

Exploring the Dynamics of Participation in a Grassroots Kindness Movement:
A case study of the Actively Caring for People Movement

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Dissertation submitted to the faculty of the Virginia Polytechnic Institute and State
University in partial fulfillment of the requirements for the degree of

Doctor of Philosophy
in
Psychology

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November 4, 2016
Blacksburg, VA

KEYWORDS: AC4P, prosocial behavior, motivation, social movement, kindness

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ABSTRACT

Kindness movements to inspire a kinder more compassionate culture are proliferating worldwide. These movements reflect a novel and potentially effective means to promote prosocial behavior. To date, however, the factors that influence participation in kindness movements have not been systematically investigated. One of the key challenges facing these movements is how to attract and sustain participation. This research identified a range of dispositional, motivational, and contextual factors significantly related to participation in a worldwide kindness movement initiated at Virginia Tech: the Actively Caring for People (AC4P) Movement. Related to prior research on motivational functions served by volunteerism, the present research identified five motives for participating in kindness movements: social action, gratitude expression, social, impression management, and protective. Additionally, regression analysis identified a model with five significant predictors of participation: participating as a group assignment, history of traumatic experience, belief that society is in danger, extroversion, and social action motivation. Findings are integrated within the framework of Geller's (2016) model of empowerment and implications for developing intervention strategies to attract and sustain participation are discussed.

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GENERAL AUDIENCE ABSTRACT

Kindness movements to inspire a kinder more compassionate culture are proliferating worldwide. These movements reflect a novel and potentially effective means for promote acts of kindness within and between individuals. To date, however, the factors that influence participation in kindness movements have not been systematically investigated. The present research aimed to determine whether key motivational, dispositional, and contextual factors influence participation in a worldwide kindness movement initiated at Virginia Tech: the Actively Caring for People (AC4P) Movement. Participation was defined as having passed an AC4P wristband on to another person as a reward for performing an act of kindness.

Related to prior research on motivation and volunteerism, the present research identified five motives for participating in kindness movements: social action, gratitude expression, social, impression management, and protective. Both social action and gratitude expression related significantly to whether an individual passed on a wristband to reward another person for an act of kindness. How these motives were derived and their defining features are described in the following pages.

A number of dispositional factors (i.e., extroversion, exposure to traumatic experience, religiosity, spirituality, and beliefs regarding the state of the world and the importance of recognizing others for acts of kindness) and contextual factors (i.e., the context in which the AC4P wristband was received and passed on) were also assessed. Extroversion, exposure to traumatic experience, beliefs about the state of the world and the importance of recognizing others, receiving a wristband one-on-one for an act of kindness as opposed to receiving a wristband in a group setting, and being assigned the task of passing on a wristband to another person were all significantly correlated with passing on an AC4P wristband.

Once the motivational, dispositional, and contextual variables that significantly correlated with having passed on a wristband were determined, the relative influence of each variable was assessed. A model was revealed in which five of the included variables, when considered within the context of one another, predicted whether an individual would or would not pass on a wristband with a reasonably high degree of reliability. The five variables were: a group assignment to participate, history of a traumatic experience, belief that society is in danger, extroversion, and social action motivation. These findings were integrated within the context of Geller's (2016) model of empowerment and their implications for developing intervention strategies to attract and sustain participation are discussed.

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Exploring the Dynamics of Participation in a Grassroots Kindness Movement:

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“Never doubt that a small group of thoughtful committed citizens can change the world; indeed it’s the only thing that ever does.” - Margaret Mead

Whether to foster positive peer interaction, boost employee productivity, or build safer neighborhoods, promoting prosocial behavior is increasingly the focus of scientific inquiry in the social sciences. Since 2010, according to a Google Scholar search, the number of publications referencing the term “prosocial behavior” has risen consistently, from 1,010 articles in 2010 to 7,830 in 2015. In this same time period, the number of articles published annually that include the phrase “promote prosocial behavior” has increased more than tenfold (from a mere 18 articles in 2010 to over 200 in 2015.)

Among the most common intervention strategies for promoting prosocial behavior are large-scale interventions that focus on empathy training, incentive/reward programs, peer-to-peer interventions, team-building exercises, and community outreach. Grassroots “kindness movements” reflect an alternative approach to promoting prosocial behavior on a large-scale. Kindness movements leverage processes of peer influence to perpetuate the spread of prosocial behavior from person to person by awarding one another for acts of kindness. Kindness movement participants work together to inspire social change toward a kinder, more considerate society-- one kind act at a time.

Kindness movements are a relatively new social phenomenon, but they are

quickly proliferating world-wide in communities both large and small (see ac4p.org, payitforward.org, and randomactsofkindness.org). In 1998, November 13 was declared “World Kindness Day” by the World Kindness Movement, a coalition of nations’ not-for-profit kindness organizations (theworldkindnessmovement.org). In 2014, World Kindness Day was observed in 27 nations, including Australia, Canada, India, Italy, Japan, Nigeria, the United States, and United Arab Emirates (theworldkindnessmovement.org).

The potential of kindness movements to spread and endure positive social change is promising. Research shows prosocial behavior is contagious; under the right conditions, the performance of kind deeds can create a ripple effect, propagating kindness up to three degrees of separation, person to person to person (Gray, Ward, & Norton, 2012). However, neither the factors that influence participation in kindness movements nor the effects of exposure to these movements have been systematically investigated. Therefore kindness movement participation, presents a unique opportunity for scientific inquiry.

Greater appreciation for what motivates participants, the events that precipitate the decision to get involved, and the effects of kindness movements on subsequent prosocial behavior has important implications for designing effective methods for recruiting and sustaining participation. Toward this end, the present study explored the dispositional, motivational, and contextual factors that influence active participation in the Actively Caring for People (AC4P) Movement and its impact on subsequent prosocial behavior. The AC4P Movement is one of the most influential and publicly supported kindness movements to date. The results of the present study should be of value to

kindness-movement leaders as well as applied social scientists interested in promoting prosocial behavior on a large-scale.

The Actively Caring for People (AC4P) Movement

The term “actively caring” was coined by Geller (1991) and is used to refer to behavior that goes “above and beyond the call of duty on behalf of the health, safety, and well-being of others” (p. 608). Over the years, Geller and colleagues have used “actively caring” in a variety of contexts as they compiled research on evidence-based intervention techniques for promoting prosocial behavior on a large-scale. However, the term has been applied with even greater significance since April 16, 2007, when an armed gunman took the lives of 32 Virginia Tech students and faculty and injured 17 others. During the aftermath of this tragedy, many on the Virginia Tech campus turned their thoughts to what they could do to help others heal (Geller, 2008).

This collective effort was manifested in the Actively Caring for People (AC4P) Movement (see www.ac4p.org), which has extended well beyond the Virginia Tech campus. According to Geller (2016a), people who participate in the AC4P Movement reward AC4P behavior by a process referred to as: *See, Act, Pass, and Share* (SAPS). The SAPS process asks individuals to look for AC4P behavior (i.e., See) and reward such behavior (i.e., Act) with a green wristband engraved with the words “Actively Caring for People” plus a unique identifying number to enable computer tracking of wristband transmission (see Figure 1 for an image of the AC4P wristbands).

Wristband recipients are asked to look for AC4P behavior from others and to pass on the wristband (i.e., Pass) when they see it. Movement participants are encouraged to document (i.e., Share) the details of this exchange along with the wristband number at the AC4P website (www.ac4p.org).



Figure 1: The AC4P Wristbands

Since its inception, the AC4P Movement has grown substantially. To date more than 3,000 people have shared their stories at ac4p.org. Participants in the Movement have logged onto ac4p.org from all over the world; AC4P wristbands have been registered in 28 countries so far. As noted above, no published studies have explored the factors that facilitate participation in a movement like the AC4P Movement or its influence on subsequent prosocial behavior.

Study Rationale

This study examined individual outcomes of exposure to the AC4P Movement, more than nine years after its founding. Specifically, the focus was on factors that fostered participation in the AC4P Movement, as well as the effects of exposure to the Movement on subsequent prosocial behavior. This study aimed to provide a clearer understanding of which components of a kindness movement directly influence participation and subsequent outcomes on prosocial behavior.

By surveying participants in the AC4P Movement, the present study asked five fundamental questions: 1.) Who participates in the AC4P Movement (i.e., dispositional factors)? 2.) How do different types of exposures to the Movement influence participants' behavior (i.e., contextual factors)? 3.) Why do people participate in the Movement (i.e., motivational factors)? 4.) Does exposure to the AC4P Movement influence subsequent prosocial behavior (i.e., outcomes)?, and finally 5.) What is the relative influence of each dispositional, contextual, and motivational factor on participation?

Participation in the AC4P Movement is a behavior that has not been previously researched. Participation in the AC4P Movement entails rewarding others for prosocial behavior (by recognizing their behavior with a wristband), advocating for positive social change (by spreading the word about the AC4P Movement and its ideals), and is often performed within the context of an academic or professional organization. Given these characteristics, no single, existing body of published research serves as a foundation for its study.

It is possible to conceptualize participation in the Movement at once as 1.) prosocial behavior, which is defined as voluntary behavior intended to benefit another individual or group of individuals (Eisenberg & Mussen, 1989), 2.) collective action, which is broadly defined as behavior or actions of a group working toward a common goal (Meyers, 2004), and 3.) volunteerism, which can be defined as a form of prosocial behavior that is planned, typically benefits strangers, and occurs within an organizational setting (Penner, 2002).

In the literature, studies of prosocial behavior, collective action, and volunteerism represent separate bodies of research, each with its own set of theoretical premises and

empirical conclusions. Consequently, an exploration of the dynamics of participation in the AC4P Movement necessitated consideration of an array of dispositional, contextual, and motivational forces from across three areas of research.

Literature Review

Presented here is a brief review of the literature relevant to the variables selected for inclusion in the present study: dispositional factors (i.e., extroversion, history of trauma, and spirituality), contextual factors (i.e., type of initial exposure to the AC4P Movement, context of the wristband transaction, and assigned versus un-assigned participation), and motivational factors (i.e., values, social, career, esteem enhancement, protective, world change, prosocial, and behavior change) to participate.

Dispositional Factors

Individual traits, states, and personal experiences influence behavior. It is important to understand the dispositional factors that characterize participants in the AC4P Movement because they likely relate to both their motives for participating and their rates of participation. Four dispositional factors were selected for inclusion in the present research, based on a review of the relevant literature and working knowledge of the AC4P Movement: extroversion, spirituality, exposure to trauma, and beliefs.

Extroversion. Each of the Big Five personality traits (i.e., neuroticism, extroversion, openness to experience, agreeableness, and conscientiousness) have been studied in relation to prosocial behavior (Habashi, Graziano, & Hoover, 2016). Based on the nature of participation in the AC4P Movement, however, extroversion is particularly relevant to the present research. Because passing an AC4P wristband requires a person to approach and interact with another person, it makes intuitive sense that more outgoing

individuals (i.e., extroverts) may be more likely to participate in the Movement.

Extroversion has been positively associated with AC4P behavior (Geller, Roberts, & Gilmore, 1996), social movement participation (Omoto, Snyder, & Hackett, 2010), and volunteerism (Carlo, Okun, Knight, & de Guzman, 2005; Village, & Francis, 2010), but it has never been examined in relation to participation in a kindness movement such as the AC4P Movement. Therefore, a measure of extroversion was included in the present study.

Traumatic experience. Though the process of becoming involved in a social movement may be gradual for some, social-movement scholars suggest others may experience a significant event that induces commitment to a particular cause (Braungart & Braungart, 1990). In many cases these tipping points are poignant or traumatic events that influence one's world-view. Mothers Against Drunk Driving, for example, was started in 1980 by Candy Lightner following the death of her teenage daughter who was killed by a drunk driver (Hanson, n.d.). Because the AC4P Movement was inspired by the mass shooting that occurred on the Virginia Tech campus in 2007, the association between prior exposure to trauma and participation in the Movement is of particular interest.

However, the AC4P Movement has spread beyond the Virginia Tech (VT) campus, and for that reason many participants in the Movement have neither a direct nor an indirect relationship to Virginia Tech. Nonetheless, exposure to personally traumatic events, regardless of one's association with VT, could influence the decision to participate in a movement like AC4P. For example, a recent study by Frazier, Greer, Gabrielsen, Tennen, Park, and Tomich (2013) found that individuals exposed to a recent

trauma were more likely to engage in helping behavior. Furthermore, those exposed to more traumas over the course of their lifetimes were more likely than those exposed to fewer traumas to engage in both helping behavior and volunteerism. Exposure to a traumatic experience was included as a variable in the present study.

Religiosity and spirituality. Anecdotally, a number of AC4P participants have shared with AC4P leaders that their faith in God is synergistic with their commitment to the AC4P Movement. There is also correspondence between religiosity and prosocial behavior in the research literature. Religiosity has been positively associated with prosocial attitudes (Shariff & Norenzayan, 2007). But the relationship is complex.

For example, Brown, Lloyd, Konkright, Toney, Severson, and Mayton (2010) found a trend toward a negative relationship between spirituality and prosociality. Similarly, Johnson, Li, Cohen, and Okun (2013) found mixed results regarding the influence of spiritual beliefs and intention to volunteer. These authors suggest that different conceptualizations of God (i.e., authoritarian verses all-loving) lead to differential impact on prosocial behavior.

To further complicate the possible association between religiosity and participation in the Movement, national trends suggest a decline in religiosity but not spirituality. According to Lipka's (2016) review of the Pew Research Center's 2014 Religious Landscape Study, 3.1% of American adults described themselves as atheists when asked about their religious identity. This is nearly double the percentage (1.6%) of Americans who described themselves as atheists in 2007. Additionally, 4.0% of Americans called themselves agnostics, which is up from 2.4% in 2007.

Lipka (2016) goes on to explain, however, that the religiously unaffiliated did not

necessarily lack a sense of spirituality. Three-in-ten of the Americans who self-identified as atheists endorsed regularly experiencing spiritual peace (31%) and frequent thoughts about the meaning and purpose of life (35%). Interestingly, as the number of the religiously unaffiliated has grown in recent years so has participation in kindness movements like AC4P. Is there a relationship between these two trends? It is possible that those who are turning away from religion may be turning toward these types of movements in an effort to satisfy the needs once met by religion. For these reasons, measures of religiosity and spirituality were included in the present study.

Beliefs. People's beliefs about the world and their perceptions of the aim and function of social movements are strongly intertwined. The concept of ideology, in the collective-action literature is an important one. An ideology comprises a set of shared beliefs and attitudes that serve to inform and justify a group's collective efforts (Zald, 2000). According to social-movement scholars, the shared ideology of a social movement's participants is a normative belief about the state of the world that leaders of the movement can use to motivate participation (Cohn, Barkan, & Halteman, 2003).

It seems fairly intuitive that participants in the AC4P Movement may subscribe to some set of normative beliefs about the state of the world that fuels their interest in promoting kindness. But, do they see the world as safer or more dangerous? Do they participate because they feel more connected or more isolated? It could be argued that people participate because they believe the world is becoming more dangerous and less interconnected and therefore needs champions, like themselves, to help reverse this trend and create new social and moral norms. Collective-action scholars suggest that perceived threats to a collective's ideology or of sense moral values can incite strong conviction to

social action (van Zomeren & Spears, 2009).

However the opposite could also be argued. It could be argued that participants in the AC4P Movement are inspired by a collective awareness of a growing kindness culture. That is, participants could be responding to a kindness norm that *already* exists rather than responding to the need to create one in response to threats to moral values and perceptions of community. To help determine whether either of these perspectives exist as a normative belief among AC4P participants, a measure of one's views on the state of moral values and sense of inter-relatedness in the world was included in the present research.

Another belief assessed in the present research was agreement with the Movement's value of recognizing others for acts of prosociality. Agreement with a social movement's ideology is considered foundational to participation in that movement (Barkan, Cohn, & Whitaker, 1995; van Zomeren, Postmes, & Spears, 2008). In addition, research on the effectiveness of large-scale behavioral interventions identifies community-member "buy in," defined as the extent to which community members believe in a program's goals, and its capacity to affect change (Barkan, et al., 1995), as a strong predictor of intervention success. Because participants in the AC4P Movement are self-selected, buy-in with AC4P values is likely inherently high. A measure of buy-in with the AC4P value of recognizing others for AC4P behavior was included.

To summarize, a variety of dispositional factors were expected to relate to participation in the AC4P Movement and its effects on subsequent prosocial behavior. Specifically, both participation in the AC4P Movement and subsequent prosocial behavior should be higher among individuals with elevated scores on extroversion,

traumatic experience, religiosity and spirituality, negative beliefs about the state of the world, and buy-in with the value of recognizing others for their acts of kindness.

Contextual Factors

Participation in the AC4P Movement is recruited in a variety of ways. Recruiting can occur in a group setting, such as an academic conference, in which a lecturer discusses the Movement as part of a broader presentation on positive behavior change. It can occur during a simple transaction between two people, like when an AC4P wristband is passed onto someone in recognition of prosocial behavior. Or, it can be the consequence of exposure to media materials (online or print) in which the social psychology of the Movement's model of positive behavior change are the topic.

Differences in type and level of initial exposure to AC4P might help explain variance in rates of participation. Contextual factors such as these have not received much attention in the literature. Perhaps this is because such variety in type and level of exposure is not as relevant to other forms of prosocial behavior. If, however, they prove relevant to rates of participation in the AC4P Movement, movement leaders might be able to capitalize on certain recruitment opportunities to drive greater participation. Two context-specific factors were included in the present study as potential determinants of participation: type of initial exposure and assigned versus unassigned participation.

Initial Exposure. Getting out the word about the AC4P Movement has primarily been the function of educational and professional endeavors. The AC4P Movement has been introduced in schools and corporations (e.g., Chardon Elementary School, Polson Middle School, Afton Architects, and Skanska) as a large-scale behavior-based intervention to promote prosocial behavior. The evidence-based principles upon which

AC4P is founded are also shared at professional conferences for the social sciences (e.g., Applied Behavior Analysis International, American Psychological Association, and the National Safety Conference and Expo).

Its evidence-based principles are also the topic of textbooks on applied psychology, which are used in undergraduate psychology classes at three universities (i.e., Miami of Ohio University, University of Kansas, and Virginia Tech). At Virginia Tech, AC4P is also the focus of several behavior-based research projects conducted by students in the Department of Psychology's Center for Applied Behavior Systems. In addition, AC4P is the subject of hundreds of scholarly publications, media spotlights, and social-media pages.

Of course educational and professional outlets are not the only way in which people can hear about AC4P. Participants who pass AC4P wristbands and share their AC4P experience with others help to spread the word. Also assessed in the present research was the context within which individuals received their AC4P wristband. Wristbands are passed in one-on-one transactions between individuals, but they are frequently distributed en masse to audience members attending work or school programs. Inherent in these different types of recruitment approaches are differences in the type and level of exposure, not just in the AC4P values presented but also in leaders of the Movement (who can be very compelling orators) and associated AC4P evidence-based research.

Assigned participation. At the University of Kansas, some students of psychology have been given AC4P wristbands and assigned the task of passing them on to others. This is, of course, one sure-fire way to promote participation in the Movement. But what are the consequences of such assigned participation? Positive psychology

interventions have assigned the practice of acts of kindness as a behavioral intervention to promote well-being. This research has yielded promising results (Sheldon & Lyubomirsky, 2004). Related studies, however, have shown that when self-motivated prosocial behavior leads to greater increases in well-being for both the helper and the recipient than compulsory prosocial behavior (Weinstein & Ryan, 2010).

Although well-being was not an outcome variable in the present research, subsequent prosocial behavior was studied in relation to participation in the Movement. Social psychological research on autonomy and self-motivation suggest threats to perceived self-control often limit self-motivation (Geller, 2016b). It is possible that assigned participation could negatively impact the beneficial effects of exposure to the AC4P Movement on subsequent prosocial behavior.

To summarize, contextual variables likely influence both participation in the AC4P Movement as well as the effects of the Movement on subsequent prosocial behavior. Specifically, participation should be higher among individuals who were exposed to a higher level of AC4P education or promotional efforts. In addition, participation should be higher among individuals who were assigned the task of participating in the Movement.

Motivational Factors

Studying the motivation to participate in the AC4P Movement is important because it can help guide the tone and content of promotional communication for promoting participation in other kindness movements. Social psychology studies of the impact of promotional messaging on volunteers and collective-action participants indicate the persuasive power of a message is increased when it directly addresses the audience's

specific motives for participating (Smith, Omoto, & Snyder, 2001; van Stekelenburg, Klandermans, & Dijk, 2009). There is also evidence to suggest that the benefits to the well-being experienced by both the benefactor and the beneficiary that can follow prosocial behavior are enhanced when the benefactor is autonomously motivated (Gagne, 2003). Understanding the motives that underlie participation in the AC4P Movement is the first step toward understanding how to facilitate self-motivated participation in kindness movements.

Scholars have identified classes of motivations pursuant to prosocial behavior in general and more specifically in collective action and volunteerism. Each area of the literature is characterized by its own unique set of theoretical and empirical inferences (see Batson, 2011 and van Stekelenbyrg & Klandermans, 2013 for reviews of these author's influential works in prosocial behavior and collective action research, respectively). Following the lead of scholars in the field of volunteerism, a functional approach to understanding motivations to participate in the Movement was adopted for the present research.

Clary et al. (1998) articulated the goal of a functional analysis as identifying the “needs, plans, goals, and functions being served by people's beliefs and [associated] actions” (p. 1518). According to Clary et al.'s functional analysis approach, motives refer to the psychological functions a person attributes to their own behavior, and these tend to be relatively stable over time. Foundational to this perspective is the notion that the maintenance of a behavior over time can be supported by matching the motives of individuals with those situations that best satisfy their specific motivational concerns.

Two considerations in particular designate functionalist theorizing for use in the

present research over other theoretical approaches adopted in the related literature (e.g., Kurt Lewin's motivational-states adapted by Batson in studies of prosocial behavior and the principles of New Social Movement Theory and collective identities discussed by Klandermans in the study of collective-action). First, the functionalist approach lends itself to study via self-report because motives are defined by individuals' conscious assessments of the functions served by their behavior. As such, researchers can identify the motivation underlying a behavior simply by asking individuals about the functions served by that behavior. This stands in contrast to the motivational states proposed by Batson which are, by definition, unconscious drives (Batson, 1991) and therefore not accessible to conscious thought. Likewise, it makes the functionalist perspective better suited to self-report than the social psychological propositions applied by Klandermans which he intended as theoretical constructs but did not operationalize in behavioral terms.

Second, this approach has a preponderance of empirical support. Several inventories have been developed to assess the motivation to volunteer from a functionalist perspective. Some inventories measure motives for volunteering in general while others measure motives for specific volunteer tasks (e.g., Clary et al., 1998; Omoto & Snyder, 1995; Ouellette, Cassel, Maslanka, & Wong, 1995; Reeder, Davison, Gipson, & Hesson-McInnis, 2001). The sets of motivations identified in these studies are comparable across groups of volunteers of different ethnicities (Reeder et al., 2001) and ages (Okun, Barr, & Herzog, 1998; Omoto, Snyder, & Martino, 2000). Although Snyder and associates focus primarily on AIDS volunteers, similar categories of motivations have been identified by functional analyses of other forms of positive social behavior, including civic engagement (Omoto, Snyder, & Hackett, 2010) and organizational

citizenship (Finkelstein, Penner, & Brannick, 2005).

Snyder and associates (Clary et al., 1998; Clary, Snyder, & Stukas, 1996; Snyder & Omoto, 2007) applied exploratory and confirmatory factor analytic techniques across a variety of samples to ultimately identify a set of six motivations for volunteerism: values, social, career, esteem enhancement, community concern, and knowledge. The first four motives are conceptually compatible with participation in the AC4P Movement and are described in the proceeding paragraphs. Each was expected to be a motivation associated with participation in the AC4P Movement and subsequent prosocial behavior.

The fifth and sixth functions, knowledge and community concern, were excluded from the present research because they do not relate to functions that could possibly be served by participation in the AC4P Movement. The following is a brief description of the first four motives provided by Snyder and associates plus an additional motive: world-change. World-change was identified by Oceja and Salgado (2013), by using the same functional approach.

The world-change motivation has intuitive appeal in explaining participation in kindness movements. Two additional motivational categories were also included for their intuitive appeal: gratitude and behavior change. The latter two categories have not been assessed in prior research from a functionalist perspective but were anticipated to motivate participation in the Movement as well as subsequent prosocial behavior.

Values. The affirming values function arises from the personal values that guide behavior. Houle, Sagarin and Kaplan (2005) corroborate Snyder and associates findings that the expression of concern for others' welfare and the need make a contribution to society motivates volunteerism. Across contexts, the values function tends to be the most

consistently endorsed motivation for volunteering (Clary, Snyder, & Stukas, 1996). Anderson and Moore (1978) illustrate the prevalence of the values function in their historical study of the motivation to volunteer. They reported a majority of respondents (over 70%) endorsed “to help others” as a reason for volunteering.

Social. The social function arises from the desire to create new social ties. Omoto and Snyder (1995) indicate HIV volunteers commonly endorse the desire to get along with members of their reference group and strong normative pressures as the reason they volunteer.

Esteem enhancement. The esteem enhancement function is characterized by the wish to gain confidence in one’s sense of self-worth or personal abilities. Despite agreement about the existence of this motivational category, Snyder and Omoto (2009) indicate it is the least commonly endorsed function among AIDS volunteers.

Protective. Similar to esteem enhancement, the protective function serves self-interest. However, the focus is on the avoidance of distress or psychological pain rather than the approach-style indicated by the esteem enhancement function. The protective function serves to reduce negative affect. For individuals motivated by the protective function, volunteering is serves the function of helping to overcome personal problems or escape from one’s troubles (Clary et al., 1998). In general, the protective function ranks low in comparison to other categories of motivation (Allison et al., 2002; Rokach & Wanklyn, 2009); however given the AC4P Movement’s historical roots in a traumatic event, it was considered a potentially important category in the present research.

Career. The career function is rooted in the notion that some people engage in volunteer work to gain experiences that will benefit their careers. This function has been

shown to vary in importance according to volunteer context (Papadakis, Griffon, & Frater, 2004). Because the AC4P Movement is often introduced in academic and professional contexts, this motivation may reflect participants' desire to curry favor or extrinsic gain.

World Change. Following the same functional approach as Omoto and Snyder (1995), Oceja and Salgado (2013) tested an additional function of volunteerism: world-change orientation. Oceja and Salgado defined the world-change orientation as the extent to which individuals attribute their own prosocial action to the function of making the world a better place. In a test of the relevance of the world-change function, Oceja and Salgado had participants complete Omoto and Snyder's (1995) volunteer function survey, adapted to include their world-change items. They found strong support for the world-change function.

Gratitude Expression. This function was included to capture the motivation to benefit the well-being of another person through the expression of gratitude. An informal qualitative analysis of 981 stories posted to ac4p.org was conducted prior to the present research in order to identify relevant topics and themes that might be worthy of further exploration. Of the stories in which the motivation for passing a wristband could be discerned, the expression of gratitude was the most frequently identified theme: nearly 13% of the stories reviewed contained the word "thank" (118 of 931 stories.)

Behavior change. The behavior change motive refers to individuals' efforts to change or direct the behavior of others. Because the AC4P Movement is rooted in applied behavioral science (ABS), much AC4P educational outreach is dedicated to teaching evidence-based principles for promoting desirable behavior change through the

intentional manipulation of consequences. Participating in the Movement by rewarding AC4P behavior with a wristband, for many participants, likely reflects their effort to increase the likelihood of AC4P behavior occurring again in the future.

To summarize, on the basis of an analysis of the functions served by volunteering and other forms of prosocial behavior, eight motives for participating in the AC4P Movement were proposed: values, social, esteem enhancement, career, world-change, gratitude expression, and behavior change. While volunteers in a variety of social contexts report similar motivational influences, analyses of different volunteer tasks (e.g., making greeting cards or reading to the blind) indicate that satisfaction with the task varies according to the motivational function served (Houle et al., 2005). Consequently, it can be assumed that some of the same motives that compel volunteerism may also compel participation in the AC4P Movement. However, additional motives may be at play. The present research initiated efforts to identify and operationalize reasons for people participating in the AC4P Movement and other kindness movements.

Materials and Methods

This study explored the human dynamics of participation in the AC4P Movement. Factors anticipated to influence participation in the Movement as well as the Movement's influence on subsequent prosocial behavior were examined. These factors were assessed via self-report responses to a survey developed specifically for the present study.

Participants

Study participants were 533 survey respondents. (See Table 1 for a description of the demographics of the sample.) More than half of the sample was female (58.3%) and under the age of 45 (61%). The majority of the sample identified as White/Caucasian (83.5%) and college educated (73.9%). While respondents were from all over the world

(i.e., Australia, North America, South America, Europe, Africa, and Asia), the majority (n = 467; 94.7%) were from the United States.

Sampling Procedures

The survey was distributed via email and a link to the survey was added to the ac4p.org landing page. (See Appendix A for a copy the recruitment emails.) People selected for email distribution of the survey included 2,166 email contacts of the Movement's prominent co-founder, E. Scott Geller, as well as 1,345 users of the ac4p.org website. Additionally, an email was voluntarily forwarded through VT campus media outlets and other supporters of AC4P. Data collection began in April 2016 and continued through July 2016.

In total, 200 of the emails sent bounced back due to erroneous or non-existent email addresses; of the 3,310 emails successfully delivered 457 surveys were completed. An additional 132 surveys were completed by people who visited ac4p.org between April and July of 2016. The only pre-requisites for participating in the study were that 1) respondents be at least 18 years of age, and 2) they had heard of the AC4P Movement. These criteria were assessed via the first item of the survey.

Of 589 completed surveys, 37 were terminated upon response to the first item because respondents indicated that they did not meet both of these prerequisite criteria. An additional 18 surveys were terminated prior to completion of the last item for unknown reasons, yielding 534 surveys viable for analysis. Survey respondents (regardless of the number of items completed) were afforded the opportunity to be entered into a raffle for a \$100 Amazon gift card. A total of 189 survey respondents requested to be entered into the raffle by emailing the study's primary investigator (i.e.,

the author).

Table 1
Demographics of Survey Respondents (N = 533)

	<i>N</i>	%
Age		
18-24	161	30.2
25-34	89	16.7
35-44	75	14.1
45-54	79	14.8
55-64	78	14.6
65+	51	9.6
Gender (n = 530)		
Female	309	58.3
Male	221	41.7
Ethnicity		
White/Caucasian	445	83.5
Asian	26	4.9
Black or African American	19	3.6
Hispanic	18	3.4
Pacific Islander/ Native American	4	0.8
Other	13	2.4
Rather not say	8	1.5
Education		
Some high school	2	0.4
HS or equivalency	14	2.6
Some college	115	21.6
Trade, Technical, Vocational Training	8	1.5
College degree	143	26.8
Some post-graduate studies	40	7.5
Post-graduate degree	211	39.6

Survey Development and Design

To develop the survey, a set of items reflecting each of the factors selected for inclusion (described above) was created in Qualtrics, an online survey software tool. Development of the survey was informed by a review of the literature on prosocial behavior, volunteerism, and collective action. The original iteration of the survey

contained 69 items. This version of the survey was piloted on a group of undergraduate students who were familiar with the AC4P Movement (n= 6) for credit in a research-based psychology course. The pilot group offered feedback on item content, wording, and total time to complete the survey. They estimated the survey took approximately 30 minutes to complete.

When this version of the survey was linked to the ac4p.org website to solicit participation from website visitors, the completion rate was approximately 35% (52 surveys were initiated; 18 were completed). Due to the poor rate of completion and feedback from the pilot group, the survey was abbreviated. The final version of the survey contained 55 items and was estimated to take 20 minutes to complete. Most items asked respondents to indicate the extent to which they agreed with each statement on a 7-point Likert scale, ranging from “*Not at all*” to “*Very much so.*” Demographic, dispositional, and contextual items were presented to respondents in a uniform order. The order of the motivation-based items was randomized. (See Appendix B for the complete survey instrument.)

Dispositional Factors. The survey was designed to assess dispositional, contextual, and motivational factors that influence participation in the AC4P Movement and the Movement’s influence on subsequent prosocial behavior. In the final version of the survey, eight items were included to assess four dispositional factors: extroversion, history of trauma, religiosity, and beliefs.

Extroversion. One item assessed extroversion: “*To what extent do you see yourself as extroverted or outgoing (i.e., sociable, talkative, and assertive NOT reserved, quiet, or shy)?*” This item was adapted from the Five Item Personality Inventory (FIPI;

Gosling, Rentfrow, & Swann Jr.; 2003) which assesses the Big Five factors of personality. Although single-item scales tend to be weaker psychometrically than multi-item scales, single-item measures have some advantages. Robins, Hendin, & Trzesniewski (2001), who developed a single-item measure of self-esteem, noted that single-item measures “...eliminate item redundancy and therefore reduce the fatigue, frustration, and boredom associated with answering highly similar questions repeatedly” (p. 152).

The convergent correlation between the extroversion item on the FIPI and the extroversion items on the Big Five Inventory is .80 (Gosling et al.; 2003). Gosling et al. (2003) suggest test-retest reliability measures be used in the evaluation of single-item measures. The test-retest reliability reported for the extroversion item of the FIPI is .81 (N = 114).

Traumatic experience. One item assessed history of traumatic experience: “*Have you experienced a significant trauma, faced a serious physical or mental illness, or suffered a tragic loss that has challenged your basic beliefs about the world?*” Respondents were asked to indicate “*Yes*” or “*No*”. This item was developed in light of a review of related instruments, including The Brief Trauma Questionnaire (Schnurr, Vielhauer, & Findler; 1995) and the Trauma Exposure Measure (Gerhart, Hall, Russ, Canetti, & Hobfoll, 2014). Item content was derived from the cognitive perspective on post-traumatic stress. This perspective highlights the role that meaning assigned to traumatic interpersonal violation plays in the development of negative beliefs that contribute to the symptomatology of post-traumatic stress disorder (Park, Mills, & Edmundson, 2012).

Religiosity. Two items assessed respondents' sense of religiosity: 1) "*To what extent are you affiliated with a particular religion?*" and 2) "*To what extent do you believe in the existence of God or a spiritual power greater than yourself?*" These items were developed from a review of related instruments including the Brief Multidimensional Measurement of Religiousness/Spirituality for use in Health Research (Fetzer Institute, 2003) which has 38-items and the Measure of Religiosity (Friese & Wanke; 2014) which has 3-items.

Beliefs. Four items assessed respondents' beliefs about the world and the Movement itself. To determine participants' sense of the state of moral values and inter-relatedness, two questions from the 2014 Gallup poll were included: "*Right now, do you think the state of moral values in this country is getting better or getting worse?*" and "*To what extent do you agree with the following statement, 'Society is in danger because people are less concerned about each other nowadays?'*" At the time of the survey's development both items and their associated results were available online at gallop.com. Unfortunately, at the time of this writing, only the results of the former were available: Most Americans (72%) believe the state of moral values in the U.S. is "getting worse," while only 22% say it is "getting better" (McCarthy, 2015).

One item assessed agreement with the Movement's ideal of rewarding others for AC4P behavior: "*Do you think it is important to recognize others for acts of kindness or caring?*"

The fourth belief item assessed perception of participation in the Movement as either a form of prosocial behavior, volunteerism, or social-movement participation: "*Participating in the AC4P Movement by passing a wristband or posting a story can*

mean different things to different people. If you had to choose, which of the following best describes how you view participation in the AC4P Movement?”). Each of the three forms of positive behavior along with a reader-friendly definition of the terms were listed as responses (i.e., *an act of kindness: behavior intended to benefit another person, volunteerism: an activity to benefit an organization serving a greater cause, or collective action: an action taken together by a group of individuals to achieve a common objective*).

Contextual Factors. The situational factors assessed were those relevant to recruitment. These included 1) type of initial exposure to the AC4P Movement, 2) whether participation was instructed as part of an assignment at work or school, and 3) if a wristband was received, what was the context.

Initial exposure. As described above, the AC4P Movement has been officially introduced in a variety of academic and professional contexts. Respondents were asked to indicate how they heard about the AC4P Movement (i.e., *a program at work or school, a symposium, psychology class, or from someone who informed me of the Movement*).

Assigned participation. At some sites where the AC4P Movement is formally presented, people are given a wristband and asked to pass it on to satisfy an assignment for work or school. To assess whether or not respondents felt they were assigned the task of participating, respondents were asked, *“Were you required to pass an AC4P wristband to complete as assignment for work or school?”* If they indicated “yes,” a follow-up question was presented: *“Do you think you would have passed an AC4P wristband if you had not been required to do so?”*

Wristband receipt. To assess whether or not respondents had received a wristband

and under what circumstances they received their wristband, respondents were asked, “*Have you received an AC4P wristband?*” and “*How did you receive your AC4P wristband?*” Respondents were asked to select the response options that best applied.

Motivation Items. Based on a review of motivational analyses across three forms of prosocial behavior, eight motivational categories were assessed: values, social, career, esteem enhancement, protective, world-change, gratitude, and behavior change. Most items were adapted from Clary et al.’s (1998) Volunteer Functions Inventory (VFI) and Omoto and Snyder’s (2007) Volunteer Motivations Inventory (VMI) to fit the context of AC4P participation. Following the format of the VFI, respondents were asked to indicate how important or accurate 26 possible reasons for participating in the Movement were to them by using a Likert response scale ranging from 1 (not at all important) to 7 (extremely important).

The precedent for adapting the VFI to fit a specific research context and the unique set of motivations associated with the behavior under investigation is well-documented in the volunteerism literature (e.g., Oceja & Salgado, 2013; Ouellette, et al., 1995; Reeder et al., 2001). In total, 26 motivation items were included in the survey; sample items from each of the motivational categories are presented in Table 2.

Outcome Variables. The study aimed to answer questions about two outcome variables: participation in the AC4P Movement and subsequent prosocial behavior.

Participation. The AC4P Movement calls for people to pass on a wristband in recognition of prosocial behavior they observe and to share their story at ac4p.org. Respondents were asked, “*Have you passed a wristband onto someone else?*” and “*Have you posted a story or registered your wristband number on the website ac4p.org?*” For

Table 2
Motivations Assessed and Sample Items

Motive (no. of items)	Sample Items
Values (3)	<i>“I participated to satisfy my humanitarian obligation to make a difference in the world”</i>
Social (3)	<i>“I participated to meet people with similar interests”</i>
Career (3)	<i>“I participated to impress my boss or professor”</i>
Enhancement (5)	<i>“I participated to feel good about myself”</i>
Protective (5)	<i>“I participated to deal with my frustrations about the world”</i>
World Change (3)	<i>“I participated to make the world a better place”</i>
Gratitude Expression (2)	<i>“I participate to express gratitude to the person I gave the wristband to”</i>
Behavior Change (2)	<i>“I participated to increase the likelihood that the recipient will continue to be helpful, kind or courageous”</i>

the present research, passing on a wristband was the central focus. The decision to focus on passing on a wristband as a measure of participation in the AC4P Movement was two-fold.

First, passing on a wristband is the more active form of participation; it requires that participants approach and confront another person. As such, it is the form of participation that gets the word out about the Movement and helps to maintain the Movement’s momentum. Second, more respondents had passed on or planned to pass on a wristband (n = 264) than had posted a story (n = 129). In an effort to reduce the margin of error, it was decided to concentrate on the form of participation with the larger sample size. Barriers to participation were assessed for respondents who indicated they had received a wristband but had not passed it on. These respondents were asked to type in the reason they had not passed on their wristband as free text or to choose from the

following options: “*I wouldn’t know what to say to the person,*” “*I don’t think it’s worth my time,*” “*I want to keep the wristband for myself.*”

Subsequent prosocial behavior. In an effort to determine whether exposure to the AC4P Movement influences subsequent prosocial behavior, all respondents, regardless of whether they had participated in the AC4P Movement or not, were asked to rate on a 7-point Likert scale if, “*Since hearing about the AC4 Movement*”, they were more likely to: 1) “*notice when someone is being helpful, kind or courageous*”, 2) “*approach and thank someone for being helpful, kind or courageous*”, and 3) “*be helpful, kind, or courageous in daily life.*”

Data Analysis

SPSS software version 20 (IBM, 2011) was used to analyze the survey data and an alpha (α) level of 0.05 was selected. Descriptive statistics were computed to assess the sample as a whole. Furthermore, normality of continuous, interval variables was assessed by examining measures of central tendency, skewness, and kurtosis. Principal component analysis was selected to define the underlying dimensions for the domain of motivation to participate in the AC4P Movement.

Similar to Clary et al. (1998) and other research scholars who referenced Clary et al.’s (1998) approach (Asah & Blahna, 2012; Li, Wu, & Kee, 2016), principle axis factoring extraction with direct oblimin rotation was used to estimate the likely number of factors. Direct oblimin rotation is a method of oblique rotation, which assumes the factors could be correlated with one another. In addition, internal consistency reliability was assessed by computing Cronbach’s alpha for motivation and subsequent prosocial behavior.

Hypothesis testing. Multivariate logistic regression was selected to determine what predictors would significantly predict participation (i.e., passing on a wristband). Stepwise regression was utilized. Prior to conducting the regression analysis, univariate a priori inferential tests were conducted to determine if there were any significant correlations between the outcome variables and the possible predictor variables. A priori analyses included: Chi Square tests of independence, independent-sample *t*-tests, Mann-Whitney rank sum, and one-way analysis of variance (ANOVA). Independent variables with no statistically significant relationship with the outcome variables were excluded from the regression analysis.

Sample size adequacy. Field (2005) indicates to test the model overall, a minimum sample size of $50 + 8k$ (k = number of independent variables) is needed for multiple linear regression. In addition, to test the individual predictors in the model, a minimum sample of $104 + k$ is necessary. Hence, it was determined that a sample size of at least 250 participants would be required to have adequate statistical power in the multivariate regression analyses.

Results

Descriptive Statistics of the Sample

Dispositional characteristics. Respondents' dispositional characteristics are reported in Table 3. The majority of respondents reported being at least moderately extroverted (68.5%). Self-reported religiosity was widely distributed, with 48.6% being slightly religious to not at all, compared to 46.3% being moderately to extremely religious. Belief in God, by contrast, was more heavily biased. The majority of respondents reported believing in God either very much (24%) or extremely (33.8%). The experience of a trauma was distributed fairly equitably, with 52% denying having

experienced a life-altering traumatic event and the remaining 48% endorsing the experience.

Table 3
Percentages of Responses to Items Assessing Dispositional Factors
(N = 533)

	N	%
Extroverted		
Not at all	10	1.9
Very Little	39	7.3
Slightly	77	14.4
Neutral	42	7.9
Moderately	179	33.6
Very much	157	29.5
Extremely	29	5.4
Religious		
Not at all	120	22.5
Very Little	75	14.1
Slightly	64	12.0
Neutral	27	5.1
Moderately	90	16.9
Very much	101	18.9
Extremely	56	10.5
Belief in God		
Not at all	75	14.1
Very Little	43	8.1
Slightly	28	5.3
Neutral	24	4.5
Moderately	55	10.3
Very much	128	24.0
Extremely	180	33.8
Experienced Traumatic Event		
Yes	256	48.0
No	277	52.0

Percentages of responses to the four items selected to assess beliefs are reported in Table 4. On par with national trends, nearly 60% of the sample indicated they believe the state of moral values in this country is getting worse. Similarly, 66.8% of

respondents agreed, at least moderately, that society is in danger because people are less concerned about each other these days. About 80% of the sample agreed very much

Table 4

Percentages of Responses to Items Assessing Beliefs (N = 533)

	N	%
The state of moral values is getting better or worse		
Better	56	10.5
About the same	162	30.4
Worse	315	59.1
Society is in danger because people are less concerned		
Not at all	15	2.8
Very Little	40	7.5
Slightly	62	11.6
Neutral	60	11.3
Moderately	136	25.5
Very much	148	27.8
Extremely	72	13.5
Is it important to recognize others for acts of kindness		
Not at all	4	.8
Very Little	1	.2
Slightly	12	2.3
Neutral	13	2.4
Moderately	75	14.1
Very much	244	45.8
Extremely	184	34.5
Perception of Participation in the AC4P Movement (n = 523*)		
Collective Action: An action taken together by a group of people to achieve a common goal	153	29.3
Prosocial Behavior: A behavior intended to benefit another person	308	58.9
Volunteerism: An activity to benefit an organization serving a greater cause	62	11.9

* Ten respondents did not select a response to this item

(45.8%) or extremely (34.5%) that it is important to recognize others for acts of caring or kindness. Participation in the AC4P Movement was classified by more than half of the

respondents as prosocial behavior, i.e., an act of kindness to benefit another person (58.9%) as opposed to a form of collective action (29.3%) or volunteerism (11.9%).

Contextual factors. AC4P contextual factors are reported in Table 5. In terms of

Table 5
Percentages of Responses to Items Assessing Contextual Factors
(N = 533)

	N	%
Initial Exposure to AC4P Movement		
At a Symposium/Work or School Program	131	24.6
As AC4P Project leaders	104	19.5
In Psychology Class	97	18.2
From a Friend, Colleague, etc.	82	15.4
From an AC4P Leader	44	8.3
From Internet/Social or Print Media	36	6.8
Never heard of the AC4P Movement	27	5.1
Other	12	2.3
Received Wristband		
Yes	309	58.0
No	224	42.0
Required to Pass Wristband for Work or School		
Yes	53	9.9
No	480	90.1
Would have passed wristband if not required (n = 53)		
Yes	35	66.0
Maybe	12	22.6
No	6	11.3
Received Wristband for Actively Caring (n = 309)		
Yes	100	32.4
No	209	67.6

type of initial exposure, the majority of the sample (62.3%) heard about the AC4P Movement through academic or professional channels (e.g., participating in a program at work or school or professional conference). Another 15.4% heard about the AC4P Movement from friends or colleagues. More than half of the sample (58%) reported they had received a wristband. Of these, 67.6% reported that they received their wristband in

a group setting, as a member of an audience, where wristbands were being distributed en masse (e.g., in a classroom or at a conference). The rest (32.4%) reported they received been required to pass on a wristband as part of a school or work assignment (90.1%). Of those who were required to pass on a wristband, the majority indicated they still would have passed it on if they had not been required to do so (66%).

Participation in the AC4P Movement. Participation in the AC4P Movement is reported in Table 6. Of the 309 respondents who reported that they had received a

Table 6
Percentages Responses to Items Assessing Participation in the AC4P Movement

	N	%
Passed Wristband (n = 309)		
Yes	174	56.3
No but intends to	68	22.0
No	67	21.7
Reason for Not Passing Wristband (n = 67)		
I want to keep the wristband for myself	22	32.8
I would not know what to say	11	16.4
Lost or forgot	11	16.4
I do not think it's worth my time	5	7.5
No opportunity to pass	4	6.0
Wristband is unnecessary to be kind	4	6.0
Didn't know the purpose	3	4.5
Other	7	10.4
Posted Story		
Received Wristband (n = 309)		
Yes	110	35.6
No	199	64.4
Did not receive wristband (n = 224)		
Yes	16	7.1
No	208	92.9

wristband, more than half (56.3%) had passed it on to someone else and another 22% indicated that, although they had not yet passed on their wristband, they intended to do

so. The remaining 21.7% had not passed on a wristband and did not indicate an intention to do so. Of this 21.7% of respondents who had neither passed on a wristband nor indicated the intention to do so, nearly a third reported they did not pass it on because they wanted to keep it for themselves (32.8%).

Other reasons for not passing on a wristband included not knowing what to say to the potential wristband recipient (16.4%) and losing or forgetting the wristband (16.4%). Smaller percentages of respondents indicated they did not think passing on the wristband was worth their time (7.5%), passing on a wristband was an unnecessary step in the process of recognizing another person for actively caring (6%), or they did not know the purpose of the wristband (4.5%). Of those who received wristbands, 35.6% posted a story (compared to 64.4% who did not). Of those who did not receive wristbands, 7.1% posted a story on ac4p.org. not know the purpose of the wristband (4.5%). Of those who received wristbands, 35.6% posted a story (compared to 64.4% who did not). Of those who did not receive wristbands, 7.1% posted a story on ac4p.org.

Subsequent Prosocial Behavior Scale

To create the interval-scale intended to assess subsequent prosocial behavior, three individual items assessing subsequent behavior were summed (i.e., “*Since hearing about the AC4P Movement*”, they were more likely to: 1) “*Notice when someone is being helpful, kind or courageous*”, 2) “*Approach and thank someone for being helpful, kind or courageous* and 3) “*Be helpful, kind, or courageous in daily life*”). Descriptive statistics of the subsequent prosocial behavior scale score were calculated to determine both the distribution and normality of the scores. Results are reported in Table 7. Subsequent prosocial behavior scores ranged from 3 to 21, with the mean ($M = 14.62$, $SD = 4.32$)

indicating that the mean was closer to the upper end than the lower end of the score range.

Reliability analysis. Cronbach’s alpha was computed to determine the internal consistency or reliability of the subsequent prosocial behavior scale. The results are reported in Table 7. Alpha values between 0.70 and 0.80 are generally considered satisfactory. The number of items in a scale can influence Cronbach’s alpha values (Field, 2005). Generally, as the number of items increases, alpha typically increases. With only three items, the subsequent prosocial behavior achieved an excellent value of 0.93.

Table 7
Distribution, Normality, and Reliability of Subsequent Prosocial Behavior Scale

	<i>N</i>	<i>M</i>	<i>SD</i>	Min	Max	Cronbach's Alpha
Prosocial Behavior	533	14.62	4.32	3	21	0.93

Motivation Principal Component Analysis

As in Clary et al. (1998), principal component analysis (PCA) was conducted on the 26 items that assessed motivation to participate in the AC4P Movement. This was performed to determine the number of factors that comprised this domain and how the items group together. First, the Kaiser-Meyer-Olkin’s (KMO) measure of sampling adequacy was calculated to determine if the sample size was sufficient. An overall value of 0.93 was achieved, which is more than adequate, as the KMO statistic should be close to 1. In addition, individual KMO values were examined for each item by reviewing the anti-image correlation matrix. The lowest value achieved was 0.83 indicating the factor analysis should generate reliable and discrete factors (Field, 2005).

Bartlett's Test of Sphericity was also conducted to confirm there were correlations between the items. Bartlett's test was significant, $\chi^2(325) = 5100.18, p < .001$, confirming correlations between the items. Next, the correlation matrix was assessed to confirm that all the items correlated well, but not perfectly. It was confirmed there was not significant multicollinearity (i.e., too many items being too highly correlated with one another), by looking for values greater than $r = .90$. None of the correlation coefficients were greater than .90. In addition, the matrix was also reviewed to ensure all items correlated with at least one other item.

Number of factors. The importance of each factor can be assessed by their factor loadings and the percent variance overlap between the variable and the factor. See Table 8 for the 26 linear factors within the data set identified before extraction within SPSS. Twenty-six is the number of variables (or items) in the factor analysis. To determine the importance of a factor, the magnitude of the variance explained by that particular factor (i.e., the associated eigenvalue) was evaluated. Using Kaiser's criterion of retaining factors with eigenvalues > 1 , five factors were extracted. Together the first five factors explain 58.98% of the variance in the data.

A review of the scree plot (Figure 2) allows one to confirm how many distinct factors are present in the data. To do this, one looks for the factors that are above the point of inflexion. On the present scree plot, the point of inflexion before the graph plateaus could be at the 5th or 6th factors.

To ensure that Kaiser's criterion of extracting factors with eigenvalues > 1 is

Table 8
Summary of Eigenvalues and Variance Accounted for by Motivation Factors
(N = 450)

Factor	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	8.55	32.88	32.88	8.55	32.88	32.88	6.40
2	3.06	11.76	44.65	3.06	11.76	44.65	4.06
3	1.52	5.83	50.48	1.52	5.83	50.48	3.81
4	1.14	4.39	54.86	1.14	4.39	54.86	3.34
5	1.07	4.12	58.98	1.07	4.12	58.98	4.64
6	0.99	3.81	62.79				
7	0.83	3.21	66.00				
8	0.72	2.76	68.76				
9	0.65	2.49	71.25				
10	0.63	2.43	73.68				
11	0.61	2.35	76.03				
12	0.60	2.30	78.33				
13	0.54	2.09	80.41				
14	0.52	2.02	82.43				
15	0.49	1.90	84.33				
16	0.49	1.88	86.21				
17	0.46	1.78	87.99				
18	0.41	1.58	89.57				
19	0.40	1.53	91.10				
20	0.38	1.46	92.55				
21	0.36	1.40	93.95				
22	0.35	1.36	95.32				
23	0.35	1.33	96.65				
24	0.32	1.22	97.87				
25	0.29	1.13	99.00				
26	0.26	1.00	100.00				

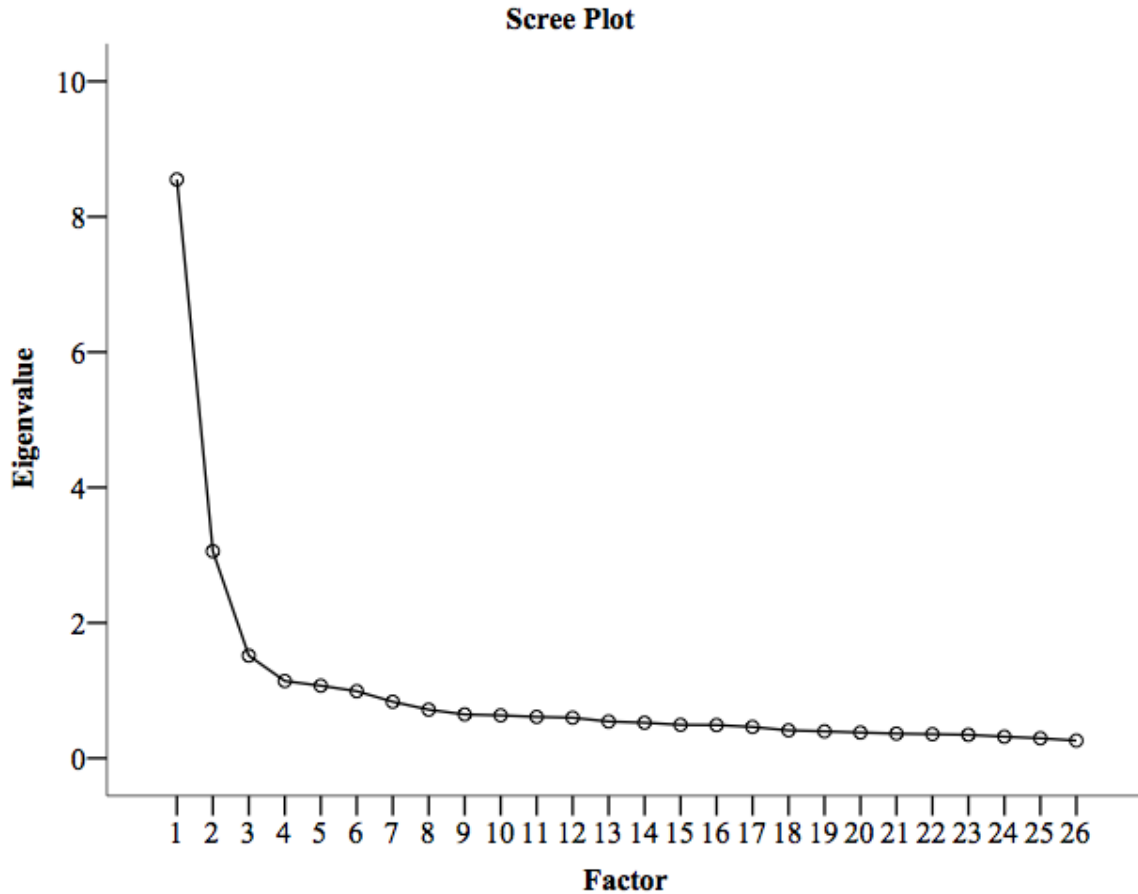


Figure 2. Scree plot from motivation principal component analysis.

accurate, the factor communalities were assessed (see Table 9 for factor communalities associated with each item). Because the sample size was > 250, Kaiser’s criterion is accurate when the average communality is > .60 (Field, 2005). The average of the extracted communalities was calculated to be 0.59, which is very close to the cut off of 0.60.

Motivation Factor Clustering and Identification. The pattern matrix presented in Table 10 shows how the items cluster on the five factors that emerged. Labels appropriate to the five factors as follows: Factor 1 (Social Action), Factor 2 (Impression

Management), Factor 3 (Gratitude Expression), Factor 4 (Social), and Factor 5 (Negative Affect Avoidance).

Table 9

Extraction Communalities for Motivation Items (Average Communality = 0.59)

I participated...	Extraction
Because it made me feel good about myself	.522
To feel important or necessary	.596
To cheer myself up, improve my mood	.541
To deal with my frustration with the lack of kindness in my community	.558
Because it was a good escape from my own troubles	.646
To avoid the guilt I'd feel if I didn't do what the person who gave me the wristband	.573
To uphold my commitment to participate. I was asked to participate so it was the right thing to do	.452
To impress my boss or professor	.672
To impress others with my commitment to a greater cause	.594
To make the recipient of the wristband (or the reader the story) feel good	.573
To express my gratitude to the person who gave me the wristband	.677
To express my gratitude to the person who I gave the wristband to	.572
To support someone I know who is involved in AC4P	.515
Because the benefits of an act of kindness ripple throughout communities	.670
To make the world a better place	.750
To increase the likelihood that the recipient will continue to be helpful, kind, etc.	.621
To model the behavior so that others will do what I did	.541
Because it is important to show my support for causes I believe in	.517
Because of my humanitarian obligation to help others or make a difference in the world	.521
To help find the meaning that can come from sadness or trauma	.558
Because it made me feel like I was a part of something bigger than myself	.596
To approach and meet a new person	.612
To meet people with similar interests	.695
To feel a sense of purpose	.522
To feel less lonely	.656
To satisfy the requirements of an assignment	.585

Discarded items. Based on the pattern matrix, five items were discarded. Two items were discarded from Factor 1 (social action): “*I participated because it made me feel good about myself*” and “*I participated to feel a sense of purpose.*” The first item

Table 10

Pattern Matrix Detailing Motivation Item Loading On Five Factors

I participated...	Factor				
	1	2	3	4	5
Because it made me feel good about myself	0.41	0.29	-0.01	-0.23	0.16
To make the recipient of the wristband feel good about helping	0.52	0.26	0.35	0.16	-0.14
Because the benefits of an act of kindness ripple throughout communities	0.82	-0.18	-0.01	0.07	0.06
To make the world a better place	0.89	-0.08	-0.05	0.01	0.01
To increase the likelihood that the recipient will continue to be helpful, kind, etc.	0.76	0.10	0.09	0.03	-0.07
To model the behavior so others will do what I did	0.70	0.07	0.09	0.03	-0.01
Because it is important to show my support for causes I believe in	0.59	-0.10	0.12	-0.19	0.05
Because of my humanitarian obligation to help others or make a difference in the world	0.72	-0.10	-0.11	-0.01	0.11
Because it made me feel like I was a part of something bigger than myself	0.63	0.06	0.08	-0.20	0.05
To feel a sense of purpose	0.48	0.09	0.01	-0.26	0.19
To avoid the guilt I'd feel if I didn't do what the person who gave me the wristband	-0.05	0.64	0.20	0.21	0.15
To impress my boss or professor	-0.07	0.79	-0.05	-0.15	0.03
To impress others with my commitment to a greater cause	0.06	0.69	-0.03	-0.31	-0.13
To satisfy the requirements of an assignment	-0.06	0.73	0.04	0.11	0.11
To uphold my commitment to participate. I was asked to participate so it was the right thing to do	0.00	0.21	0.45	0.20	0.29
To express my gratitude to the person who gave me the wristband	0.05	-0.06	0.79	-0.02	0.07
To express my gratitude to the person who I gave the wristband to	0.29	0.01	0.64	-0.02	-0.16
To support someone I know who is involved	-0.11	0.01	0.65	-0.24	0.07
To approach and meet a new person	0.09	0.11	0.16	-0.64	0.07
To meet people with similar interests	0.09	0.02	0.12	-0.73	0.11
To feel important or necessary	0.04	0.37	0.02	-0.43	0.24
To cheer myself up, improve my mood	0.21	0.29	-0.05	-0.24	0.37
To deal with my frustration with the lack of kindness in my community	0.29	0.13	-0.10	0.12	0.62
Because it was a good escape from my own troubles	0.02	0.04	0.04	0.02	0.78
To help find the meaning that can come from sadness or trauma	0.06	-0.22	0.21	-0.18	0.62
To feel less lonely	-0.08	0.17	0.02	-0.20	0.67

loaded onto three other factors and the second item loaded onto two other factors. Neither contributed to the theoretical or practical conceptualization of the factor.

One item from Factor 3 (gratitude expression) was discarded: “*I participated to uphold my commitment to participate. I was asked to participate so it was the right thing to do.*” This item was discarded because it loaded onto two other factors. One item from Factor 4 (social) was discarded: “*I participated to feel important or necessary.*” This item was discarded because it loaded onto two other factors and did not theoretically make sense as part of social motivation. Finally, one item from Factor 5 (protective) was discarded, “*I participated to cheer myself up or improve my mood.*” All discarded items had factor loadings less than .5 and detracted from the theoretical and practical conceptualization of the factors.

Motivation scales. Eight of the ten items identified in the PCA as Factor 1 were summed to create a social-action interval-scale variable. The four items identified in the PCA as being Factor 2 were summed to create an impression management interval-scale variable. Three out of the four items identified in the PCA as Factor 3 were summed to create the gratitude expression motivation interval-scale variable. Two out of the three items identified in the PCA as being Factor 4 were summed to create a social motivation interval-scale variable. Finally, the four items identified in the PCA as Factor 5 were summed to create a protective interval-scale variable.

Reliability Analyses of Motivation Scales

Cronbach’s alpha was computed to determine the internal consistency or reliability of each of the motivation scales. The results are reported in Table 11. As noted above, alpha values between 0.70 and 0.80 are generally considered satisfactory,

although values below 0.70 can be acceptable when using psychological constructs. Social action motivation achieved a good alpha value of 0.88. Impression Management, social and protective all achieved acceptable values of 0.76, 0.74, and 0.79, respectively. Gratitude motivation had the lowest value of 0.66. It was confirmed that the discarded five items from the motivation scales did not have a significant adverse effect on reliability values by computing Cronbach's alpha both with and without the discarded items.

Normality analyses. Descriptive statistics of the motivation scale scores were calculated to determine both the distribution and normality of the scores. These are reported in Table 11. Social action scores ranged from eight to 56, with the mean score ($M = 40.75$, $SD = 9.62$) indicating the mean is closer to the upper end of the score range (maximum score) than to the lower end (minimum score). In contrast, impression management scores ranged from three to 27 with the mean score ($M = 8.99$, $SD = 5.01$) indicating scores closer to the lower end of the scale's range. Gratitude expression scores ranged from three to 21 with the mean score ($M = 13.10$, $SD = 4.34$) also indicating scores closer to the lower end of the scale's range. Social scores ranged from two to 14 with the mean score ($M = 6.08$, $SD = 3.22$) being very near the midpoint of the score

Table 11
Reliability and Normality Analyses of Motivation Scales

	<i>N</i>	<i>M</i>	<i>SD</i>	Min	Max	Cronbach's Alpha
Motivation	455	84.08	21.23	21	136	65
Social Action	455	40.75	9.62	8	56	0.88
Impression Management	455	8.99	5.01	3	27	0.76
Gratitude Expression	455	13.10	4.34	3	21	0.66
Social	455	6.08	3.22	2	14	0.74
Protective	455	15.16	6.59	4	34	0.79

range. Finally, protective scores ranged from five to 34 with the mean ($M = 15.16$, $SD = 6.59$) also being very near the midpoint of the score range.

Skewness and kurtosis values were calculated for the subsequent prosocial behavior and motivation scale variables. SPSS computes non-standard skewness and kurtosis values. For sample sizes less than 200, Field (2005) recommends calculating a z-score as a way to apply a criterion to determine abnormalities. However, in larger samples, small standard error (SE) values are common and lead to inflated large z-scores (Field, 2005). In the current sample, skewness SE values were 0.11 for subsequent prosocial behavior and each of the motivation variables in Tables 9, and Kurtosis SE values ranged from 0.21 to 0.23. When this occurs, Field (2005) advises an examination of the histogram for deviations.

The histogram for subsequent prosocial behavior showed a slight negative skewness. The histogram for overall motivation was approximately normal, as was the histogram for the gratitude motive and the protective motive. The histogram for the social-action motive showed negative skewness. Finally, the histograms for both impression management and social motives were platykurtic, meaning the histogram was flatter than a normal “bell curve” distribution. The impression management motive was positively skewed while the social motive was slightly positively skewed.

A Priori Analyses: Testing for Significant Relationships

Prior to conducting the multivariate regression analyses, a priori analyses were conducted to determine if there were any preliminary relationships between the potential predictor variables (i.e., dispositional, contextual, and motivational factors) and the outcome variable (i.e., participation). Independent variables with no statistically

significant relationship with the outcome variable were to be excluded from the regression analyses.

For the purpose of inferential analyses, participation was operationalized as either having passed a wristband or endorsing an intention to do so. Therefore, those who indicated they had not yet passed on a wristband but intended to do so were combined with those who passed on a wristband to create a dichotomous variable which will be referred to as “participation” (i.e., passed on or intend to pass on a wristband verses did not pass on a wristband) in the following sections.

Dispositional and contextual factors. Chi Square tests of independence were conducted to determine if there were any significant differences in the dependent variable, participation (i.e, passed on or intended to pass on a wristband), based on the potential ordinal and nominal level predictors (i.e., dispositional and contextual factors). Of the dispositional variables, significant differences were found in participation based on extroversion [$X^2(6) = 20.36, p < .01$] and having experienced a traumatic event [$X^2(5) = 16.92, p < .01$]. See Table 12. No significant differences were found based on religiosity or spirituality.

Significant differences were found in participation based on three of the four belief variables: the belief that people are less concerned about each other these days [$X^2(6) = 14.47, p < .05$], believing it is important to recognize others for acts of kindness [$X^2(5) = 23.74, p < .001$], and perception of participation in the AC4P Movement [$X^2(2) = 12.40, p < .01$]. There were no significant differences based on the respondents’ view of moral values.

In terms of the AC4P contextual factors, significant differences were found in participation based on being required to pass on a wristband [$X^2(1) = 7.53, p < .01$], receiving a wristband for an AC4P behavior [$X^2(1) = 8.16, p < .01$], and posting a story [$X^2(1) = 11.68, p < .01$].

To improve the robustness of the initial exposure variable (i.e., “*How did you hear about the AC4P Movement?*”) for analyses in relation to participation, response categories were rank ordered to create an ordinal variable. Rankings were determined by estimating the amount of time spent learning about the AC4P Movement associated with each of the response categories (e.g., learning about AC4P by “*participating in an AC4P*”).

Table 12
Differences in Participation as a Function of Dispositional and Contextual Variables (N = 309)

	Participation		
	<i>X</i> ²	<i>df</i>	<i>p</i>
Age	16.92	5	0.005
Gender	1.92	1	0.165
Dispositional			
Extroversion	20.36	6	0.002
Religion	4.95	6	0.550
Belief in God	2.65	6	0.852
Experienced Trauma	8.37	1	0.004
Beliefs			
People are Less Concerned about Others	14.47	6	0.025
The state of moral values is getting better or worse	0.88	2	0.646
It is Important to Recognize Kindness	23.74	5	0.000
Perception of Participation in the AC4P Movement	12.40	2	0.002
Exposure to AC4P Movement			
Initial Exposure to AC4P Movement	3.49	5	0.626
Required to Pass a Wristband	7.53	1	0.006
Received a Wristband for AC4P Behavior	8.16	1	0.004
Posted a story	11.68	1	0.001

program at work or school” was ranked more highly than learning about AC4P from “*a friend or colleague*” which was ranked more highly than learning about AC4P from “*internet or print media*”). No significant differences in participation based on level of initial exposure to the Movement.

The contingency table of Age by Participation, reflected in Table 13 shows a higher incidence of younger people (under the age of 45) participating, compared to those 45 years of age or older.

Table 13
Differences in Participation as a Function of Age

		Age (years)						Total
		18-24	25-34	35-44	45-54	55-64	65+	
Participation	No	<i>N</i> 10	13	4	16	16	8	67
		% 10.4%	25.0	12.1	32.7	28.1	36.4	21.7
Participation	Yes	<i>N</i> 86	39	29	33	41	14	242
		% 89.6	75.0	87.9	67.3	71.9	63.6	78.3
Total		<i>N</i> 96	52	33	49	57	22	309

The contingency table of Extroversion by Participation, shown in Table 14, shows that those who reported being more extroverted were also more likely to participate.

Likewise, those who reported being less extroverted (i.e., more introverted) were less

Table 14
Differences in Participation as a Function of Extroversion

		Extroverted							Total
		Not at all	Very little	Slightly	Neutral	Moderate	Very Much	Extreme	
Participation	No	<i>N</i> 1	10	14	6	24	11	1	67
		% 20.0	47.6	31.1	25.0	24.5	11.2	5.6	21.7
Participation	Yes	<i>N</i> 4	11	31	18	74	87	17	242
		% 80.0	52.4	68.9	75.0	75.5	88.8	94.4	78.3
Total		<i>N</i> 5	21	45	24	98	98	18	309

likely to participate [$X^2(6) = 20.36, p < .01$].

The contingency table of Traumatic Experience by Participation, shown in Table 15 shows that people who experienced a trauma were more likely to participate than someone who did not experience a traumatic event [$X^2(5) = 16.92, p < .01$].

Table 15
Differences in Participation as a Function of Traumatic Experience

		Experienced Trauma			Total
		Yes	No		
Participation	No	<i>N</i>	24	43	67
		%	15.1	28.7	21.7
	Yes	<i>N</i>	135	107	242
		%	84.9	71.3	78.3
Total		<i>N</i>	159	150	309

The contingency table detailing the belief that society is in danger because people are less concerned about each other, shown in Table 16, indicates that those who endorse this belief were more likely to participate [$X^2(6) = 14.47, p < .05$] and those who did not endorse this belief were less likely to participate.

Table 16
Differences in Participation as a Function of Believing Society is in Danger

		People are less concerned about each other nowadays							Total	
		Not at all	Very little	Slightly	Neutral	Moderate	Very Much	Extreme		
Participation	No	<i>N</i>	3	10	8	10	18	13	5	67
		%	50.0	45.5	20.5	26.3	21.7	16.9	11.4	21.7
	Yes	<i>N</i>	3	12	31	28	65	64	39	242
		%	50.0	54.5	79.5	73.7	78.3	83.1	88.6	78.3
Total		<i>N</i>	6	22	39	38	83	77	44	309

The contingency table detailing participants' belief that it is important to recognize kindness, shown in Table 17, indicates that those who endorsed this belief were

more likely to participate [$X^2(5) = 23.74, p < .001$], and those who did not endorse this belief were less likely to participate.

Table 17
Differences in Participation as a Function of Believing it is Important to Recognize Others for Acts of Kindness

		It is important to recognize others for acts of kindness or caring						Total	
		Not at all	Slightly	Neutral	Moderately	Very Much	Extremely		
Participation	No	<i>N</i>	2	2	3	15	29	16	67
		%	100.0	28.6	42.9	41.7	22.1	12.7	21.7
Participation	Yes	<i>N</i>	0	5	4	21	102	110	242
		%	0.0	71.4	57.1	58.3	77.9	87.3	78.3
Total		<i>N</i>	2	7	7	36	131	126	309

The contingency table of participation as a function of a class requirement, shown in Table 18, indicates that those who felt they were required to pass on a wristband were more likely participate than those who were not required to do so [$X^2(1) = 7.53, p < .01$].

Table 18
Differences in Participation as a Function of Class Requirement

		Required Pass		Total	
		Yes	No		
Participation	No	<i>N</i>	2	65	67
		%	5.0	24.2	21.7
Participation	Yes	<i>N</i>	38	204	242
		%	95.0	75.8	78.3
Total		<i>N</i>	40	269	309

The contingency table of receiving a wristband for AC4P behavior by participation, shown in Table 19, shows that those who received a wristband for AC4P behavior were more likely participate compared to respondents who received a wristband as a member of an audience in which wristbands were distributed en masse [$X^2(1) = 8.16, p < .01$].

Table 19
Differences in Participation as a Function of Receiving a Wristband for AC4P Behavior

		Received for AC4P Behavior		Total
		Yes	No	
Participation	No	<i>N</i> 12	55	67
		% 12.0	26.3	21.7
Participation	Yes	<i>N</i> 88	154	242
		% 88.0	73.7	78.3
Total		<i>N</i> 100	209	309

Table 20 depicts participation percentages as a function of whether the respondents had posted a story to ac4p.org. Those who had posted a story were more likely to participate compared to respondents who had not posted a story [$X^2(1) = 11.68, p < .01$].

Table 20
Differences in Participation as a Function of Having Posted a Story

		Posted Story		Total
		Yes	No	
Participation	No	<i>N</i> 12	55	67
		% 10.9	27.6	21.7
Participation	Yes	<i>N</i> 98	144	242
		% 89.1	72.4	78.3
Total		<i>N</i> 110	199	309

Table 21 depicts participation percentages as a function of perceptions of participation (i.e., whether the respondent defined participation as an act of kindness, collective action, or volunteerism). Those who participated were more likely to view participation as collective action or an act of kindness [$X^2(2) = 12.40, p < .01$]. Those who did not participate were more likely to view participation in the AC4P Movement as a form of volunteerism.

Table 21
Differences in Participation as a Function of Perception of Participation in AC4P Movement

		Meaning of Participation			Total	
		Collective action	Prosocial Behavior	Volunteerism		
Participation	No	<i>N</i>	18	34	15	67
		%	20.0	18.3	45.5	21.7
	Yes	<i>N</i>	72	152	18	242
		%	80.0	81.7	54.5	78.3
Total		<i>N</i>	90	186	33	309

Motivation scaled scores. Independent samples *t*-tests were conducted to determine if there were any significant differences in motivation scores based on participation. The results of the *t*-tests are reported in Table 22.

Table 22
Differences in Motivation Scores and Subsequent Prosocial Behavior Scores as a function of Participation (N = 309)

		<i>N</i>	<i>M</i>	<i>SD</i>	<i>t</i>	<i>df</i>	<i>p</i>
Social Action					-5.11	280	0.000
	Did not participate	53	35.42	11.12			
	Participated	229	42.66	8.83			
Impression Management					1.35	68.36	0.180
	Did not participate	53	9.38	5.49			
	Participated	229	8.28	4.41			
Gratitude Expression					-2.01	280	0.045
	Did not participate	53	12.70	4.66			
	Participated	229	13.97	4.04			
Social					-1.16	280	0.245
	Did not participate	53	5.26	3.17			
	Participated	229	5.82	3.13			
Protective					-1.23	280	0.220
	Did not participate	53	13.47	6.63			
	Participated	229	14.66	6.30			
Subsequent Prosocial Behavior					-4.67	307	0.000
	Did not participate	67	12.85	4.40			
	Participated	242	15.57	4.16			

*Levene's test was significant. Homogeneity of variance is violated.

The results showed that those who participated had a higher mean social-action motive score ($M = 42.66$, $SD = 8.83$) compared to those who did not participate, ($M = 35.42$, $SD = 11.12$), $t(280) = -5.11$, $p < .001$.

Subsequent prosocial behavior scaled scores. Independent samples t -tests were conducted to determine if there were any significant differences in subsequent prosocial based on participation. The results of the t -tests are reported in Table 22 (above). The results showed that those who participated had a higher mean subsequent prosocial behavior score ($M = 15.57$, $SD = 4.16$) compared to those who did not participate, ($M = 12.85$, $SD = 4.40$), $t(307) = -4.67$, $p < .001$.

Multivariate Regression Analyses

Predictors of participation. Multivariate logistic regression was performed to test which predictor variables together as a model predict participation in the AC4P Movement. The stepwise method was used to enter the following predictors into the model: extroversion, posted a story, experienced a trauma, people care about each other less these days, it is important to recognize others for kindness, required to participate, perception of participation, receiving a wristband for AC4P behavior, subsequent prosocial behavior, social-action motivation, and gratitude-expression motivation. These predictors were entered into the model because they all correlated significantly with participation in the a priori analyses.

Model summary. The Likelihood Ratio Chi-square test is reported in Table 23. According to the results, the model [$X^2(6) = 50.26$, $p < .001$] does a better job explaining participation than a model with no covariates. According to Nagelkerke R^2 , the model explains about 26% of the variance in participation.

Table 23
Model Coefficients for Participation

-2 Log likelihood	Nagelkerke R^2	X^2	<i>df</i>	<i>p</i>
222.28	0.263	50.26	6	.000

The classification table for participation is presented in Table 24. Only the constant in the model correctly classifies about 81.2% of participants. The classification increased to 83% with the inclusion of the predictors. The model’s sensitivity (i.e., the percentage of those who participated who were correctly predicted) was 97.4% while the model’s specificity (the percentage of those who did not participate who were correctly predicted) was 20.8%.

Table 24
Classification Table for Participation

Observed			Predicted		% Correct
			Did not pass	Passed or Intend to Pass	
Model with no predictors		Did not pass	0	53	0.0
	Intent to Pass	Passed or Intend to Pass	0	229	100.0
	Overall %				81.2
Model with predictors		Did not pass	11	42	20.8
	Intent to Pass	Passed or Intend to Pass	6	223	97.4
	Overall %				83.0

Model predictors. The following variables were significant predictors of participation in the model: extroversion, experienced trauma, people are less concerned about each other, required to pass a wristband, posted a story, and world change motivation (see Table 25 for a summary of the significant predictors of participation). The odds of participating were 430% higher ($Exp(B) = 5.30$; 95% CI: 1.13—24.83) for

those who were required to pass a wristband (compared to those who were not) [Wald (1) = 4.47, $p < .05$]. The odds of participating were 191% higher ($Exp(B) = 2.91$; 95% CI: 1.31—6.44) for those who posted a story (compared to those who did not) [Wald (1) = 6.90, $p < .01$]. The odds of participating were 187% higher ($Exp(B) = 2.87$; 95% CI: 1.43—5.76) for those who experienced trauma (compared to those who did not) [Wald (1) = 8.80, $p < .01$].

The odds of participating were 36% higher ($Exp(B) = 1.36$; 95% CI: 1.06—1.75) with every one-unit increase in self-rated extroversion [Wald (1) = 5.99, $p < .05$]. The odds of participating were 27% higher ($Exp(B) = 1.27$; 95% CI: 1.02—1.57) with every one-unit increase in the belief that people are less concerned about each other [Wald (1) = 4.67, $p < .05$]. The odds of participating were 4% higher ($Exp(B) = 1.04$; 95% CI: 1.01—1.08) with every one-unit increase in participants' social-action motivation [Wald (1) = 5.87, $p < .05$].

Table 25
The Likelihood of Participating in the AC4P Movement as a Function of Significant Predictor Variables

	<i>B</i>	<i>S.E.</i>	Wald	<i>df</i>	<i>p</i>	<i>Exp(B)</i>	95% C.I. for <i>Exp(B)</i>	
							L	U
Extroversion	0.31	0.13	5.99	1	.014	1.36	1.06	1.75
Experienced Trauma = 1	1.05	0.36	8.80	1	.003	2.87	1.43	5.76
People are less concerned about each other	0.24	0.11	4.67	1	.031	1.27	1.02	1.57
Required to Pass a Wristband = 1	1.67	0.79	4.47	1	.034	5.30	1.13	24.83
Posted a Story = 1	1.07	0.41	6.90	1	.009	2.91	1.31	6.44
Collective Action Motivation	0.04	0.02	5.87	1	.015	1.04	1.01	1.08
Constant	-3.57	0.90	15.93	1	.000	0.03		

Discussion

Social scientists' efforts to understand prosocial behavior have worked to address fundamental questions about disposition (Is prosocial behavior influenced by individuals with particular traits, beliefs, or personal experiences?), motivation (Why do people get involved?), and context (What conditions promote engagement in prosocial behavior?). This research aimed to answer these questions with reference to a particular type of prosocial behavior that, until now, has not been studied: participation in a kindness movement. Human dynamics of participation in the AC4P Movement were explored, with participation operationalized as having passed on (or intending to pass on) an AC4P wristband to reward the prosocial behavior of another individual.

Who, why, and under what conditions people chose to participate was the primary focus of the present research. Dispositional, motivational, and contextual factors were explored as they relate to participation. The predictive power of each measure was then compared in an effort to provide a broader framework from which to understand participation in kindness movements. Other variables of interest were the generalizability of awareness of the AC4P Movement to other forms of prosocial behavior, barriers to participation, and the respondents' definition of participating in the Movement (i.e., whether participation reflects an act of kindness, a form of collective action, or a form of volunteerism).

Who Participates?

Participation in the AC4P Movement was expected to be higher among people with elevated scores on extroversion, religiosity and spirituality, negative beliefs about the state of the world, and buy-in with the Movement's ideological emphasis on the

importance of recognizing others for their acts of kindness. Additionally, participation was anticipated to be higher among people who reported the experience of a traumatic event that altered their beliefs about the world. Also explored was participation as a function of people's definition of participation in the AC4P Movement (i.e., prosocial behavior, a form of collective action, or a form of volunteerism).

Participation varied significantly as a function of each of the proposed dispositional variables with the exception of religiosity and spirituality. Individuals who scored high on extroversion and those who had experienced a traumatic event that altered their beliefs about the world were more likely to participate than those who did not. Individuals who endorsed the beliefs "*Society is in danger because people care less about each other these days*" and "*It is important to recognize others for acts of kindness*" were also more likely to participate than those who did not. These findings were expected, given that the AC4P Movement, which promotes the recognition of others for acts of kindness, was initiated in the aftermath of a tragic mass-shooting and that participation requires a person be socially outgoing enough to approach and recognize another person for his or her AC4P behavior. They support prior research in different settings and thereby contribute to the generalizability and external validity of the present findings.

Participation also varied as a function of people's perceptions of participation in the AC4P Movement (i.e., whether participation reflects an act of kindness, collective action, or volunteerism). Specifically, individuals who viewed participation as an act of kindness or a form of collective action were more likely to participate than those who viewed participation as a form of volunteerism.

Why Participate?

The theoretical rationale that served as the model for the motivational analysis in the present research was Snyder and associates' functional approach to studying motives to volunteer. The functional approach focuses on the function, or purpose, served by a behavior (Clary et al. 1998; Omoto & Snyder, 2010, Snyder & Omoto, 2009). This approach is rooted in the notion that to understand why a person has engaged in a particular behavior, the purpose or need served by that behavior must be identified. Five motivational categories were identified using principle component analysis: social action, gratitude expression, social, impression management, and protective.

Individuals who participated in the AC4P Movement had higher mean social-action and gratitude-expression motivation scores than those who did not participate. The social-action motive reflects a multifaceted category of motivation. It incorporates the intentions to: a) improve the state of the world, b) reinforce prosocial behavior in target individuals, c) express kindness-activist values, and d) actualize one's place in the world as significant. The gratitude-expression motive refers to the intention to benefit another person through the expression of gratitude or support.

Under What Conditions do People Participate?

Individuals were exposed to the AC4P Movement in a variety of ways. A majority of respondents (62.3%) heard about the AC4P Movement through academic or professional channels. Fifty-eight percent of the 533 respondents indicated they had received a wristband. Of these, 67.6% reported they had received their wristband as a member of an audience or a participant in a work or school intervention designed to

promote prosocial behavior. These data reflect the large-scale dissemination efforts undertaken by leaders of the AC4P Movement.

Participation in the Movement occurs within the context of efforts to promote the AC4P process and to recruit more participants in the AC4P Movement. It was anticipated that participation would be higher among individuals who were required to participate in order to satisfy the contingency of a class assignment as well as those who were exposed to a higher level of AC4P education or promotional efforts (i.e., introduced to the AC4P Movement in a professional or academic setting). The relationship between participation in the Movement and recruitment strategy (i.e., how individuals received their wristbands) was also assessed. As expected, individuals who were required to participate to satisfy a class assignment were more likely to participate than those who were not. Additionally, individuals who received a wristband for an AC4P behavior were more likely to participate than those who received their wristband as the member of an audience.

Predicting Participation: Toward an Integrated Model

Although dispositional, motivational, and contextual correlates of are often cited as disparate factors influencing behavior, the influence of these three classes of variables on behavior are not independent of one another. As Penner (2002) notes, from an interactionist perspective, no one category of factors can provide a full explanation of why people engage in volunteer behavior. Likewise, dispositional, motivational, and contextual variables interact with one another to affect participation in kindness movements.

According to the multivariate regression analysis, the most effective predictors of participation across all of the dispositional, motivational, and contextual variables included in the model were: 1) required participation, 2) extroversion, 3) experience of trauma, 4) the belief that society is in danger, and 5) social-action motivation. The implications of these findings are discussed in the remainder of this section. Geller's (2016) model of empowerment, adapted from the work of Bandura (1997), serves as the structure within which the results are integrated.

The five significant predictor variables, considered in the context of the empowerment model, begin to tell the story of how the findings of the present research can inform future interventions to promote participation in kindness movements. As depicted in Figure 3, the model identifies three overlapping beliefs as necessary underpinnings of self-motivation: self-efficacy, response-efficacy, and outcome-expectancy.

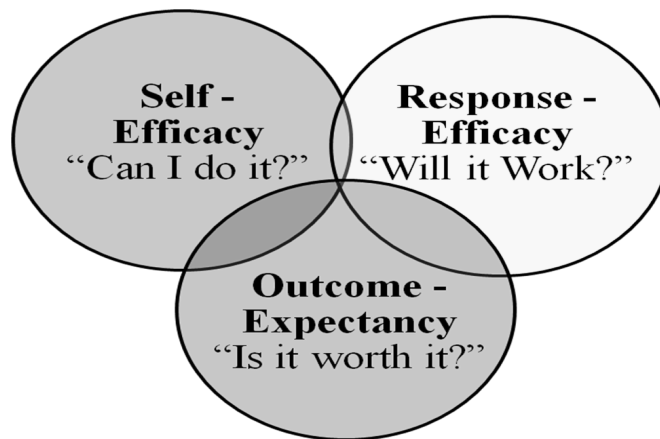


Figure 3. The three beliefs that determine self-motivation (adapted from Bandura and presented in Geller, 2016)

The role of self-efficacy. The first construct in the model, self-efficacy, suggests that to feel empowered or self-motivated to engage in a particular task people must be able to answer “yes” to the first question: “Can I do it?” Extroversion was a significant predictor of participation. Higher scores on extroversion significantly increased the likelihood of participation. Why, because extroverts are likely to feel more capable of successfully carrying-out an intentional one-on-one interpersonal interaction with an AC4P wristband. Consequently, it is proposed here that the relationship between extroversion and participation was mediated by self-efficacy.

Support for this possible mediational relationship is reflected in two other significant findings of the present research. First, when asked about barriers to participation, people who did not pass on a wristband cited, “*I wouldn’t know what to say*” as the second most common reason for not passing a wristband.¹ Second, people who received their wristband in recognition of AC4P behavior, as opposed to receiving it as an audience member, were more likely to pass their wristband onto someone else. The principle of observational learning helps explain this latter result.

The experience of receiving a wristband affords the recipient an opportunity to observe another person successfully pass on a wristband. This observational learning should make it easier to pass the wristband on when their time comes. Field studies conducted by McCarty, Teie, and Furrow (2012) and reported by Geller (2016) indicate that a high percentage of people agreed with the mission to recognize others for their AC4P behavior, but the percentage who actually delivered such recognition in prescribed

¹ The most common reason cited was, “*I wanted to keep [the wristband] for myself.*”

ways was much lower. However, this percentage increased dramatically following role-playing to help develop relevant interpersonal skills.

Because most people in the present research who had received wristbands received them in an audience rather than in a one-on-one wristband transaction, it is important to identify strategies for encouraging people who receive their wristbands as an audience member to pass it on. One strategy, as evidenced by McCarty et al. (2012), would be to provide members of audiences wristband-passing training exercises with opportunities to role-play. Another strategy would be to arm audience members with the knowledge that receiving their wristband as an audience member diminishes their chances of passing it on (regardless of their level of support for the AC4P mission). Social psychologists have shown that teaching people about the bystander effect, for example, can make them less likely to fall prey to it themselves (Beaman, Barnes, Klentz, & McQuirk, 1978; Geller, 2016a). Once people know they are less likely to pass on a wristband because if they received it as an audience member they may be willing to accept the challenge of changing this pattern.

While providing training for those who might not feel competent to pass a wristband effectively is indicated as a worthwhile strategy for promoting participation, there is also evidence that fostering self-efficacy may promote the generalizability of participation effects to other forms of prosocial behavior. Evidence from a post-hoc analysis of the relationship between extroversion and subsequent prosocial behavior indicated that extroverts were not only more likely to participate in the Movement, but they were also more likely to report increases in prosocial behavior “*Since learning about the AC4P Movement.*”

That is, extroverts were more likely than introverts to report a boost in subsequent prosocial behavior after exposure to the AC4P Movement. It feels good to behave in a manner that has positive social consequences. According to Geller (2016), boosts in self-esteem, self-efficacy, optimism, and belongingness that accompany an AC4P interaction can serve as both an activator and a reinforcer for participation in the AC4P Movement.

The connection between dispositional factors and intervention outcome (i.e., extroversion and increases in subsequent prosocial behavior) is supported by prior research. Extroverts and introverts have been shown to benefit differentially from behavioral intervention (Schueller, 2012; Thompson, Peura, & Gayton, 2014). For example, Schueller (2012) compared the beneficial effects of participating in a variety of positive-psychology interventions (e.g., expressing gratitude verbally, writing about three “good things” every day, savoring life’s joys, or using a personal strength in a new way.) Each intervention increased happiness and reduced depressive symptoms with no significant differences in mean effects overall.

However, when taking into account personality factors, an impact of disposition was found. Specifically, a trend toward increased benefit to extroverts in the expressing gratitude condition was observed. Introverts, by contrast, tended to benefit more from activities like writing about three “good things” every day for a week. Passing on a wristband therefore may be more reinforcing (i.e., more likely to promote similar behavior again in the future) for people who score relatively high on extroversion. This relationship, if mediated by self-efficacy, highlights the practical utility of providing greater opportunities for training.

The role of response-efficacy. The second construct in the empowerment model,

response-efficacy, suggests that people are more likely to feel empowered and self-motivated to engage in a task when they believe “it will work” (i.e., their behavior will achieve a worthwhile mission). This begs the question, “What is the worthwhile mission that participants in the AC4P Movement want to achieve?” According to the motivational analyses conducted in the present research, participation in the Movement served the functions reflected in the social action category of motives more strongly than any other category of motives examined. Upon regression, it was determined that the social action motive successfully predicted the likelihood of participating in the AC4P Movement.

As a motivational construct in this research, the social-action motive includes motives underlying at least three proposed conceptual categories of motivation: 1) values (i.e., to express humanitarian values), 2) world-change (i.e., to make the world a better place), and 3) behavior-change (i.e., to reinforce prosocial behavior in others). Based on prior research on volunteerism, these three motivational categories were originally anticipated to account for separate and distinct categories of motives. Unexpectedly, upon factor analysis, they loaded together as one factor. Consequently, the social-action motive reflects the extent to which individuals attribute their participation in the AC4P Movement to the expression of prosocial values, promoting kindness in the world, and reinforcing prosocial behavior. The complexity of ideas captured in this construct reflects the multifaceted nature of participation in the AC4P Movement.

For some, the response-efficacy question of “Will it work?” means “Will passing a wristband allow me the opportunity to express my values?” For others, it might mean, “Will passing a wristband actually help to make a kinder more compassionate society?”

For others still, “Will it work?” likely means, “Will passing a wristband make the recipient more likely to continue performing acts of kindness in the future?”

Klandermans (1993) highlights the importance of considering the appeal of different social movements to different motives for participating. Social-movement scholars commonly cite the direct relationship between individuals’ willingness to engage in collective action and their expectations of success (i.e., response-efficacy) (Finkel & Muller, 1998; Klandermans, 1984; Simon et al., 1998; van Zomeren et al., 2008). Klanderman’s (1993) referred to Turner and Killian’s (1987) description of three motivational orientations: 1) power orientation, or an orientation toward acquiring and exerting influence; 2) value orientation, or an orientation toward the goals and the ideology of the movement; and 3) participation orientation, whereby collective action activities are satisfying in and of themselves. The social-action motive described in the present research seems to tap each of these motivational orientations.

In comparing three separate movements (i.e., the labor movement, the women’s movement, and the peace movement), Klandermans (1993) was able to show that the desired behavioral outcome of each of these movements (i.e., a strike, the formation of women’s groups, and a peace demonstration, respectively) appealed to different participation motives. Because strikes are power-oriented, Klandermans expected and found that the response-efficacy of the strike was important in explaining trade unionists’ willingness to participate. By contrast, in the participation-oriented women’s groups, women participated because participation in itself was perceived as satisfying. These women were less attached to the potential outcomes of their participation. In the value-oriented demonstration of the peace movements, the collective value of peace carried

greater weight than the perceived efficacy of their ability to create peaceful change.

To promote response-efficacy, providing education about the efficacy of the target behavior at achieving a particular mission or bringing about a desired consequence is recommended (Geller, 2016a). The success of educational efforts to promote response-efficacy among potential participants in the AC4P Movement, therefore, is contingent on leaders' ability to adequately align their tactics with the audiences' motives.

Further investigation to clarify the specific functions served by the social-action motive would help leaders better understand how to connect with their audience. For example, does the social-action motive actually reflect more than one motivational construct? Or, is there a broader more self-transcendent motivational construct yet to be adequately captured by the items used to assess the social-action motive in the instrument developed for the present research?

A related finding from the a priori analyses evidenced that participation in the AC4P Movement was significantly more likely among those who perceived participation as either prosocial behavior or a form of collective action. This suggests different people participated to attain different results. Collective action implies that the actor is trying to direct social change. An act of prosocial behavior, by contrast, is intended to benefit (not change) the recipient. Efforts to increase response-efficacy are contingent upon first understanding participants' intended outcomes.

The role of outcome expectancy. The third construct posed by Geller's (2016) model of empowered action, outcome expectancy, suggests people must answer "yes" to the question "Is it worth it?" in order to feel empowered or self-motivated. It is proposed here that for many participants in the AC4P Movement, intense emotional arousal makes

participation worth it. The AC4P Movement was inspired by the tragic shootings on the Virginia Tech campus.

The AC4P Movement is not alone in its connection to tragedy. For example, the Random Acts of Kindness Foundation was founded in Denver, Colorado in response to the city's "Summer of Violence" in 1993, when dozens of people were killed in gang-related shootings (Judah, 2013) and Japan's Small Kindness Movement emerged in response to a mass shooting in Tokyo in 1997 ("About the World Kindness Movement," 2015).

A high incidence of reports of exposure to tragic events was expected in the present research given the relative proportion of Virginia Tech affiliates in the sample. To help tease out those identified as being affected by trauma from those who were not, survey respondents were asked, "*Have you experienced a significant trauma, faced a serious physical or mental illness, or suffered a tragic loss that has challenged your basic beliefs about the world?*" Although responses were split nearly equitably (*Yes* = 48%, *No* = 52%), participation in the AC4P Movement was significantly higher among respondents who reported, "*Yes.*"

Research evidences an increase in prosocial behavior for many people in the aftermath of trauma. Two explanations are commonly offered in the literature. First, engaging in prosocial behavior has been shown to enhance well-being and to promote the subjective experience of purposefulness or meaningfulness (Frazier et al., 2013). Therefore, some people engage in prosocial behavior after a trauma to help heal their emotional wounds.

Second, intense emotions can be motivating. Classic arousal and affect approaches to the study of prosocial behavior recognize the important role emotions (e.g., such as the personal distress associated with witnessing suffering, and empathy for the victim) play in motivating prosocial action. Arousal and affect theories of prosocial behavior generally assume people are aroused by distress and the drive to reduce this arousal motivates the decision to help (Piliavin et al., 1975). More recently, social-movement scholars have also noted the role of intense emotions, particularly group-based anger, in compelling participation (van Stekelenburg, Klandermans, & van Dijk, 2009; van Zomeren & Spears, 2009).

The majority of survey respondents endorsed the statement that, “*Society is in danger because people are less concerned about each other these days.*” Endorsement of this belief is congruent with the national trend. According to the 2014 Gallop poll, more than half of Americans endorse this belief (McCarthy, 2015). However, participation in the AC4P Movement increased directly as a function of the strength of endorsement of this belief.

Both the belief that society is in danger and the experience of a traumatic event predicated participation. The relationship may be mediated by emotion, which is a motivating force for participating. Enduring a tragedy, especially a mass-shooting, is likely to threaten one’s sense of emotional security and faith in society.

Another belief endorsed by participants that highlights the importance of focusing promotional efforts on strengthening outcome expectancy was the belief that recognizing others for their prosocial behavior is important. People who endorsed this belief more strongly were more likely to participate. The story below from ac4p.org nicely illustrates

one AC4P participant's personal buy-in for the ideology of recognizing others:

"I realized that I should do something to improve the lives of so many less fortunate kids that I go to school with. I got a group of friends together, met with my school's social worker, got the approval of our principal, and created a club. I named it Paws for a Cause, because my school's mascot is a Lion, and because paws symbolize all the helping hands of the student volunteers at my school... Paws for a Cause raised \$201! After we wrapped up all the leftover desserts to donate to members of the community, ...the club advisor came up to me and handed me a green, AC4P bracelet. This bracelet serves as a reminder that with hard work, greatness is attainable. This AC4P bracelet inspires me to continue on to lead a life devoted to helping people in need. I cannot wait to pass it along to someone else devoted to helping others!"

Several studies have demonstrated that the persuasive impact of a message is greater when it addresses recipients' primary motivations directly than when it does not (Clary, Snyder, Ridge, Miene, & Haugen, 1998; Smith, Omoto, & Snyder, 2001). Studies conducted in a variety of social-movement contexts suggest that congruence between a movement's projected ideology and the motives of participants is essential to successfully mobilize people (van Stekelenburg, Klandermans & Dijk, 2009). Framing promotional messages that complement participants' goals and ideals increase their commitment to achieve the mission (van Stekelenburg et al., 2009).

Research on promotional campaigns for recruiting and sustaining voluntary participation in not-for-profit organizations also calls attention to the importance of matching message content to the motives of potential volunteers (Clary et al., 1998; Omoto & Snyder, 1995). To date, kindness movements commonly espouse two common strategies to motivate participation: 1) highlighting psychological and social rewards, and 2) promoting awareness of social-contagion effects. Both strategies can be effective for motivating participation in social movements (Cohn, Barken, & Halteman, 2003), but their value to kindness movements in particular is contingent upon their ability to attract the attention and inspire people to action. From the results of the present research,

messages that emphasize the dangers faced by society and the power of coming together to overcome emotional turmoil may be particularly effective.

Of course, a sure fire way to ensure a high level of outcome expectancy is to implement desirable consequences contingent upon passing on a wristband. At the University of Kansas, students of Introduction to Applied Behavioral Science were assigned the task of recognizing someone for prosocial behavior with an AC4P wristband as a course requirement. Not surprisingly, participation was higher among survey respondents who were assigned the task of passing on a wristband than those who were not. Therefore, assigning a positive consequence (e.g., a course grade) with the task of passing on a wristband is a useful strategy for promoting participation.

Assigning participation comes with its own risks, however. Social psychology research has long recognized that behavior that is not self-motivated can shift the locus of control from the person to the environment such that the prosocial behavior will stop occurring once the external contingency is removed (Lepper, Greene, & Nisbett, 1973). Stukas, Snyder, and Clary (1999) explored this process in a “mandatory volunteerism” program in which university students were required to perform 40 hours of community service over the course of a semester. As expected, those students who felt external pressure to volunteer had lower future intention to volunteer than students who felt they had retained personal control. So, the question becomes: How might teachers ensure that students retain a sense of personal control following an assignment to participate in a movement like the AC4P Movement?

Professors at the University of Kansas may have found a way. Post-hoc analyses conducted as part of the present research revealed a significant correlation between

assigned participation and subsequent prosocial behavior. This finding suggests that even in the absence of the external pressure to do so, participants who felt their participation was a “requirement” remained more likely to engage in related prosocial behavior following participation. The perception of some personal choice in the assignment likely helped students retain a sense of personal control. Specifically, students were asked to choose a target AC4P behavior to look for and to provide a personal rationale for choosing this target behavior to ensure they were looking for actions they genuinely wanted to reward (Reed, Yanagita, Becirevic, Hirst, Kaplan, Eastes & Hanna, 2016).

Anecdotal evidence from stories posted to ac4p.org support the notion that students who were empowered to choose the AC4P behavior they wanted to recognize may have retained a sense of personal control. The two stories below illustrate this point:

“At the beginning of the semester when my professor presented our class with the AC4P assignment I found myself immediately intrigued. It took me some time to think of a behavior that I do not see often but that I would like to. I wanted the behavior to a lot of personal meaning and reference to my beliefs about what would make our society better. I personally think our society has lost a lot of respect for one another and people rarely address each other formally as “sir” or “ma’am” anymore. I was sitting in my math class when my professor started having difficulty with the technology. He asked the technician to assist him and when he was finished the technician responded with, “You are welcome, sir.” I approached the man after my class was over and told him about what AC4P project was and what behavior I chose to search for. I handed the bracelet to him and told him that it was now his turn to think of a behavior that he feels he does not see often enough and would like to. ...I found the AC4P project very inspiring. If we want to see a change in the world we need to become that change. I am glad that I was given a chance to encourage others as well myself to be a small part of that change.”

“For my AC4P project, I was looking for someone who went out of their way to help another student who was struggling with one or more of their classes. I was looking for someone who would approach another student and offer to start a study group with them or invite them to their pre-existing study group. I gave my bracelet to a guy named Steve. Steve and I

are in the same ... class. About a week ago, our final review material was posted online and it was rather intimidating; it was obvious by everyone's facial expressions that almost everyone in the class was struggling with the review. Steve was brave enough to stand up in front of the entire lecture and announce to everyone that he was going to form a study group and that everyone was welcome. I was very impressed by not only his bravery and willingness but also the fact that he invited everyone and not just his friends or the people that he knew. I didn't have my AC4P bracelet with me that day but after the next class ended, I caught up to Josh in the hallway and introduced myself. It was a little nerve racking approaching a complete stranger to tell them that you had observed them from a distance. I explained the project and why I chose him but his response was not what I expected. ... I told him that a lot of the time it is the small acts of kindness that people do that make the biggest difference. He agreed and said thank you for acknowledging him. I told him about the bracelet and asked him to document it online. I also asked him to pass the bracelet on to someone else whose small act of kindness impressed him. After I gave the bracelet away, I felt proud that I had not let the nervousness of the situation stop me from acknowledging someone else's good deeds... This experience has taught me to notice and appreciate all of the small things that people do for the good of society."

Another straightforward approach to increasing outcome expectancy is to address specifically the five motives for participating in the Movement identified in the present research. The following section provides a description of how the motives were identified and a description of each motive.

Assessing Motives or Outcome Expectancies for Participating

In order to assess the motives for participating in the AC4P Movement, an inventory assessing motivation was developed. Based on a review of prior research, eight conceptual categories of motives for participating in the AC4P Movement were proposed: values, social, esteem enhancement, protective, career, world-change, behavior change, and gratitude expression. Factor analysis of survey responses for the 26 items (adapted from previous research by Snyder and associates) included to assess participant motives was conducted. Five factors emerged: social action, gratitude expression, social,

protective, and impression management.

Of these five factors, four clearly reflected functions proposed a priori to influence participation: social, protective, gratitude expression, and impression management, which strongly resembles the proposed “career” function. All of the items that loaded with these scales were intended to load with these scales, except one: “*I participated to make the recipient of the wristband feel good.*” This item was intended to load on the gratitude expression scale. Instead, this item loaded together with all remaining items on the fifth factor: social action.

This fifth factor represented a union of at least three motives proposed a priori: values, world-change, and behavior change (plus the additional item referenced above that was intended to load on the gratitude expression factor). Together these five factors accounted for 59% of the variance in motivation to participate. For an exploratory analysis of a particular prosocial behavior, not previously studied, internal consistency was adequate if not good. With the exception of gratitude-expression (which had a Cronbach’s alpha coefficient of .66), Cronbach’s alpha coefficients ranged from .74 - .88.

Interestingly, four of the discarded items were originally intended to load with esteem enhancement (i.e., “*I participated because it made me feel good about myself,*” “*I participated to cheer myself up, improve my mood,*” “*I participated to feel important or necessary,*” and “*I participated to feel a sense of purpose*”). Consequently, support for the proposed category of esteem enhancement was not found in the present research. This was an unexpected result given the robustness of the esteem-enhancement motive in the volunteerism literature. This finding further differentiates participation in kindness movements from forms of prosocial behavior studied in previous research. The

following is a brief description of the motives identified in the present research, along with the survey items that loaded onto each motive factor.

Social. This motive consisted of two items (i.e., *“I participated to approach and meet new people”* and *“I participated to meet people with similar interests.”*), and corresponds with Clary and Snyder’s (1998) “social function” which they define as “a way to develop and strengthen social ties” (p. 1518). Participants who endorsed this motive appear to capitalize on the opportunity to build their social networks and interact with other people who have similar interests.

Protective. Four items comprise this motive (i.e., *“I participated to feel less lonely,”* *“I participated to help find the meaning that can come from sadness or trauma,”* *“I participated to help find the meaning that can come from sadness or trauma,”* and *“I participated because it was a good escape from my own troubles”*). This motive closely parallels Clary and Snyder’s (1998) “protective function” which they define as “a way of protecting the ego from difficulties in life” (p. 1518). Participants who endorsed this motive seem to participate out of a need to heal or address their own past issues.

Impression management. This motivational category comprised of four items (i.e., *“I participated to satisfy the requirements of an assignment,”* *“I participated to impress my boss or professor,”* *“I participated to impress others with my commitment to a greater cause,”* and *“I participated to avoid the guilt I’d feel if I didn’t do what the person who passed me the wristband asked me to.”*). This motive most closely resembles the construct represented by the “career” motive proposed by Clary and Snyder (1998) which they describe as the motivation to gain career-related experience or professional development. This motive reflected the sentiment of participating in an effort to impress

others or satisfy a social or professional obligation. Participants in the AC4P Movement who endorsed this motive participated at least in part to secure an external reward or avoid failing to meet a social obligation.

Gratitude expression. This motive comprised three items capturing one general theme: the expression of gratitude or support directed toward a particular person (“*I participated to express my gratitude to the person who gave me the wristband,*” “*I participated to express my gratitude to the person who I gave the wristband to,*” and “*I participated to show my support for someone I know involved in AC4P*”). This was one of the proposed conceptual categories of motives. One item intended to load on this scale (i.e., “*I participated to make the recipient feel good*”) loaded on social action instead which weighted this construct even more heavily toward the expression of gratitude or appreciation.

Gratitude expression does not have a direct parallel in the functional analysis of volunteerism. This motive, therefore, most closely resembles Batson’s (2002) construct of “altruism” which he describes as the motivational state to benefit the interests of other persons. It is proposed here as a function of participation in kindness movements that is worthy of further investigation.

Social action. With eight items, this factor did not neatly align with any of the a priori categories; rather it engulfed three of the proposed categories. It contained three items adapted from the affirming values motivation (Omoto & Snyder, 1995): “*I participated because it is important to show my support for causes I believe in,*” “*I participated because of my humanitarian obligation to help others or make a difference in the world*” and “*I participated because it made me feel like I was a part of something*”

bigger than myself). This motive included two items from the world-change motivation (Oceja & Salgado, 2013): “*I participated to make the world a better place*” and “*I participated because the benefits of an act of kindness ripple throughout communities.*” This motive contained an additional two items from the behavior-change motive proposed in the present research: “*I participated to increase the likelihood that the recipient will continue to be helpful and kind,*” “*I participated to model the behavior so that others will do what I did,*” and “*I participated to make the recipient of the wristband feel good about helping.*” This construct warrants further exploration, as it seems to capture an array of underlying sentiments and expected outcomes.

The findings from the factor analysis are informative regarding the motives for participating in kindness movements. Although there is considerable overlap with previous research on motivations to volunteer, the motives identified in the present research demonstrated the unique nature of participation in the AC4P Movement. It is a form of prosocial behavior distinct from that previously studied.

Despite the many kindness movement initiatives in recent years, there is no published measure of motives for participation in these prosocial movements. The five motivations presented here are offered as a foundation for future research into motivations for participation in kindness movements. With further revisions, the instrument developed in the present research could be used to assess motives to participate in other kindness movements.

Limitations

The results of the present research suggest that certain dispositions, motivations, and contextual factors reliably predict participation in the AC4P Movement. The

regression model can be used as a heuristic to identify students or employees likely to participate in the AC4P Movement. The implications of such a model can be used to guide the development of intervention strategies for increasing the probability that people who hear about the AC4P Movement will become active participants (Geller, Roberts, Gilmore, 1996). Preliminary considerations toward an integrated model of the factors that influence participation, within the context of a theoretical model of empowerment, have substantial potential for beneficial application in real-world settings.

The interpretation of the results offered above should be evaluated within the context of the study's limitations, however. First, this was a non-experimental research study. Due to the lack of manipulation of the predictor variables, common threats to validity should be considered (Hoyle, Harris, & Judd, 2002). History is always an important factor to consider regarding the internal validity of non-experimental research. Any number of events occurring in the socio-economic and political lives of participants could affect rates of participation in a kindness movement.

During data collection, in the U.S. alone, for example, a gunman opened fire at a nightclub in Orlando and Alton Sterling and Philando Castile were shot to death; a sniper killed five police officers in Dallas; and two particularly controversial candidates for president were selected at the nominating conventions. But kindness movements are a modern-day phenomenon co-occurring with the rise in headlines dominated by terms such as "gun-culture," "rape-culture," "mass-shooting," "police shooting," "terrorist attack," "bullying", and "cyber-bullying." These factors, no doubt, influence people's beliefs about the state of the world, perceptions of the need to participate in movements like the AC4P Movement, and the expected efficacy of such movements.

Although non-experimental research tends to have a high level of external validity, response bias, selection bias, and volunteer bias are important considerations in the present research design. The self-report survey was distributed only to people who could be reached via email or had access to social media. Specifically, participants were solicited from the ac4p.org website and the email list of the Movement's most publicly recognized leader.

Similarly, surveys were only completed by those who voluntarily chose to give approximately 20 minutes of their time. Individuals who would choose to do this are likely to be inherently altruistic and/or intrinsically motivated to support the AC4P Movement. Thus, volunteer bias may have resulted in an over representation of certain motivational factors, specifically social-action and gratitude expression motives. However, a number of survey researchers argue that the patterns of relationships obtained from biased sampling procedures tend to closely approximate the patterns of relationships obtained from an unbiased sample (Dillman, 2000).

Another limitation to the present research was the use of un-validated measures and the reliance on self-report for the assessment of the outcome variable (i.e., passing on an AC4P wristband.) Future research incorporating standardized measures might help to improve external reliability and control for potential measurement error. Additionally, further research to test the psychometric properties of the measure of motives to participate in kindness movements proposed in the present research is warranted. It would be useful for future research on kindness movements to have a theoretically driven and statistically sound measure of participants' motivation.

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Appendix A

Recruitment Emails

1. To people who have posted a story at ac4p.org

Hello ,

Thank you for sharing the story of your wristband at AC4P.org. We would not be growing in the numbers of people supporting the Movement without people like you who actively care. We are tracking AC4P wristbands across the world. They have been spotted in twenty-seven countries beyond the United States so far.

I am a graduate student working with Dr. Scott Geller of Virginia Tech. We are studying participation in the Movement for my dissertation. You can help us better understand who participates, who doesn't and why by contributing just 10-minutes of your time to complete a brief survey. Survey responses are completely anonymous; the information you provide will not be connected to your name, email address, or any other personal identifier.

Respondents will be entered into a raffle to win a \$100 Amazon gift card OR the AC4P textbook of their choice. If you know others who have heard of AC4P and are at least 18 years of age, please pass this email on.

[Click here to take the AC4P survey](#)

Thank you for actively caring.

Sincerely,
Sara Valentino

2. To E. S. Geller's Contacts

Dear (name here),

I am a graduate student of Dr. Scott Geller's conducting research on the Actively Caring for People (AC4P) Movement for my dissertation. Dr. Geller informed me of his affiliation with you and suggested I reach out for help distributing the brief survey we have developed to assess factors that influence participation in the Movement.

I ask that you please forward the link at the bottom of this message onto others you know that have heard of the AC4P Movement. Survey responses are automatically sent to our research center for analysis; they are completely anonymous. This means, *no names, email addresses, or personally identifying information is being collected or stored.*

Respondents will be entered into a raffle to win a \$100 Amazon gift card OR the AC4P textbook of their choice. Of course, we also hope that you will take the survey yourself!

By contributing ten minutes of your time, you will help us and the broader research community better understand how to promote actively caring behavior.

Thank you for your time and continuing commitment to cultivating a culture of interpersonal compassion and AC4P behavior.

[Click here to take the AC4P survey](#)

Sincerely,
Sara Valentino

Appendix B Survey

This survey evaluates factors that influence involvement in the Actively Caring for People (AC4P) Movement. Anyone who has heard of the Movement and is at least 18 years of age is invited to take the survey. There are no risks posed to you and you are free to withdraw at any time. The information you provide is completely anonymous. This means, neither your name, email address, nor any other identifying information will be connected to your responses. Results of the study may be published in academic texts. However, no individual responses will be reported; only general themes and trends across combined results.

The study is being conducted by Sara Valentino, a graduate student at Virginia Tech, and Dr. Scott Geller, professor and faculty advisor. Questions may be addressed to Sara Valentino (Email: sev@vt.edu) or Dr. Scott Geller (Email: esgeller@vt.edu). We would be pleased to provide you with a summary of findings on request.

At the end of the survey you will be given the opportunity to receive a wristband and to be entered into a \$100 raffle. But perhaps more importantly, your responses will help AC4P as well as the broader research community dedicated to promoting positive, socially responsible behavior.

Please respond to each item by selecting the response that best applies. If you skip an item by mistake, you will be prompted to respond to it before moving on to the next set of items. Thank for your time and support.

- I am at least 18 years of age and I have heard of the AC4P Movement
- I am under 18 years of age and/or I have never heard of the AC4P Movement

What is your age?

- 18-24
- 25-34
- 35-44
- 45-54
- 55-64
- 65 or older

What is your race?

- White/Caucasian
- Black/African American
- Hispanic
- Asian
- Pacific Islander
- Native American
- Other
- I'd rather not say

What is your gender?

- Male
- Female

What is the highest level of education you have completed?

- Some high school
- High school degree or equivalency
- Some college
- Trade/Technical/Vocational Training
- College degree
- Some post-graduate studies
- Post-graduate degree (e.g., Masters, JD, PhD, MD)

To what extent do you see yourself as extraverted or outgoing (i.e., sociable, talkative and assertive)

- Not at all
- Very little
- Slightly
- Neutral
- Moderately
- Very much
- Extremely

To what extent are you affiliated with a particular religion?

- Not at all
- Very little
- Slightly
- Neutral
- Moderately
- Very much
- Extremely

To what extent do you believe in the existence of God or a spiritual power greater than yourself?

- Not at all
- Very little
- Slightly
- Neutral
- Moderately
- Very much
- Extremely

Right now, do you think the state of moral values in this country as a whole is getting better or getting worse?

- Getting better
- About the same
- Getting worse

To what extent do you agree with the following statement, "Society is in danger because people are less concerned about each other nowadays."

- Not at all
- Very little
- Slightly
- Neutral
- Moderately
- Very much
- Extremely

To what extent is the following statement true of you, "I've been performing more acts of kindness than I used to."

- Not at all
- Very little
- Slightly
- Neutral
- Moderately
- Very much
- Extremely

Have you experienced a significant trauma, faced a serious physical or mental illness, or suffered a tragic loss that has challenged your basic beliefs about the world?

- Yes
- No

How did you first hear about AC4P?

- I participated in a program at my work or school to promote Actively Caring behavior
- I attended a symposium in which AC4P was discussed
- I learned about it in Psychology class
- I was given a wristband by someone who informed me of AC4P
- I have never heard of AC4P before
- Other, please explain _____

Were you required to pass an AC4P wristband to complete an assignment for work or school?

- Yes
- No

Do you think you would have passed an AC4P wristband if you had NOT been required to?

- Yes
- Maybe
- No

Do you think it is important to recognize others for acts of kindness or caring?

- Not at all
- Very little
- Slightly
- Neutral
- Moderately
- Very much
- Extremely

Since hearing about AC4P, are you more likely to notice when someone around you is being helpful, kind, or courageous?

- Not at all
- Very little
- Slightly
- Neutral
- Moderately
- Very much
- Extremely

Since hearing about AC4P, are you more likely to approach and thank someone for being helpful, kind, or courageous?

- Not at all
- Very little
- Slightly
- Neutral
- Moderately
- Very much
- Extremely

Since hearing about AC4P, are you more likely to be helpful, kind, or courageous in your daily life?

- Not at all
- Very little
- Slightly
- Neutral
- Moderately
- Very much
- Extremely

Have you received an AC4P wristband?

- Yes, within the past 6 months
- Yes, more than 6 months ago
- No, I never had the opportunity to receive one
- No, I could have but I didn't want one

How did you receive your AC4P wristband?

- It was given to me by someone for being actively caring
- Wristbands were being handed out to an audience and I got one
- Wristbands were given to me and my colleagues as part of a program
- Other, please explain _____

For what type of actively caring behavior did you receive your AC4P wristband (e.g., lending money, listening to a friend, changing a tire, offering feedback, etc.)? Your response can be as brief or as detailed as you like.

Have you passed an AC4P wristband onto someone else?

- Yes
- No, but I plan to
- No

For what type of actively caring behavior did you pass your AC4P wristband (e.g., lending money, listening to a friend, changing a tire, offering feedback, etc.)? If you have passed more than one wristband please let us know here.

Why haven't you passed your AC4P wristband onto someone else?

- I wouldn't know what to say to the person
- I don't think its worth my time
- I want to keep the wristband for myself
- Other, please explain _____

Have you posted a story or entered your wristband number on the AC4P website?

- Yes
- No

Which AC4P website did you enter your wristband number?

- ac4p.org
- ac4ppolicing.org
- Both

<p>Participating in the AC4P Movement by passing a wristband or posting a story can mean different things to different people. If you had to choose, which of the following best describes how you view participation in the AC4P Movement?

- Social action, an action taken together by a group of people to achieve a common objective
- Act of kindness, a behavior intended to benefit another person
- Volunteerism, an activity to benefit an organization serving a greater cause

You are half way done! In this last section you will be presented with different reasons people may have for participating in the AC4P Movement by either passing a wristband or posting a wristband number to the website.

Please indicate how important or accurate each of the possible reasons is for you.

- Ok, no problem!
- No; I know I am almost done but I don't want to take the time to answer any more questions
- Ok, I have not participated, but I can speak to some of the reasons why people might do so
- No; I have not participated and I don't want to answer any questions about why people might do so

I participated because it made me feel good about myself

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to feel important or necessary

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to cheer myself up, improve my mood

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to deal with my frustration with the lack of kindness in my community

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated because it was a good escape from my own troubles

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to avoid the guilt I'd feel if I didn't do what the person who gave me the wristband asked me to do

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to uphold my commitment to participate. I was asked to participate so it was the right thing to do

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to impress my boss or professor

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to impress others with my commitment to a greater cause

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to make the recipient of the wristband (or the reader the story) feel good about him or herself

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to express my gratitude to the person who gave me the wristband

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to express my gratitude to the person who I gave the wristband to

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to support someone I know who is involved in AC4P

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated because the benefits of an act of kindness ripple throughout communities

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to make the world a better place

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to increase the likelihood that the recipient will continue to be helpful, kind, or courageous

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to model the behavior so that others will do what I did

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated because it is important to show my support for causes I believe in

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated because of my humanitarian obligation to help others or make a difference in the world

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to help find the meaning that can come from sadness or trauma

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated because it made me feel like I was a part of something bigger than myself

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to approach and meet a new person

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to meet people with similar interests

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to feel a sense of purpose

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to feel less lonely

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important

I participated to satisfy the requirements of an assignment

- Not at all important
- Low importance
- Slightly important
- Neutral
- Moderately important
- Very important
- Extremely important