

Batson, Lishner, Cook and Sawyer disagree with the theory that perceived similarity is the only factor that evokes empathy, and introduce the concept of nurturance in their study *Similarity and Nurturance: Two possible sources of empathy for strangers*. In this paper they put forth evidence showing that the perceived similarity explanation is limited, underlying that the experiments do not necessarily show that similarity is

necessary for empathy, and that more tests are needed. Also, factors that can be at play can be for example that some differences can lead to antipathy, rather than only dissimilarity (Batson, Lishner, Cook & Sawyer, 2005).

In the aforementioned study, two experiments were conducted: the first included a scenario of a stranger in need, who had three different similarities with participants. The participants were presented with a newspaper article about Kathy, who had a broken leg. In the similar condition, Kathy was a 20-year-old student at the same university as the participants, and in the dissimilarity she was a 40-year old clothing store clerk in a small town in the area. The third had a partial similarity, making Kathy a 20-year-old clothing store clerk from the small town. Perception of similarity to Kathy was measured, as well as perception of need. Results showed that participants in all three conditions perceived Kathy's need to be moderately high, perceived the 40-year-old the most dissimilar, but results also showed no reliable empathy differences across the conditions (Batson, Lishner, Cook & Sawyer, 2005).

The second experiment was mostly the same, except differences added were age and species, making "Kayla" a 5-year-old dog in one scenario, a 20-year-old student in another, and a 4-month-old puppy in the third. Results showed that no differences appeared in empathy across the conditions linking to perceived need, and perceived similarity was not clearly associated with empathy. What this then proves, according to the authors, is that dissimilarity nor similarity make a difference towards empathy towards a person/being, but rather that the nurturing part of humans make them want to help a person or being that they believe are in distress (Batson, Lishner, Cook & Sawyer, 2005).

Although this study did not find differences, the question arises to what extent these dissimilarities proposed are sufficient. For example, in the first study: in all three cases Kathy was from the same area as participants, and in the second she was the same age as them. Also, introducing another species, especially a dog, which is a known pet for many people, might not be relevant enough to disprove that similarity evokes empathy.

4.3. Categorization and Emotional Reaction

After looking at empathy, what it can mean, and whether or not it is an egoistic or altruistic emotion, the question of when we can feel empathy arises. Can we feel the

emotions of other people? And is it related to the closeness of the people in question, belonging to the same group.

A study by Yzerbyt, Dumont, Wigboldus and Gordijn tried to answer the question: what impact does categorization of our social identification have on emotional reaction when confronted with victims of harm. Results of the study showed that emotional reactions of anger and taking action were more present when participants identified themselves as being in the same group as the victim (Yzerbyt et al, 2003).

The objective of the research was to see if identifying with a victim of harmful behavior would trigger anger reactions and linked behavior. Presumed conditions given were that people have tendencies of embracing opinions and behaviors influenced by members of their own group, or with people that they feel associated with. The study thus wanted to examine if this could also apply to strong emotions such as anger. Results of the study showed that such emotions, could in fact be influenced by how much people identify themselves with both the victims and the perpetrators of harmful behavior. In the study, participants' emotions were higher when the one with the negative behavior was an out-group member, and especially when the victims were a part of the participants' definition of their in-group. When focusing on similarities rather than differences of the victims, the emotion was higher. Also, action was more present from those that had high identity to the victim rather than low, and less they were likely to retreat or remain passive than those that had weak identifiers with the victim (Yzerbyt et al, 2003).

These findings show that there is great importance with the way people categorize themselves with victims as to the extent of their emotional experience related to the others, as well as to behavior related to them. Dramatic consequences can stem from even minor changes in the way that people are led to categorize themselves with victims. This study thus contributes to the findings that people can in fact experience emotions towards both out-groups and its members when confronted by a situation of their own in-group and its members by highlighting similarities (Yzerbyt et al, 2003).

Another interesting finding in the study was that the significance of the similarity provoked more angry feelings among the participants only when they strongly identified with the situation. This study thus showed evidence that it matters to what

extent people perceive themselves as having a common group membership with the victims of harmful behavior influences, both regarding their emotions and their action tendencies (Yzerbyt et al, 2003).

This data can suggest a way of encouragement of participation and appreciations of other people's difficulties, by pointing out similarities, and common grounds to victims. The extent to which people take action or take on interest of the underprivileged or less fortunate members of their society/organization etc., can largely rely on how policy makers, leaders or spokespeople (for example from humanitarian organizations) stress common group memberships. In other words, that although victims may seem from a complete out-group, this data shows that any sort of approach that induces the identification of the well-off with the less-fortunate or the common group membership with the victims can lead to greater levels of compassion and even action (Yzerbyt et al, 2003).

4.4. Natural Versus Human Caused Disasters

After looking at the different studies related to empathy, and under what circumstances it awakens, studies regarding the differences in donation intentions regarding different scenarios are viewed. An example is this next study, which looks into whether the nature of the disaster matters when donating money for victims.

A study by Brown, Hopthrow, Moura, Noor, and Zagefka showed that people tend to be, in general, more likely to donate to a naturally occurred disaster rather than one caused by humans. This conclusion was made by conducting four studies: two using fictional disasters and the other two using actual occurred disasters, one perceived to be naturally cause while the other humanly caused. Details of the fictitious disasters were also altered so that one was perceived to be naturally caused and the other humanly. Donation intent and realistic donations were measured by giving the respondents actual money that they could then decide to donate, wholly, partially or not at all to the victims of the disasters (Brown et al, 2011).

The conclusion of the study showed that there was a clear difference in donation intentions between humanly and naturally caused disasters, where donation intention was significantly higher for the naturally caused. Participants perceived the victims of the humanly caused disasters as blameworthy and as less pro-active in helping

themselves. This showed that people have a clear bias to victims of humanly caused events and view them in negative terms, and are therefore less likely to be willing to donate money to help them (Brown et al, 2011).

Brown et al. propose two theories that can be used to explain the phenomena, which are *victim blame* and *just world hypothesis* proposed by Lerner & Miller. In general, the theory states that humans have a tendency to believe that the world is a just and fair place. Anything that shatters the image of the fair and just world is perceived as a threat, and therefore people will always seek to blame others in order to keep their perception in tact. With this derives the concept of victim blaming, where in order to keep the belief of a just world people seek explanations or fault in the cases of horrific events, and thus tend to blame the victims. By blaming the victims, the world continues to be just. This is an unconscious decision made, finding an explanation to horrible events other than the world being unfair (Lerner & Miller, 1978). Humanly caused disasters offer more opportunity to blame the victims rather than the naturally caused disaster, and thus could be an explanation to these results (Brown et al, 2011).

The authors conclude by offering insights to how charities and NGOs can phrase and target relief appeals with these conclusions in mind, in a more effective way. By shedding light on the victims themselves of human caused events, and showing them as people who are trying to help them selves, can lead to more positive donation intentions from donors (Brown et al, 2011).

4.5. Identity and Donation

Studies have shown that people are more likely to help and show empathy towards those within their in-group. An example is experiments conducted by Sturmer, Mark, Kropp and Siem, showing that empathy had a stronger effect on helping towards in-group members rather than out-group (Sturmer et al, 2006).

A paper by Esther Van Leeuwen took the concept of identity of in- and out-group and used it to investigate the effects it had on donation intentions towards out-group members. Results showed that a threatened national identity (a threatened in-group) lead to stronger belief of the effect in helping an out-group, but only when the help was linked with the identity (Leeuwen, 2007).

Sharing of group membership is an important factor of willingness to help others, where research has shown that in-group membership and connectedness increases the likelihood of helping others, but a lot of times people help others that do not appear to be within their in-group. Rich help the poor, educated share their knowledge with the uneducated, and therefore Leeuwen poses the question to whether or not it might be that distinction that makes people want to help. Biases towards the out-group in question matter greatly, for people are less willing to help those members if they are seen as a threat. Also, in-group members are likely to help an out-group when that help can serve the in-group. This becomes evident in this particular study, where people from the in-group had a threatened identity, helped the out-group, and with that, strengthened their own identity. In this instance the example of the Netherlands helping the December 2004 Tsunami victims in Southeast Asia with water management was used, which Leeuwen identified as part of the Dutch identity (Leeuwen, 2007).

Many different forms of out-group helping have been studied such as the impact of metastereotyping of out-group towards in-group, where participants' concerns for the image of their in-group influenced their out-group helping (Leeuwen & Tauber, 2012). This fits with the findings of another study, where results showed that helping out-group members can be seen as advancing in-groups' interest, where strategic concerns lead to the out-group helping (Hopkins, Reicher, Harrison, Cassidy, Bull, & Levine, 2007). Another research presented evidence that social categorization of the out-groups' status impacted the level of empathy, where the out-groups that had a lower status stimulated more empathy than for those out-groups that had a higher status (Mashuri, Nur, & Intan, 2012).

What these studies have in common is pre-determined ideas on participants' in- and out-groups. What they fail to do is see whether or not participants' sense of in-group can be extended further than only same nationality or students in the same university.

4.6. Risk Perception

In this paper, one of the main objectives is to measure risk perception, and whether or not it influences donation interests. Risk perception has, and is, often a focus of interest of policymakers and researchers. Many countries hold it as an important understanding of the surrounding environment and oppositions, where the start of research on risk perception can be traced to the nuclear debate in the 60s. There have been several

factors proposed in explaining risk perception, the main one being real risk, where some argue that it is an important determinant of perceived risk in some contexts (Sjöberg, 2000). Slovic, Fischoff and Lichtenstein identify studies of risk perception as such to observe people's opinions in various ways on how they evaluate and characterize dangerous activities and technologies. Also, that research on risk perception is based on basic cognitive psychology (Slovic et al, 1982). Risk perception has been studied often in regards to politics, and natural security such as policy preferences in the United States regarding risk perception of climate change (Leiserowitz, 2006), and risk perception of genetically modified food among the public and experts (Sjöberg, 2004). Others have looked at risk perception in relation to public health, and individual choices of preventions (for example Fischoff, Rostrom, and Quadrel, 1993) as well as how media can influence risk perception (for example Wahlberg & Sjöberg, 2011). Research on linking risk perception of harmful events and donation interest has not been done, to the author's knowledge. The tools of measurement of risk perception in this study are based on a behavioral study by Zwart, Veldhuijzen, Elam, Aro, Abraham, Bishop, Voetan, Richardus and Brug on risk perception relating to SARS and other infectious diseases. The measurement the authors of that study used for risk perception regarding disease was adaptable to risk perception related to the three disasters in this study: natural disasters, poverty and war.

In their study, the authors describe that an influential factor to willingness and motivation to adopt precautionary behaviors is risk perception. They identify risk perception as perceived personal vulnerability, which they meant by how the person perceives the likelihood that they themselves will get the disease or health threat. Perceived vulnerability along with perceived severity, meaning how severe it would be if it would happen, is thus perceived threat. The risk perception is higher if a person believes that the infection is likely and that it will have serious consequences (Brug et al, 2009).

Perceived risk was thus measured in a survey with the scales:

1. *Severity* ("How serious (on a scale from 1 to 10) would it be for you if you got [disease] in the next year?");

2. *Vulnerability* ("How likely do you think it is that you will develop or contract a [disease] in the next year?"; very unlikely (1) to very likely (5));

3. *Comparative vulnerability* ("How likely do you think it

is that you will develop or contract [disease] in the next

year compared to other [women/men] of your age in

[own country]?"; much less likely (1) to much more likely

(5)) (Brug et al, 2009).

4.7. Summary

After reviewing research done on the topic, it is evident that there is not one simple explanation to motivation of donation and helping. It is clear, however, that there are many influential factors that are important to keep in mind such as the way people perceive other people's situation. Perceived similarity has also been proved to influence positive behavior towards a person, especially when the person is perceived to be in the same in-group. The way people categorize themselves and others in social identification can differentiate the level of emotion towards someone in need, and the higher the empathy towards that person, the higher the donation intention. Situational factors such as the nature of the reason why a person needs help has also been shown as an influencer, where people are more likely to help those in need due to naturally occurred events rather than human. And, the status of the out-group can matter as well, and even the gains of helping that out-group towards the in-group. With all this in mind, as well as finding that higher risk perception leads to higher motivation to take precautionary action, we can make some predictions: the further a person can extend their perceived in-group the more interested they will be to donate to people in need. So the theory of identity and responsibility of cosmopolitanism regarding feeling as a part of world society, and feeling responsibilities outside your close community should lead to higher donation interests, thus the first hypotheses are drawn and can be found in chapter 6.

5. Conceptual Framework

Figure 1

Influencers of Donation Interest
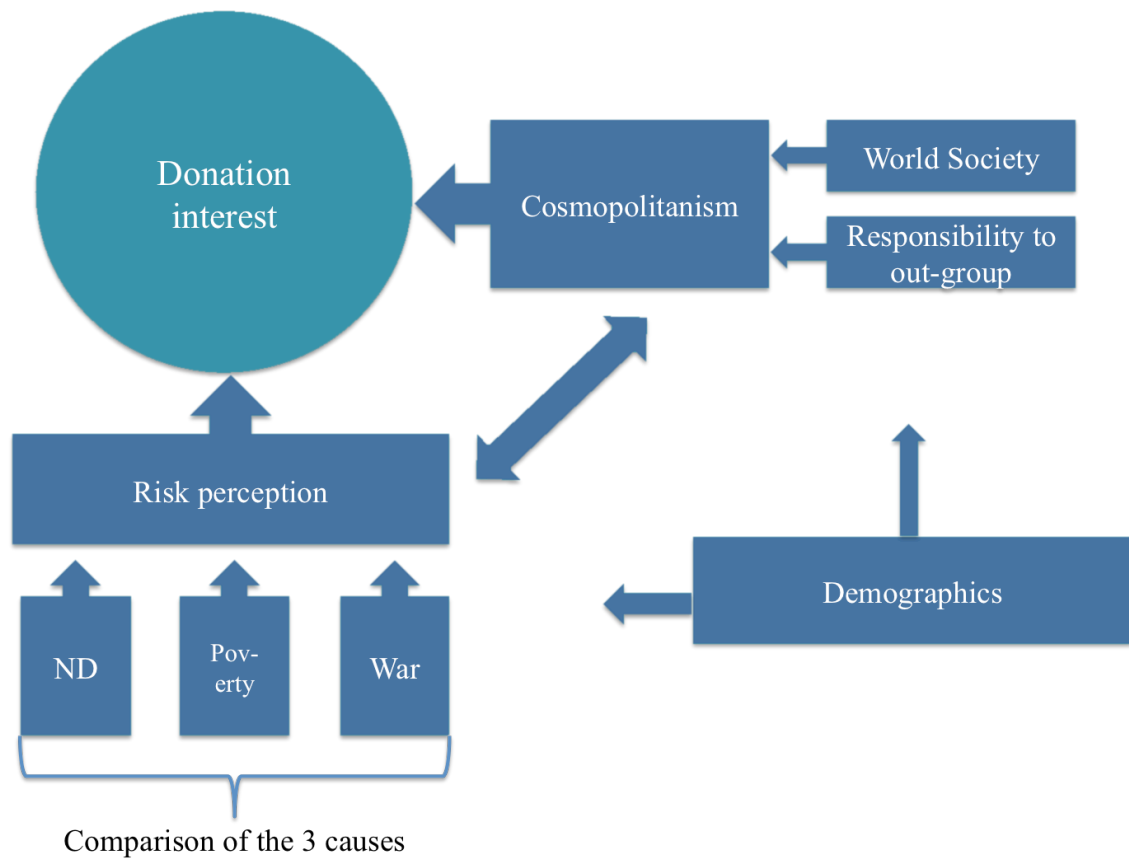
The conceptual framework shown in figure 1 describes the structure of this study. The framework shows that the main concern of the study is to look at what are influential factors to donation interest. The factors are twofold: risk perception, which is based on risk perception of the three causes: natural disaster, poverty and war. A comparison of the risk perception and the donation interest between the three are also made. The second factor is Cosmopolitanism, which is comprised of the two factors: whether a person feels he/she is a part of a world society, and whether he/she feels responsibility towards people outside of his/her inner community. Effects of the different factors on each other are also looked at, as well as if demographic information such as gender, age, and income affect the donation interest, risk perception or cosmopolitanism.

6. Hypotheses

Since this study's main objective is to see if it is possible to extend the scope of influential factors, it tests whether risk perception can be one of them. In light of studies mentioned in chapter four regarding empathy, and similarities related to pro-social human behavior, and that risk perception can motivate precautionary action, predictions regarding risk perception being linked to donation interests are made, and thus the first hypothesis is the following:

Hypothesis 1:
The higher the shared risk perception of a certain event/disaster, the higher the donation interest.

Iceland has never been at war in direct terms, though it has been occupied by other countries such as by the British and later United States in World War II, but war has never been waged on Icelandic soil. Also, war is not a problem at present in Iceland's neighboring countries, and it is thus hypothesized that Icelanders have a small risk perception regarding war. Poverty and natural disasters are, however, something that Icelanders are often faced with, and thus the second hypothesis is as follows:

Hypothesis 2:
There is a difference in risk perception regarding the three disasters, war being ranked the lowest.

In light of Sólveig Jónsdóttir's comment regarding it being more difficult to gather donations concerning victims of war (Sólveg Jónsdóttir, personal communication, January 26, 2015), and since it is predicted by the author that war is not a direct concern to the inhabitants of Iceland the third hypothesis is as follows:

Hypothesis 3:
There is a difference in donation interest regarding the three disasters, the lowest being towards war.

In light of the research on pro-social action related to identifying people within their in-group, and the theory of Cosmopolitanism, predictions regarding a larger in-group

having positive effect on donation interests are made. This is meant by Cosmopolitanism being comprised of two factors: the feeling of being part of a world society, and the feeling of responsibility towards people outside inner society. The fourth, and last hypothesis is as follows:

Hypothesis 4:

The larger the feeling of Cosmopolitanism, the higher the donation interest.

7. Method

7.1. Participants

The sample size was 277 participants who spoke Icelandic, and were 20 years or older. Three participants were younger than 20 (1.3%), which were removed since the target population was adults in Iceland. Participants that did not answer any of the survey questions were also removed, which were 48 (18.6%), making the final sample size 226. A reason for such a high non-response could be people who did not speak Icelandic clicking on the survey link, and then exiting when seeing the language. Dropout throughout the survey was also high, where only 202 participants finished all the survey questions, despite the survey only taking 3 minutes to answer.

Of the sample of 202, 131 were female (58%), and 71 male (31.4%). The age distribution was relatively even, within the age groups: 54 participants 21-30 (23.9%), 39 from 31-40 (17.3%), 60 from 41-50 (26.5%), and 46 participants were 51 or older (20.4%).

135 participants donate to one or more humanitarian organizations that are involved in projects outside Iceland (59.7%), 85 do not (37.6%), and 6 did not know (2.7%).

7.2. Research Design

An online survey was conducted between February 11th and March 17th 2015. The dependent variable in the study was "donation interest" and the independent variables were "risk perception of natural disasters", "risk perception of poverty", "risk perception of war", and "cosmopolitanism".

Respondents were asked to fill out a three-item scale about responsibility, in order to measure the respondents' cosmopolitanism. In order to measure cosmopolitanism, two types of responsibility were measured: outer-, and world community responsibility, which was adopted from the social theory of cosmopolitanism (Kleingeld & Brown, 2011). Respondents were asked to rate, on a five-point scale, to what extent they agreed to the statement (1 = Fully to 5 = Not at all)

1. *Outer society responsibility*: "to what extent do you feel responsible for people outside your inner community?"

2. *World society responsibility*: "to what extent do you feel as a part of a world society?"

Respondents were then asked to fill out three, five-item scales regarding risk perception and donation interests regarding three disasters: natural disasters, poverty, and war. In order to measure risk perception, three dimensions were considered: severity, vulnerability, and comparative vulnerability, adapted from a scale measuring risk perception by Brug et al, 2009.

1. *Severity* measured by asking respondents to rate the statements: "I am worried about [*disaster*] in general" and "I feel that [*disaster*] is a problem in today's world".

2. *Vulnerability* measured by asking respondents to rate the statements: "I find it likely that I will encounter [*disaster*] in the upcoming years" and "I feel threatened by [*disaster*] in my community".

3. *Comparative vulnerability* measured by asking respondents to rate the statement: "I find it likely that someone else in Iceland will encounter [*disaster*] in the upcoming years".

In order to measure donation intentions, respondents were asked, regarding each disaster, to scale how interested they were in donating to victims of the disasters, and whether or not they felt that financial aid would help them.

The survey was pre-tested on five individuals, which resulted in minor modifications on word phrasing of questions. For each phrase: world community, natural disasters, poverty, and war, there was a short description of what was being referred to, so as to make sure that all respondents had the same definitions of the phrases being asked about.

All statements were measured on a five-point Likert scale (strongly agree to strongly disagree). For those participants who did not want to answer specific questions, an additional option of "I don't want to answer" was included.

7.3. Procedure

An online survey was conducted between February 11th and March 17th 2015. The survey took on average 3.5 minutes to complete. Participants were informed before the survey started that it was part of a study conducted for a master thesis project at Reykjavik University, that full confidentiality was assured, answers could not be traced back to individuals and that they were not obliged to answer individual questions or the survey as a whole.

The survey started by asking whether or not respondents donated to humanitarian organizations, and if so, which one/s. After that there were four sections of Likert scale questions: responsibility, natural disasters, poverty and war. The survey ended with basic demographic questions such as age, gender, education, salary plus a question on how long participants had lived abroad, if at all.

7.4. Measurement

Data was gathered online using a structured questionnaire. Cosmopolitanism was measured on a three-item scale adapted by the author of this study from literature on the theory of cosmopolitanism (Kleingeld & Brown, 2011; Brock & Brighouse, 2005; Pogge, 1992) using two factors: outer- and world community responsibility. In the current study, the Cronbach alpha coefficient was .774.

Perceived risk was measured on a five-item scale adapted from the study of risk perception (Sjoberg, L., 2000), modified by (Zwart, Veldhuijzen, Elam, Aro, Abraham, Bishop, Voeten, Richardus & Brug, 2009). This scale was used consistently for three different event types: natural disasters, poverty and war. In the current study, the Cronbach alpha coefficient was .721 for natural disasters, .751 for poverty and .729 for war.

Donation positivity was measured with a two-item, five-point Likert scale, evaluating how much participants agreed or disagreed with the statement "I am interested in donating to [*disaster*] victims " and "I believe that financial aid can help victims of [*disaster*]". Cronbach alpha coefficient was .73 for natural disasters, .73 for poverty and .76 for war.

8. Results

Independent-samples t-tests were conducted to compare males and females regarding total donation interest and total threat perception. There was no significant difference in scores for males (M = 1.43, SD = .50) and females (M = 1.38, SD = .53; *t* (199) = -990, *p* = .54, two-tailed) in total donation interest (see appendix B, table B1). There was no significant difference in scores for males (M = 48.70, SD = 9.56) and females (M = 49.53, SD = 8.25; *t* (200) = .61, *p* = .54, two tailed) in total risk perception either (see appendix B, table B2). There was no significant difference between males and females in risk perception nor donation interest for the three causes (see appendix B, tables B1-B2), except one. There was a significant difference in scores for males (M = 17.69, SD = 3.85) and females (M = 18.88, SD = 3.28; *t* (200) = 2.31, *p* = .022, two tailed) in risk perception of poverty. The magnitude of the differences in the means (mean difference = 1.19, 95% *CI*: .17 – 2.20) was small (eta squared = .03). There was no significant difference between males (M = 3.86, SD = 1.14) and females (M = 4.11, SD = 0.98; *t* (200) = 1.62, *p* = .11, two tailed) in feeling a part of a world society. There was small (eta square = .03) significant difference between males (M = 3.37, SD = 1) and females (M = 3.67, SD = 0.83; *t* (200) = 2.32, *p* = .21) in feeling responsibility towards people outside their society (see appendix B, Table B3).

A one-way between-groups analysis of variance was conducted to explore the impact of income on total threat perception, total donation interest as well as threat perception and donation interest between the three causes. Participants were divided into five groups according to their income level before tax (Group 1: less than 250.000 ISK; Group 2: 250-500.000 ISK; Group 3: 500-750.000 ISK; Group 4: 750-1.000.000 ISK; Group 5: more than 1.000.000 ISK). There was no statistical difference at the *p* <.05 levels in any of the categories except threat perception of poverty scores. There was a statistically significant difference at the *p* < .05 level in threat perception of poverty scores for the five income level groups: *F* (4, 179) = 3.08, *p* = .02. The actual difference in mean scores between groups was medium. The effect size, calculated using eta squared, was .06. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for Group 1 (M = 19.68, SD = 3.44) was significantly different than Group 4: (M = 17.11, SD = 3.76). Group 2 (M = 18.90, SD = 3.34), Group 3 (M = 17.82, SD = 3.42) and Group 5 (M = 17.67, SD = 2.41) did not differ significantly from any of the groups (see appendix B, table B4). A one-way between-groups analysis of variance was also

conducted to explore the impact of age on total threat perception and total donation interest. Participants were divided into four groups according to their age (Group 1: 21 to 30yrs; Group 2: 31 to 40yrs; Group 3: 41 to 50yrs; Group 4: 51yrs and above). There was no statistically significant difference at the $p < .05$ level in threat perception scores for the four age groups: $F(3, 432) = 1.60, p = .20$. Nor was there statistically significant difference at the $p < .05$ level in total donation interest for the four age groups: $F(4, 14.85) = 1.52, p = 1.97$ (see appendix B, table B5).

Standardized multiple regression was used to assess the ability of the three control measures (world society, responsibility towards outer society, and risk perception) to predict interest for donating financially to a cause. Three disasters and three causes were looked at separately: risk perception for natural disasters, poverty and war, and donation interests to the victims of natural disasters, poverty and war. Preliminary analyses were conducted to ensure no violation of the assumptions of normality.

The variables for natural disaster explain for 34.4% of the variance in donation interest to victims of natural disasters. All three factors made statistically significant contribution (see table 2). The variables for poverty explain for 36.6% of the variance in donation interest to victims of poverty. World society and risk perception towards poverty made statistically significant contribution (see table 2). The variables for war explain 24.9% of the variance in donation interest to victims of war. All three factors made statistically significant contribution (see table 2).

Table 2
Results of multiple regression analysis by donation interest
between causes

Causes	Predictors	t	p	β	R^2	p	df	F
					Overall models			
Natural Disasters	World Society	2.397	.017	.169				
	Responsibility Out	3.078	.002	.220	.344	.000	3, 207	36.16
	Donation interest	6.319	.000	.375				
Poverty	World Society	3.217	.002	.222				
	Outer Responsibility	1.810	0.72	.126	.366	.000	3, 202	38.84
	Donation interest	7.538	.000	.440				
War	World Society	2.811	.005	.210				
	Outer Responsibility	2.429	.016	.182	.249	.000	3, 199	21.94
	Donation interest	4.467	.000	.283				

There was a strong, positive correlation between all factors and donation interest in the three causes (see appendix B, tables B6-B8).

Hypothesis 1 true: the higher the risk perception of a certain disaster, the higher the donation interest towards its victims.

Hypothesis 4 true, but only when the two factors are measured separately: the more the feeling of a factor of cosmopolitanism, the more the donation interest.

Standardized multiple regression was also used to assess the ability of the three control measures (world society, responsibility towards outer society, and total risk perception) to predict total interest for donating financially to a cause, combining all three causes. The variables explain for 36.6% of the variance in total donation interest. Of these three variables, total threat perception makes the largest unique contribution (beta = .36), although World Society (beta = .19) and Responsibility towards outer society (beta = .23) also made a statistically significant contribution (see table 3).

Table 3
*Results of multiple regression analysis by total
donation interest*

Causes	Predictors	t	p	β	R^2	p	df	F
Overall model					.389	.000	3, 199	38.36
ND, Poverty, War	World Society	2.776	.006	.192				
	Outer Responsibility	3.312	.001	.232				
	Total risk perception	5.971	.000	.360				

There was a strong positive correlation between the three factors and total donation interest (see appendix B, table B9).

A one-way repeated measures ANOVA was conducted to compare scores on the risk perception of the three different disaster types: Disaster 1 (natural disasters), Disaster 2 (poverty) and Disaster 3 (war). There was a significant effect for disaster types, Wilks' Lambda = .43, $F (2, 201) = 132.50$, $p < .001$, multivariate partial eta squared = .57. All of the differences between the three groups are significant (see appendix B, table B10).

Hypothesis 2 true: there is a difference in risk perception regarding the three disasters, lowest being towards war.

A one-way repeated measures ANOVA was conducted to compare scores on the donation intention of the three different disaster types: Disaster 1 (natural disasters), Disaster 2 (poverty) and Disaster 3 (war). There was a significant effect for disaster type, Wilks' Lambda = .85, $F(2, 201) = 18.27$, $p < .001$, multivariate partial eta squared = .15. The differences between donation interests to victims of war were significantly different to donation interests to victims of natural disasters and poverty (see appendix B, table B11).

Hypothesis 3 true: there is a difference in donation interest regarding victims of war compared to the other two.

9. Discussion

This study demonstrates that the perception of risk greatly determines the interest in donating to a cause. Both, that threat perception in general increases donation interest, but also within each topic: the more perceived threat of an event, the more interested a person is to donate to the victims of that event. This shows that the way people perceive events, and connect to them, motivates people to helping action, at least to the extent of donating money. The study also demonstrates that people in Iceland perceive events differently, as the scale of donation interest and risk perception differed between the three causes measured. The other two influencers of donation interest, measured by the study, show that the feeling of responsibility towards others outside their own inner communities effects people's donation interest, as well as feeling a part of a world society.

9.1. Risk Perception Effects Donation Interest

The regression model showed the effects of risk perception on donation interest. The measurements were done in two ways: how each risk perception of each event separately affected donation interest of that event: how risk perception of natural disasters affected donation interest towards victims of natural disasters, how risk perception of poverty affected donation interest towards victims of poverty, and how risk perception of war affected donation interest towards victims of war. Also, the total risk perception: how risk perception of all three events combined affected total donation interest: donation interest of all three events combined.

The study showed that the effects of risk perception in all four measurements had effect on donation interest in all four. There was a positive correlation of risk perception and donation interest in all three disaster types as well as a positive correlation between the total risk perception and total donation interest.

This study thus demonstrates that there can be additional factors influencing donation interest when it comes to motivation of human helping. Perceiving risk of a disaster, that is, feeling it likely that a disaster can happen to you, yourself, those within your community, and finding it a concern in general, can be argued to make a person understand more what a person is going through, and thus will want to help him/her. Social identity theory, proposing that a person senses who he/she is based on group

membership, rather than solely individuality (Tajfel, 1979), can possibly be extended in this case. That is, that we are able to associate with people who are going through something that we understand, or that we are afraid of ourselves. As Allport stated, there is no stable rule that can be used to define an in-group, and each individual has his own notion of his/her in-group, even though they might not know or be aware of it (Allport G., 1954). It might thus be seen that perceiving risk can contribute to the feeling of a person being a part of the in-group, to the extent of shared understanding, or, to the extent of being able to empathize with those that we understand, where risk perception could be a contributor.

9.2. Differences in Risk Perception Between the Three Disaster Types

The significant difference between the three disaster types regarding risk perception, where the highest risk perception was towards poverty, and the lowest towards war, can be explained by a few factors.

Iceland has never had to go through war directly, where no war has been waged on Icelandic soil, and Iceland does not have an army. War is also not present in Iceland's neighboring countries, and thus it is not a main concern in Icelandic community. This is aligned with this study's results, showing that Icelanders do not perceive as much risk from war. The highest risk perception measured in the study was towards poverty. Poverty was a big issue in Iceland several decades ago, where the nation was not rich, and is thus a historical factor related to Iceland, and is a reality (Harpa Njáls, 2003). Although the economy became much richer and standards grew, after the financial crash of 2008 these concerns have grown, poverty increased, and although poverty is lower in Iceland than in most countries, it is still a concern (Statistics Iceland, 2014). This is thus in line with this study's results showing that the Icelandic respondents perceived risk highly from poverty. This was also apparent when seeing the negative effect income had on risk perception regarding poverty, where the lower a person's wage, the higher the risk perception of poverty. Risk perception of natural disasters was significantly different from the other two, where it was higher than war, but lower than poverty. Iceland has active natural occurrences such as storms, volcanic eruptions, earthquakes, snow floods, glacial melting and more, which has a history of causing harm and damages (Tómas Jóhannesson, 2001). Natural disasters are therefore a part of Icelanders reality, and is in line with the results of risk perception regarding natural disasters from the study.

9.3. Differences in Donation Interest Between the Three Disaster Types

As the one-way repeated measures ANOVA showed, there is a difference in donation interest between the three causes. There is, however, only statistically significant difference between donation interests to victims of war compared to the other two. There is no statistically significant difference between donation interest to victims of natural disasters and donation interest to victims of poverty.

The fact that the donation interest was significantly lower towards victims of war is in line with the overall results showing the link between risk perception and donation interest. Since the participants perceived the least risk towards war, it corresponds to the findings that the donation interest is the least towards victims of war. However, there was no statistical difference in donation interest between victims of natural disaster and poverty. This could be explained by the facts stated above, that both poverty and natural disasters are something that touches the Icelandic population, even though poverty is perceived as a higher risk, natural disasters is something that Icelanders must deal with in their environment, and thus could relate to the victims of such disasters in other countries. Also, Iceland has been part of sending volunteers to help victims of natural disasters. For example, the Red Cross sent 31 people to Haiti in 2010, after the great earthquake hit ("Jarðskjálfti á Haítí", 2013).

9.4. Cosmopolitanism

Cosmopolitanism was measured with the two factors: being part of a world society and feeling responsibility towards people outside their inner community. The two factors put together did not show a statistically relevant combination, and will thus be viewed as two separate factors.

9.4.1. World Society

There was positive correlation between respondents feeling themselves as a part of a world society and total donation interest. Also, feeling as a part of a world society had significant affect on donation interest within all three disaster types. It had the most significant, individual contribution in total donation interest. Furthermore, within the three disaster types, it had the most individual contribution to donation interest to victims of war.

The notion of a world society, coming from the theory of cosmopolitanism, describes the simple idea of a society that all humans belong to, no matter their political status (Kleingeld & Brown, 2011). Relating to social identity theory of in- and out-group identification (Allport G., 1954), it could be seen that some might have a broad definition of their in-group, which could be extended to everyone on the planet, at least to some context. When a person feels that he/she is a part of a society that everyone belongs to, it does fit with the results, seeing that the person would be more likely to want to donate to people in need due to various disasters. This is thus in line with previous studies regarding pro-social behavior towards in-group members.

9.4.2. Responsibility Outside Inner Society

Respondents' feeling responsibility towards people outside their inner society had positive correlation with total donation interest. It had the highest individual affect on the total donation interest. This responsibility also had positive effect on donation interest to victims of natural disasters and war, but did not have a significant effect on donation interest to victims of poverty.

Feeling responsibility towards people outside a person's inner society can be related to the feeling of being a part of a world society, but not necessarily to the same extent. A person can feel some sort of responsibility towards people in their out-group, without feeling that they are a part of the same in-group, as shown in this study.

10. Conclusion

This study extends the range of factors contributing to individuals' donation interests to people in need. It suggests three influential factors to donation interest towards victims of natural disasters, poverty and war: the feeling of being part of a world society, the feeling of responsibility towards people outside inner society, and risk perception of an event. It contributes to the studies relating personal, and psychological feelings to the motivation of helping others. The fact that when a person feels him/herself being a part of a world society, that is, being a part of a society that everyone belongs to, or feeling responsibility towards people outside their own community, affects their donation interest shows a link between personal feelings of shared society and responsibility with donation interest. The same can be said for risk perception. Participants who perceived risk of an event, which includes feeling it likely that the event will happen to him/herself or to someone in his/her society, contributes to the donation interest. Participants, whom were all Icelanders, did not perceive as much risk towards war, which contributed to them not having as much donation interest towards victims of war. This can also be a contributor to information that humanitarian organizations can use when planning campaigns. Knowing that these are influential factors to donation interest, it can help them draw forth these factors in order to get people interested in donating to causes, especially when concerning victims of natural disasters, poverty and war. The study can also be extended to a wider range of factors concerning other causes, such as cancer or sexual assault, where risk perception could be a contributor to donation interest to victims of said situations.

10.1. Further Research Possibilities and Limitations to the Study

The limitations of this study were a few. Since the research was conducted via an online survey, there was no interviewer, which poses some limitations. First, respondents could consult someone else for help in answering questions, the respondents could have answered the survey more than once, and external events around the participants could influence their decisions and/or answer rate. Also, respondents' understanding of the questions could be limited, and no opportunity is given to seek clarification of confusing questions or terms. Also, the questions only regarded donation interest, where the respondents answered whether they thought they would be interested in donating or not, which is not necessarily conclusive to actual action taking. This study gave an idea of the Icelandic donor, but only to a certain extent.

A broader, more detailed study could be made regarding the topic in order to get a deeper understanding of the Icelandic donor. Having more participants in the survey, as well as being able to add a qualitative study would give more information about the donor him/herself. Studies relating risk perception to effects of in- and out-group identification and empathy could also be deemed useful in getting a broader understanding of the influential factors of pro-social human behavior.

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APPENDIX A

A. Survey questions

Survey questions as they appeared to participants

•••

Þessi könnun er hluti af rannsókn fyrir lokaverkefni Msc. í alþjóðaviðskiptum við Háskólann í Reykjavík. Fulls trúnaðar er gætt, og ekki verður hægt að rekja svör til þátttakenda. Þér er hvorki skylt að svara einstökum spurningum né spurningalista í heild. Þú getur hætt þátttöku á hvaða stig könnunar sem er.

Þakka þér kærlega fyrir þátttökuna

••••••••••••••••••

- Styrkir þú einhver samtök sem starfa að mannúðarstörfum erlendis?
    - Já
    - Nei
    - Veit ekki
- (Ef hakað við já) Hvaða samtök?
    - Rauði Kross Íslands
    - UNICEF
    - SOS Barnaþorp
    - UN Women
    - ABC Barnahjálp
    - Amnesty International
    - Hjálparstarf Kirkjunnar
    - Annað _____

- Að hvaða leyti finnst þér þú bera ábyrgð gagnvart fólki í þínu nærsamfélagi?
    - Rank: 1 – 5 (1: að fullu leyti 2: að einhverju leyti 3: hvorki né 4: að litlu leyti 5: alls engu)

- Að hvaða leyti finnst þér þú bera ábyrgð gagnvart fólki fyrir utan þitt nærsamfélag?
    - Rank: 1 – 5 (1: að fullu leyti 2: að einhverju leyti 3: hvorki né 4: að litlu leyti 5: alls engu)

- Að hvaða leyti finnst þér þú tilheyra heimssamfélagi?

Með heimssamfélagi er átt við eitt samfélag sem allar mannverur á jörðinni tilheyra, án tillits til pólitískrar stöðu þeirra.

- o Rank: 1 – 5 (1: að fullu leyti 2: að einhverju leyti 3: hvorki né 4: að litlu leyti 5: alls engu)

Nú verður þú spurð/spurður út í skoðun þína á þremur mismunandi málefnum:

Náttúruhamfarir

Hér er átt við óviðráðanlega stóratburði í náttúrunni sem valda tjóni eða mannskaða. Dæmi eru jarðskjálftar, flóð, snjóflóð, eldingar, skógarbrunar, eldgos, flóðbylgjur, fellibylir og hvirfilbylir.

Hér fyrir neðan eru nokkrar staðhæfingar. Vinsamlegast merktu við hversu vel þær eiga við þig á mælikvarðanum hér fyrir neðan.

- o 1-5 = 1: á mjög vel við mig 2: á frekar vel við mig 3: hvorki né 4: á frekar lítið við mig 5: á alls ekki við mig

- "Ég tel líklegt að ég muni upplifa náttúruhamfarir á næstu árum"
- "Ég tel líklegt að einhver annar á Íslandi muni upplifa náttúruhamfarir á næstu árum"
- "Ég tel ógn af náttúruhamförum í mínu nærsamfélagi"
- "Ég hef áhyggjur af náttúruhamförum almennt"
- "Ég trúi því að fjárhagsstyrkir geti hjálpað þeim sem þurfa á hjálp að halda vegna náttúruhamfara"
- "Ég tel að náttúruhamfarir séu vandamál í heiminum í dag"
- "Ég hef áhuga á að styrkja málefni þeirra sem þurfa á hjálp að halda vegna náttúruhamfara"

Fátækt

Hér er átt við það ástand að skorta félagslega ásættanlegar fjárhæðir eða efnahagslegar eignir.

Hér fyrir neðan eru nokkrar staðhæfingar. Vinsamlegast merktu við hversu vel þær eiga við þig á mælikvarðanum hér fyrir neðan.

- o 1-5 = 1: á mjög vel við mig 2: á frekar vel við mig 3: hvorki né 4: á frekar lítið við mig 5: á alls ekki við mig

- "Ég tel líklegt að ég muni upplifa fátækt á næstu árum"
- "Ég tel líklegt að einhver annar á Íslandi muni upplifa fátækt á næstu árum"
- "Ég tel ógn af fátækt í mínu nærsamfélagi"
- "Ég hef áhyggjur af fátækt almennt"
- "Ég trúi því að fjárhagsstyrkir geti hjálpað þeim sem þurfa á hjálp að halda vegna fátæktar"
- "Ég tel að fátækt sé vandamál í heiminum í dag"
- "Ég hef áhuga á að styrkja málefni þeirra sem þurfa á hjálp að halda vegna fátæktar"

Stríð

Hér er átt við ástand eða tímabil átaka á milli landa eða hópa / ástand þar sem fólk eða hópar keppast við eða berjast á móti hvor öðrum

Hér fyrir neðan eru nokkrar staðhæfingar. Vinsamlegast merktu við hversu vel þær eiga við þig á mælikvarðanum hér fyrir neðan.

- o 1-5 = 1: á mjög vel við mig 2: á frekar vel við mig 3: hvorki né 4: á frekar lítið við mig 5: á alls ekki við mig

- "Ég tel líklegt að ég muni upplifa stríð á næstu árum"
- "Ég tel líklegt að einhver annar á Íslandi muni upplifa stríð á næstu árum"
- "Ég tel ógn af stríði í mínu nærsamfélagi"
- "Ég hef áhyggjur af stríði almennt"
- "Ég trúi því að fjárhagsstyrkir geti hjálpað þeim sem þurfa á hjálp að halda vegna stríðs"
- "Ég tel að stríð séu vandamál í heiminum í dag"
- "Ég hef áhuga á að styrkja málefni þeirra sem þurfa á hjálp að halda vegna stríðs"

Að lokum eru nokkrar spurningar sem verða notaðar við úrvinnslu niðurstaðna.

Hver er aldur þinn?

- Yngri en 20
- 20-30
- 31-40
- 41-50
- 51 eða eldri

- Kyn
  - Karlkyns / Kvenkyns / Annað

- Hvert er hæsta menntunarstig sem þú hefur lokið?
  - Grunnskólapróf
  - Stúdentspróf
  - Iðnpróf
  - Grunnpróf á háskólastigi eða annað sambærilegt (T.d. BA/BS o.s. fr.)
  - Meistarapróf á háskólastigi eða annað sambærilegt (T.d. Msc, MA, MBA o.s.fr.)
  - Doktorspróf á háskólastigi
  - Annað

- Hver er staða þín á atvinnumarkaði?
  - Námsmaður
  - Starfandi
  - Bæði námsmaður og starfandi
  - Ekki starfandi
  - Í leit að atvinnu

- Tekjur þínar fyrir skatt
  - Minna en 250.000 kr.
  - 250.000-500.000 kr.
  - 500.000-750.000 kr.
  - 750.000-1.000.000 kr.
  - Meira en 1.000.000 kr.

- Hversu lengi hefur þú búið erlendis samfleygt?
  - Ég hef ekki búið erlendis
  - Minna en 1 ár
  - 1 ár
  - 2-5 ár
  - 6 - 10 ár
  - Meira en 10 ár

Könnuninni er lokið, takk kærlega fyrir þátttöku þína.

APPENDIX B

B. Additional Statistical Data

Table B1

Donation Interest Means for Males and Females

| | Gender | | t | df |
	Females	Males		
Total Donation Interest	11.66 (2.75)	10.97 (3.01)	1.65**	200
ND Donation Interest	8.09 (1.63)	7.73 (1.67)	1.48**	200
Poverty Donation Interest	8.08 (1.7)	7.7 (1.99)	1.396**	200
War Donation Interest	7.5 (1.85)	7.03 (2.31)	1.595**	200

Note. $* = p \leq .05$, $** = p > .05$. *Standard deviations appear in parentheses bellow means*

Table B2

Risk Perception Means for Males and Females

| | Gender | | t | df |
	Females	Males		
Total Risk Perception	49.53 (8.25)	48.7 (9.56)	0.639**	200
ND Risk Perception	16.65 (3.81)	17.14 (3.64)	-0.89**	200
Poverty Risk Perception	18.88 (3.28)	17.69 (3.85)	2.31*	200
War Risk Perception	14 (3.67)	13.87 (4.07)	0.225**	200

Note. $* = p \leq .05$, $** = p > .05$. *Standard deviations appear in parentheses bellow means*

Table B3

Cosmopolitanism Means for Males and Females

	Gender			
	Females	Males	*t*	*df*
World Society	4.11	3.86	1.62**	200
	(0.98)	(1.14)		
Responsibility Towards Outer Society	3.67	3.37	2.32*	200
	(0.83)	(1)		

Note. * = $p \leq .05$, ** = $p > .05$. Standard deviations appear in parentheses bellow means

Table B4

Income Scores for Donation Interest and Risk Perception

	Income Before Tax						
Criteria	Less than 250 kISK	250 - 500 kISK	500 - 750 kISK	750k. 1 m. ISK	More than 1 m.ISK	F	η2
Total Donation Inerest	11.72	11.51	11.21	10.5	12.27	.921**	.02
	(2.4)	(2.85)	(3.25)	(3.84)	(2.22)		
ND Donation Interest	8.04	7.97	8	7.33	8.53	.929**	.02
	(1.48)	(1.65)	(1.79)	(2.2)	(1.25)		
Poverty Donation Interest	8.12	7.97	7.91	7.11	8.53	1.21**	.03
	(1.72)	(1.76)	(1.98)	(2.61)	(0.83)		
War Donation Interest	7.72	7.4	6.97	6.89	7.87	1.15**	0.03
	(1.84)	(1.84)	(2.62)	(2.52)	(1.46)		
Total Risk Perception	51.12	49.75	48.56	46.44	50.47	1.8**	.04
	(8.16)	(8.77)	(9.12)	(9.23)	(8.11)		
ND Risk Perception	17.12	16.36	17.71	16.28	18.07	1.48**	.04
	(3.63)	(3.84)	(3.97)	(3.69)	(3.41)		
Poverty Risk Perception	19,68a	18,94	17,82	17,11b	17,67	3.08*	.06
	(3.44)	(3.34)	(3.42)	(3.76)	(2.42)		
War Risk Perception	14.32	14.45	13.03	13.06	14.73	1.29**	.03
	(3.63)	(3.85)	(3.61)	(3.64)	(4.64)		

Note. * = $p \leq .05$, ** $p \geq .05$. *Standard deviations appear in parentheses bellow means. Means with differing subscripts within rows are significantly different at the $p < .05$ based on Fisher's LSD post hoc paired comparisons.*

Table B5
Age Scores for Donation Interest and Risk Perception

Criteria	Age				F	η2
	21-30 years	31- 40 years	41-50 years	51 years and above		
Total Donation Interest	10.67	11.72	11.53	11.8	1.523**	0.03
	(3.08)	(2.83)	(2.81)	(2.55)		
Total Risk Perception	49.04	46,87	50.37	50.37	1.49**	0.03
	(9.66)	(7.17)	(8.03)	(9.354)		

Note. $* = p \leq .05$, ** $p \geq .05$. Standard deviations appear in parentheses bellow means. Means with differing subscripts within rows are significantly different at the $p < .05$ based on Fisher's LSD post hoc paired comparisons.

Table B6
Correlations of Influential Factors of ND Donation Interest

		ND Donation Interest	World Society	Responsibility to Outer Society	ND Risk Perception
Pearson Correlation	ND Donation Interest	1.000	.397	.433	.485
	World Society	.397	1.000	.596	.259
	Responsibility to Outer Society	.433	.596	1,000	.300
	ND Risk Perception	.485	.259	.300	1.000
Sig. (1-tailed)	total ND donation		.000	.000	.000
	World Society	.000		.000	.000
	Responsibility to Outer Society	.000	.000		.000
	ND Risk Perception	.000	.000	.000	
N	ND Donation Interest	211	211	211	211
	World Society	211	211	211	211
	Responsibility to Outer Society	211	211	211	211
	ND Risk	211	211	211	211

Perception

Table B7

Correlations of Influential Factors of Poverty Donation Interest

		Poverty Donation Interest	World Society	Responsibility to Outer Society	Poverty Risk Perception
Pearson Correlation	Poverty Donation Interest	1.000	.398	.370	.525
	World Society	.398	1.000	.579	.233
	Responsibility to Outer Society	.370	.579	1.000	.262
	Total Poverty Risk Perception	.525	.233	.262	1.000
Sig. (1-tailed)	Poverty Donation Interest		.000	.000	.000
	World Society	.000		.000	.000
	Responsibility to Outer Society	.000	.000		.000
	Total Poverty Risk Perception	.000	.000	.000	
N	Poverty Donation Interest	206	206	206	206
	World Society	206	206	206	206
	Responsibility to Outer Society	206	206	206	206
	Total Poverty Risk Perception	206	206	206	206

Table B8

Correlations of Influential Factors of War Donation Interest

		War Donation Interest	World Society	Responsibility to Outer Society	War Risk Perception
Pearson Correlation	War Donation Interest	1.000	.372	.364	.367
	World Society	.372	1.000	.565	.207
	Responsibility to Outer Society	.364	.565	1.000	.222
	War Risk Perception	.367	.207	.222	1.000
Sig. (1-tailed)	War Donation Interest		.000	.000	.000
	World Society	.000		.000	.002
	Responsibility to Outer Society	.000	.000		.001
	War Risk Perception	.000	.002	.001	
N	War Donation Interest	203	203	203	203
	World Society	203	203	203	203
	Responsibility to Outer Society	203	203	203	203
	War Risk Perception	203	203	203	203

Table B9

Correlations of Influential Factors of Total Donation Interest

		Total Donation Interest	World Society	Responsibility to Outer Society	Total Ris Perceptio
Pearson Correlation	Total Donation Interest	1.000	.429	.459	.494
	World Society	.429	1.000	.565	.295
	Responsibility to Outer Society	.459	.565	1.000	.330
	Total Risk Perception	.494	.295	.330	1.000
Sig. (1-tailed)	Total Donation Interest		.000	.000	.000
	World Society	.000		.000	.000
	Responsibility to Outer Society	.000	.000		.000
	Total Risk Perception	.000	.000	.000	
N	Total Donation Interest	203	203	203	203
	World Society	203	203	203	203
	Responsibility to Outer Society	203	203	203	203
	Total Risk Perception	203	203	203	203

Table B10

Pairwise Comparison: Risk Perception

(I) Disaster	Mean (Standard Deviation)	(I) Disaster	Mean Difference (I-J)	Std. Error	Sig.[b]	95% Confidence Interval for Difference[b] Lower Bound	Upper Bound
Natural Disaster	16.82 (3.74)	Poverty	-1.596[*]	.280	.000	-2,273	-,919
		War	2.877[*]	.278	.000	2,205	3,549
Poverty	18.42 (3.57)	Natural Disaster	1.596[*]	.280	.000	,919	2,273
		War	4.473[*]	.278	.000	3,802	5,144
War	13.92 (3.8)	Natural Disaster	-2.877[*]	.278	.000	-3,549	-2,205
		Poverty	-4.473[*]	.278	.000	-5,144	-3,802

Based on estimated marginal means

*. The mean difference is significant at the

b. Adjustment for multiple comparisons: Bonferroni.

Table B11

Pairwise Comparison: Donation Interest

(I) Disaster	Mean (Standard Deviation)	(I) Disaster	Mean Difference (I-J)	Std. Error	Sig.b	95% Confidence Interval for Differenceb	
						Lower Bound	Upper Bound
Natural Disaster	7.97 (1.65)	Poverty	.025	.101	1.000	-.219	.269
		War	.640*	.112	.000	.370	.911
Poverty	7.94 (1.81)	Natural Disaster	-.025	.101	1.000	-.269	.219
		War	.616*	.120	.000	.326	.905
War	7.33 (2.03)	Natural Disaster	-.640*	.112	.000	-.911	-.370
		Poverty	-.616*	.120	.000	-.905	-.326

Based on estimated marginal means

*. The mean difference is significant at the

b. Adjustment for multiple comparisons: Bonferroni.