| | |
|---|---|
| Title | When does “liking” a charity lead to donation behaviour?: Exploring conspicuous donation behaviour on social media platforms |
| Author(s) | Wallace, Elaine; Buil, Isabel; de Chernatony, Leslie |
| Publication Date | 2017-11 |
| Publication Information | Elaine, Wallace, Isabel, Buil, & Leslie, de Chernatony. (2017). When does “liking” a charity lead to donation behaviour?: Exploring conspicuous donation behaviour on social media platforms. European Journal of Marketing, 51(11/12), 2002-2029. doi: doi:10.1108/EJM-03-2017-0210 |
| Publisher | Emerald |
| Link to publisher's version | https://doi.org/10.1108/EJM-03-2017-0210 |
| Item record | http://hdl.handle.net/10379/7037 |
| DOI | http://dx.doi.org/10.1108/EJM-03-2017-0210 |


# When does 'Liking' a charity lead to donation behaviour? Exploring Conspicuous Donation Behaviour on Social Media Platforms

| | |
|---|---|
| | *European Journal of Marketing* |
| | |
| | |
| | |
| | |

# When does 'Liking' a charity lead to donation behaviour?
# Exploring Conspicuous Donation Behaviour on Social Media Platforms


## ABSTRACT

**Purpose:** This study investigates the relationship between young people's Conspicuous Donation Behaviour (CDB) on social media platforms and their offline donation behaviour, specifically intentions to donate and volunteer time. It also explores materialism, self-esteem and self-monitoring as CDB trait antecedents, as a form of conspicuous consumption on social media. Finally, it considers the influence of altruism on these relationships.

**Design/Methodology:** A survey was conducted of regular Facebook users mentioning a charity brand on Facebook in the past year. Data from 234 participants was analysed and hypotheses tested using structural equation modeling.

**Findings:** Results confirm two forms of CDB – self and other-oriented. Materialistic consumers are more likely to engage in both forms of CDB on Facebook. High self-esteem increases self-oriented CDB; high self-monitoring increases other-oriented CDB. Self-oriented CDB is positively associated with donation intentions, but other-oriented CDB is negatively associated. Findings reveal how altruism moderates this model.

**Research Implications:** Findings show how personality traits influence CDB, and reveal the relationship between CDB, as virtual conspicuous consumption on social media platforms, and donation behaviour.

**Practical Implications:** The study provides implications for managers about enhancing charitable donations through social media.

**Originality/ Value:** This is the first study to explore donation behaviour as a form of conspicuous consumption on social media, where virtual conspicuous consumption (i) does not require any offline consumption, and (ii) may achieve the desired recognition, without any charitable act. It provides new insights into CDB, its antecedents and influence on donation behaviour.



**Classification:** Research Paper

**KEYWORDS:** Conspicuous Donation Behaviour, Self-Esteem, Materialism, Self-Monitoring, Altruism, Social Media Platforms.

## 1. Introduction

Charities and non-profit organisations recognise the value of online social media platforms influencing consumer responses, particularly among younger consumers. The 2014 ALS Ice Bucket Challenge viral campaign on Facebook achieved four times the previous years' donations (Zillman, 2014). Yet insights suggest baby boomers account for 43% of all charitable giving, cf. millennials' 11% (Blackbaud, 2011). Although younger consumers may find different donation routes, extant literature notes the proportion of 16-25 year-olds volunteering has stagnated (Ho and O'Donohoe, 2014), despite this group being key targets of charitable organisations' social media campaigns (O'Leary, 2016). To ensure organisations optimise their fundraising potential, Facebook launched a 'social good' team, supporting social causes (Fiegerman, 2015). Yet for consumers, 'self-sacrifice', such as charitable donations, or even charitable mentions on social media, might actually be 'self-presentation' (Griskevicius *et al.,* 2007). However, little is known about the relationship between such 'self-presentation' by young people, and their offline donation behaviours.

Extant literature contends recognition for charitable acts can motivate donation behaviour, and this is especially true among those wishing to display their moral character through their actions (e.g., Grace and Griffin, 2006; Skarmeas and Shabbir, 2011; Winterich *et al.,* 2013). To achieve this recognition the donor might, for example, wear a ribbon (Grace and Griffin, 2006), or display a 'twibbon' (Chell and Mortimer, 2014), showing they have already donated. Controversially, West (2004) explains that in a world of conspicuous consumption, people might engage in acts such as wearing ribbons, but argues the 'ostentatious caring' culture is about ego, where the ultimate goal is to inform others they are good people. With the growth in opportunities to display charitable acts, Grace and Griffin (2006, p. 152) caution 'it may be that a new kind of donor will emerge, one who is more likely to donate from the perspective of ostentatious caring, rather than the notion of actively wanting to help those in need'.

It is acknowledged some charitable donors may prefer anonymous giving. For example, anonymous donations of blood, organs or bone marrow to help save lives (Reid and Wood, 2008). In some scenarios, donors of large financial sums may request anonymity, concerned with personal safety (Beatty, 2008). More recently, Raihani (2014) investigated cooperative behaviour in the context of charitable donations. She found those who donated more or less than average preferred anonymity, partly due to fear of being ostracised or punished by the group, having deviated from donation 'norms'. However, charitable

activities on social media platforms are, by their nature, less anonymous. In fact, it is the very public nature of the charitable mention that creates the viral effect often required by the charities.

This study investigates virtual, conspicuous 'donation' behaviour (CDB), where young people mention charities on social media platforms, and where this behaviour does not require any offline donation. It queries whether such virtual CDB leads to an intention to donate time or money offline, and investigates personality traits influencing such CDB. Blackbaud (2011) explains, when it comes to giving, younger consumers talk the talk, 'while Matures walk the walk'. Consumers mentioning charities on social media platforms may receive the desired recognition from their social network, without ever donating in the 'real' world. As Pounders *et al.* (2016, p. 1881) explain: 'many consumers now engage in self-presentation online. However, the work is lacking in understanding self-presentation in this new platform'. Moreover, self-presentation online may bear little resemblance to consumers 'real', offline behaviours. Previous studies indicate consumers gain self-enhancement through a virtual conspicuous consumption on social media platforms such as Twitter or Facebook, for example by including brands on their Facebook pages, without ever owning these goods (Schau and Gilly, 2003). Although many studies have investigated reasons why people give to charity (e.g., Bekkers and Wiepking, 2010; Skarmeas and Shabbir, 2011), and why they do *not* donate (e.g., Chatzidakis *et al.,* 2016), these studies do not consider whether individuals might simply 'consume' charities on social media, without ever engaging in any offline charitable behaviour.

This is surprising, given the opportunities from the social network for charity brands, and also given the extant literature that identifies (i) the role of the social network for self-expression, and (ii) the potential disconnect between the online self and offline behaviour. Therefore, it is important to investigate: do charities' social media campaigns influence young consumers' offline behaviour intentions, or do they simply provide consumers a means to enhance their profiles, through conspicuous consumption of 'doing good'? This is investigated by exploring CDB on Facebook, its antecedents and the relationship between Facebook CDB and offline behavioural intentions.

CDB is 'the act of donating to charitable causes via the visible display of charitable merchandise or the public recognition of the donation' (Grace and Griffin, 2009, p. 16). Central to CDB are two requirements: the display is visible and recognition of the donation is public. Yet few studies have explored the nature of donation behaviour on social media

platforms (Lucas, 2017). As noted earlier, this is surprising because extant literature suggests the social network offers unique opportunity for self-presentation and the aggregation of the self (Belk, 2013). In recent research of Facebook use, Grace *et al.* (2014) found Facebook users use Facebook to portray positive images about themselves. Facebook disclosures reach a wide audience (Forest and Wood, 2012). Therefore, CDB on a social media platform such as Facebook may be more conspicuous than offline CDB. Moreover, although individuals may display rewards for previous offline donation behaviour (Chell and Mortimer, 2014), it is also recognised that in some instances, peoples' associations with products and brands on social media platforms may not reflect their material reality (Schau and Gilly, 2003). Just as a consumer may associate with a luxury brand on social media to appear sophisticated, without ever owning that brand, a consumer may also mention a charity on social media to enhance their profile, with no intention to support that charity in the 'real world'.

This study contributes to the literature in various ways. First, it examines, for the first time, consumers' CDB on social media platforms, where that CDB is independent of any offline charitable behaviour. Second, it addresses calls to explore the relationship between the offline self and online individual (Mehdizadeh, 2010), investigating the relationship between CDB on social media platforms and consumers' intention to volunteer time or donate money to the charity they mention on social media. Third, it addresses Grace and Griffin's (2009) call to investigate the influence of personality characteristics on CDB. In particular, it examines self-esteem as an antecedent of CDB on social media, because self-esteem influences the extent and the nature of self-presentation on social networks (Mehdizadeh, 2010). It also examines materialism as an antecedent of CDB, as materialistic individuals may have difficulty parting with donations (Belk and Austin, 1986). Both self-esteem and materialism are associated with conspicuous consumption (Wong, 1997), thus their inclusion in a study of CDB is supported by the literature. In addition, the study examines self-monitoring as an antecedent of CDB, following Grace and Griffin's (2009) request that further research explore the relationship between these constructs. Related studies of brand symbolism indicated the important role of self-monitoring, as high self-monitors choose brands with appropriate associations with peer norms, due to susceptibility to peer influence and group identification (Souiden and M'Saad, 2011).

Fourth, the study considers the influence of altruism on the model. Altruism is a primary motivator for helping others (Clary *et al.,* 1998). Although one can consider altruism as 'other directed' ethical goals designed to help others without any need for reciprocal

benefit (Teichmann *et al.,* 2015), altruistic behaviour also benefits the self (Batson and Powell, 2003). Altruistic acts may be motivated by the expected recognition received engaging in those behaviours (Glazer and Konrad, 1996). Benabou and Tirole (2006, p. 1674) note 'people's actions reflect a mix of altruistic motivation, material self-interest and social or self-image concerns'. As CDB seeks recognition for good deeds, it is anticipated altruism may inform the relationships proposed. Therefore, this research examines the extent to which altruism moderates the hypothesised model of CDB on social media platforms.

This paper opens with a review of online donations and CDB literature. Drawing on extant studies, research hypotheses are presented (Figure 1). The methodology to test the model is then described. Data from 234 respondents using Facebook regularly and who spontaneously mention a charity brand on their Facebook pages inform the results. Finally, the implications are discussed.

## 2. Literature review and hypotheses

This research focuses on Conspicuous Donation Behaviuor (CDB). It investigates its antecedents and outcomes, when that CDB is completely virtual, i.e. when it is represented by mentions on a social media platform and when it is unrelated to any prior offline donation behaviour. To better understand these ideas, in this section we first explore the literature about donation behaviour and donation behaviour on social media in particular. Then, we examine the CDB construct and investigate how it has been explored in extant studies. Finally, we present the research hypotheses informing the structural model.

### *2.1 The role of the social media platform for donation behaviour*

Bennett (2008, p. 164) argues that role of websites in charity advertising requires 'radical new thinking', in part due to Internet opportunities for donating. In particular, the Internet is a crucial tool to attract donations from under 35s, who tend to interact more frequently online (Aldridge and Fowles, 2013; Bennett, 2009) and are easier to reach online than through traditional media (Burt and Gibbons, 2011).

Given these opportunities, many studies have explored people's reasons for giving. For example, prior knowledge of the charity, being an existing regular donor, feeling a personal involvement with the charity, and seeking an emotional uplift, are antecedents of

impulsive giving (Bennett, 2009). Anik *et al.* (2014) show, using field and online experiments, that contingent matching – giving a prediction of others' *likely* behaviour – is a more effective inducement encouraging people to upgrade their donations than social proof information based on other's previous behaviours. In addition, experimental research involving modifications to website button design reveals transactional trust positively influences donation compliance (Burt and Gibbons, 2011).

Relevant to the current study, are findings related to the influence of 'helpers' high' on donations. Individuals who experienced a 'warm glow' associated with making a gift were more inclined to donate (Bennett, 2009). In studies of potential donors leaving a donation page without donating, it was investigated whether the 'warm glow' of entering that section of the website would suffice, providing a benefit to the individual without needing to donate. This was not found to be so (Bennett, 2016).

To date, much of the research on charities' use of online media has investigated donors' responses to a single charity's website (Bennett, 2009; 2016), to a group of charity websites (Burt and Gibbons, 2011), or the application of websites such as eBay for cause related marketing (Aldridge and Fowles, 2013). Studies investigating the role of social media have investigated networks such as Facebook and Twitter as tools to attract donations and build communities. For example, Quinton and Fennemore (2013) use semi structured interviews with charity managers and marketing agencies to elicit their views about social media use by UK charities. Lucas (2017) adopts a multicase study approach to explore how charities use Facebook for fundraising campaigns, to identify success factors, also using webometrics, such as allowing the number of shares and the number of likes to indicate the shareability of each post, as well as a survey of users who liked or shared Facebook posts to elicit reasons for interacting with the Facebook page. Lucas (2017, p. 8) advocates further research, explaining "there are no studies examining specifically the motives of people who connect with charities via Facebook".

Social media platforms offer a means of conspicuous consumption, whereby people can incorporate goods into their personal profiles, with little obligation to match this 'virtual consumption' with their material reality. Therefore, this research advances knowledge about social media use exploring completely 'virtual' CDB, as a form of conspicuous consumption without presuming any intention to donate, or any previous offline association with the charity. This research builds on studies of virtual consumption on social media platforms, where consumers, as noted earlier, use products and other items to create a virtual self that

may not be reflective of their offline reality (Schau and Gilly, 2003). Our study therefore expands understanding of CDB. We next discuss the extant CDB literature.

*2.2 Conspicuous Donation Behaviour*

While donors to charity are often anonymous, one area investigates CDB, which is predicated by the idea that donations can extend from 'altruistic', where a donor seeks to maximise pleasure for the receiver, to 'agnostic', where a donor seeks to maximize personal satisfaction (Sherry, 1983, p. 160). For example, in a study, appeals for organ donation that focused on the benefits to the self (people would think the donor as good and caring) were more successful than altruistic appeals (McIntyre *et al.,* 1987). The interpretation of the consumption of 'being good' builds upon Veblen's (1899) theory of conspicuous consumption. Conspicuous consumption allows the individual to display wealth through luxury expenditures (Trigg, 2001), meeting their need for 'furtherance and enhancement' of their self-concept (Grubb and Grathwohl, 1967, p. 26). Extending the idea of conspicuous consumption, 'conspicuous compassion' (West, 2004), considers the deliberate use of charitable donations to display social prestige.

Grace and Griffin (2006) expanded this idea further, introducing the concept of CDB, which they define as 'the art of donating to charitable causes via the visible display of charitable merchandise or the public recognition of the donation' (Grace and Griffin, 2009, p. 16). Therefore, they explained that CDB is a mechanism through which the consumer enhances the self, achieving public recognition. In their original CDB conceptualisation, Grace and Griffin (2006) asserted those who are less involved with a charity, those with weak community values, those who are high self-monitors, and those who are younger in age, will be more likely to make donations in a conspicuous manner. Grace and Griffin (2009) developed the CDB construct further by presenting a scale, validated in part by evidence that material success and reference group influence correlated with CDB.

Table 1 presents an overview of the main CDB literature to date. As noted above, the CDB concept was proposed by Grace and Griffin (2006), and the CDB scale was developed and tested by Grace and Griffin (2009). To date most studies have drawn on the concept of CDB without testing CDB as a construct (see Shrum *et al.,* 2014; Wiepking *et al.,* 2012), or they have tested the CDB construct, but only in the context of existing donors who exhibit recognition for previous donations (see Chell and Mortimer, 2014).

<Place Table 1 about here>

Grace and Griffin (2009) explain that individuals will seek 'conspicuous avenues' to donate to achieve recognition. One such 'conspicuous avenue' is the social media platform, for example Facebook. CDB is positively correlated with reference group influence (Grace and Griffin, 2006), and therefore, a social media platform, where ones' behaviour is highly visible to the reference group (Hollenbeck and Kaikati, 2012), is an interesting context to explore CDB. On social media platforms such as Facebook, brand associations are not limited by the consumer's reality, as 'digital association blurs the distinctions among the material, the immaterial, the real and the possible' (Schau and Gilly, 2003, p. 401). Therefore, the Internet offers a means to create a more idealised version of the self, in part by expressing identity through the 'subtle cues' of visible mentions of products or brands (Hollenbeck and Kaikati, 2012), but without any requirement for offline ownership (Belk, 2013). The purpose of this behaviour is in part the construction of the virtual self-identity, to form an impression among those who view their social network. Sharing and joint possession (through virtual association) on social media platforms can enhance a sense of community and also aggregate the extended self (Belk, 2013). Therefore, consumers may mention a charity on a social medium to connect with others and enhance identity, without ever having engaged with the charity in the offline 'real' world. However, the relationship between this form of CDB and offline charitable behaviour remains unexplored.

It is clear that research into CDB on social media platforms would yield unique insights, because online behaviours may be more self-motivated than other-motivated. Moreover, online behaviours can be completely unrelated to offline behaviours. For example, a person may share a video from a charity with friends, without donating to the charity, yet create a positive impression on their Facebook page through virtual association with the charity. This study questions whether consumers are motivated to engage in CDB on Facebook for the purpose of self-presentation, cognisant of the impression they make among their network. It explores, for the first time, whether such online virtual 'consumption' of the charity leads to prosocial offline behaviours. We next explore the antecedents of CDB and the relationship between Facebook CDB and offline behavioural intentions.

### *2.3 Antecedents and consequences of CDB on social media platforms*

In developing the CDB scale, Grace and Griffin (2009, p. 22) advocated it would 'enable the meaningful examination of CBD within a nomological network of relationships', to

incorporate antecedents as well as consequences of this behaviour. Extant studies suggest offline prosocial behaviour reflects a mix of intrinsic, extrinsic and reputational motivations, which can be inferred from consumers' choices (Benabou and Tirole, 2006). The present study also questions whether these motivations influence online 'donation behaviour', by exploring the effect of traits on CDB. Common to the literature on donation behaviour, conspicuous consumption and social media behaviours are self-esteem, materialism, and self-monitoring (see for example Belk, 2013; Chaudhuri *et al.,* 2011; Grace and Griffin, 2009; Rose and DeJesus, 2007; Schau and Gilly, 2003; Souiden and M'Saad, 2011). This study considers these traits as antecedents of CDB on social media platforms. We also explore consequences of CDB: intention to donate time and money. Each hypothesis is set out below.

*2.3.1 Self-esteem*

Self-esteem is an individual's overall self-evaluation of their own worth (Rosenberg, 1965). Offline, self-esteem is an antecedent of both conspicuous consumption and donation behaviour. The social network is beneficial for those with low self-esteem, since it allows those hesitant to self-disclose the opportunity to make rewarding connections (Forest and Wood, 2012; Mehdizadeh, 2010). Recent studies of undergraduate social media users revealed lower self-esteem participants found the social medium Facebook to be a safer place to express themselves (Forest and Wood, 2012). However, those with higher self-esteem were more likely to see Facebook as a means to gain attention and expose more positivity (Forest and Wood, 2012). Self-esteem has long been identified as an antecedent informing consumers' self-presentation strategies. For example, higher self-esteem consumers are more likely to engage in conspicuous consumption, to make themselves visible and distinct (Chaudhuri *et al.*, 2011). In studies of charitable behaviours, high self-esteem is a key motive for donation (Sargeant *et al.,* 2006), due to the intrinsic benefits presented. It is therefore posited:

**H1: Higher self-esteem will be positively associated with CDB on social media platforms.**

*2.3.2 Materialism*

Belk (1984, p. 291) defines materialism as 'the importance a consumer attaches to worldly possessions'. Materialism has typically been considered an individually-oriented or even 'selfish' value, negatively associated with collective oriented values such as benevolence and

community values (Burroughs and Rindfleisch, 2002). Research suggests materialistic people may be *less* likely to donate. Belk and Austin (1986) found materialistic people less likely to wish to donate body organs. In Richins and Dawson's (1992) study where respondents were asked to assume they were given €20,000, materialistic respondents were three times as likely to spend the money on themselves and would contribute less than half of what low materialists would to Church or charity organisations. Therefore, one could assume materialism could be negatively associated with charitable donations.

However, CDB is a form of conspicuous behaviour, which may or may not be related to actual charitable behaviour. Therefore, this hypothesis is informed by the literature on conspicuous consumption, where materialism has been described as a 'central value' (Chaudhuri *et al.,* 2011, p. 221). Extant literature suggests a consumer's sense of identity is a form of narrative, where consumers use goods to reflect the self, both to oneself and others (Ahuvia, 2005). Earlier it was noted consumers may also use possessions to forge a narrative of the self on the social network, without any connection to those possessions in their material reality (Schau and Gilly, 2003). In the current study, materialism is proposed as an antecedent of CDB on social media platforms, accepting consumers may engage in CDB on social media as a form of conspicuous consumption. The hypothesis tests Grace and Griffin's (2009, p. 21) assertion that 'materialists may wish to establish positive images of themselves through displaying material evidence of their donation behaviour'. Thus, the study postulates:

**H2: Greater materialism will be positively associated with CDB on social media platforms.**

*2.3.3 Self-monitoring*

Self-monitoring is 'self-observation and self-control guided by situational cues to social appropriateness' (Snyder, 1974, p. 526). Low self-monitors are less sensitive to surrounding cues, tend to maintain a consistent self-presentation in any situation (Rose and DeJesus, 2007) and define themselves by characteristics within themselves (Snyder, 1987). By contrast, high self-monitors are more sensitive to surrounding social cues and use these to monitor behaviour. Self-monitoring influences self-presentation attitudes (Bian and Forsythe, 2010). Earlier research has shown social aspects of the product influence high self-monitors'

behaviour (Becherer and Richard, 1978) and high self-monitors are more image conscious than low self-monitors (O'Cass, 2000).

Self-monitoring is especially appropriate for consideration in a study of CDB on Facebook, where one engages in visible, virtual self-presentation. Prior research indicated consumers seeking to 'package' themselves on social media platforms were not successful without other's validation (Hong *et al.,* 2012). As high self-monitors are concerned with the appropriateness of their self-presentation, it is likely they would be more likely to seek to demonstrate CDB than low self-monitors. Grace and Griffin (2006) also postulate a positive relationship between high self-monitoring and CDB. This study therefore hypothesises:

**H3: High self-monitoring will be positively associated with CDB on social media platforms.**

*2.3.4 CDB and intention to donate*

The literature has explored a range of factors influenceing intention to donate, such as nostalgia (Merchant *et al.,* 2011), the storytelling of the charitable organisation (Merchant *et al.,* 2010), and the way donation outcomes are framed (Ye *et al.,* 2015). Charitable donations may be useful signalling tools where the donor gives money and is publicly recognised (Glazer and Konrad, 1996), or anticipates a positive outcome for donating (Griskevicius *et al.,* 2007; Ye *et al.,* 2015). This study investigates whether CDB on Facebook predicts donation intention. Do individuals' mentions of charities on social media platforms predict intentions to donate? This study offers a unique insight into the relationship between CDB and offline behaviour, because social media provides a virtual space, in which conspicuous consumption does not require consumption (Belk, 2013; Schau and Gilly, 2003). For example, commercial brands 'Liked' on Facebook for self-expressive reasons have weak offline brand loyalty (Wallace *et al.,* 2014). In addition, although association with a charity on social media platforms might bolster the self, research by the Institute of Volunteering Research reported real-world volunteering was perceived as 'boring' and 'uncool' by younger consumers (Ellis, 2004). Therefore, it is possible the charitable behaviours mentioned on social media platforms for self-expressive reasons would never be engaged in offline. The study tests the relationship between CDB and intention to volunteer time and donate money, hypothesising:

**H4: CDB for a charity on social media platforms will be negatively associated with intention to volunteer time to that charity.**

**H5: CDB for a charity on social media platforms will be negatively associated with intention to donate money to that charity.**

Figure 1 presents the structural model, showing the relationships proposed in the hypotheses.

<Insert Figure 1 about here>

*2.3.5 Altruism as a moderating variable*

The study also explores the moderating effect of altruism on the model, consistent with extant literature that considers altruism as a moderating variable (Vlachos, 2012). Research queries whether prosocial behaviour comes from a motive of 'doing good', or 'doing well' (Ariely *et al*., 2009, p. 545). Just as offline recognition for monetary donations reinforces that behaviour (Glazer and Konrad, 1996), this study queries whether factors influencing and arising from CDB on Facebook are informed by the extent to which individuals believe they are doing good.

When reputation is influenced by prosocial orientation, 'what is valuable is not to resemble the average, but to appear as altruistic as possible' (Benabou and Tirole, 2006, p. 1655). Studies on 'crowding out' suggest altruistic acts may not be motivated by a desire to improve the public good, but rather an expectation of private benefits (Bekkers and Wiepking, 2011). Altruism may be 'pure' or 'impure', as one may care about the public benefit of ones' actions, or one may simply seek the 'joy of giving' that 'makes him value his own contribution more than someone else's' (Benabou and Tirole, 2006, p. 1657). When individuals seek a 'warm glow' from giving, their donation has a seemingly selfish motive and is therefore considered impure (Andreoni, 1989). Waterman (1981) asserted individuals commit altruistic acts to increase the likelihood others will help them if in need.

It is posited that CDB on Facebook may be a form of virtual gift-giving, as the charity receives a mention from the consumer and their comments function as virtual world gifts

(Schwarz, 2010). Motives for virtual gift-giving range from 'reciprocity-seeking, ingratiation, and status-seeking, to altruism and love' (Belk, 2013, p. 492). Therefore, this study examines the moderating effect of altruism. Due to the lack of theory and previous research examining the moderating effect of altruism on CDB's antecedents and consequences, specific hypotheses are not proposed. Instead, we explore the effect of this variable by addressing the question: Does altruism moderate the relationships proposed in the conceptual framework?

## 3. Method

### *3.1 Participants and context*

Consistent with extant research on how people donate and relate to charity (Ho and O'Donohoe, 2014; Skarmeas and Shabbir, 2011), our study focuses on a sample of young consumers. Survey respondents were students attending an Irish University. A student sample was used for the following reasons. First, social media platforms are important sites of psychological development between adolescence and adulthood (Belk, 2013). Hinz *et al*. (2014) note social network density and social influence may decrease once individuals leave school. Studies exploring online methods of self-presentation have focused on millennials and student samples in particular (Pounders *et al*., 2016). Therefore, to investigate individuals' CDB on social media platforms, a student sample was necessary.

Second, recent research on social media segments has revealed that 'actives', whose interaction on social media plays a vital role in their offline behaviour, are highly likely to be younger (Campbell *et al.,* 2014). Therefore, student samples offer better insights into behaviours on social media than the general population, as they are heavier users of the Internet in general (Gallagher *et al.,* 2001), of social media sites (Gunawan and Huarng, 2015; Ho and Dempsey, 2010) and of Facebook in particular (Valenzuela *et al.,* 2009).

Third, existing related studies have also utilised student samples, for example, explorations of online shopping websites (Park *et al.,* 2012) and the viral effects of social networks on purchase intentions (Gunawan and Huarng, 2015).

Fourth, CDB may be more common with younger donors, as older individuals seek out less conspicuous donation avenues (Grace and Griffin, 2009). In addition, previous research on materialism and self-monitoring was conducted with student participants (Rose and DeJesus, 2007) and it is recognised the behaviour of young adults is susceptible to self-

esteem and self-monitoring (Souiden and M'Saad, 2011), as well as altruism (Kiani *et al.,* 2016).

The specific context of our study is Facebook. Characteristics of Facebook distinguish it from other social media platforms, as Facebook users primarily communicate with people who are already part of their extended social network, all Facebook friends are visible on the network, and items posted on Facebook (for example charitable mentions), have a high level of visibility to others on Facebook (Hollenbeck and Kaikati, 2012). Facebook also plays a critical role in a student's identity presentation (Hyllegard *et al.,* 2009). Therefore, students' CDB on Facebook offers a unique source of invaluable insights into CDB on social media platforms.

*3.2 Scale items*

Respondent attitudes were elicited using the following measures from the literature.

***Conspicuous Donation Behaviour*** (CDB) was measured using Grace and Griffin's (2009) scale, adapted to reflect CDB on Facebook. The 'conspicuous donation' act of wearing merchandise or charity ribbons presented in Grace and Griffin's (2009) original measure was replaced with the 'conspicuous donation' act of mentioning the charity on Facebook. For example, the item 'It increases my self-respect when I wear merchandise that benefits charities' was presented as 'It increases my self-respect when I mention this charity on Facebook', on a 7-point Likert scale (1 = 'strongly disagree'; 7 = 'strongly agree').

***Self-esteem*** was measured using Rosenberg's (1965) scale. This includes statements such as 'I feel that I am a person of worth'. Consistent with Rosenberg (1965) each item was presented as a 5-point Likert scale (1 = 'strongly disagree'; 5 = 'strongly agree').

***Self-monitoring*** was measured using the susceptibility to interpersonal influence scale by Bearden *et al.* (1989). Scale items include 'When I am uncertain how to act in social situations, I look to the behaviour of others for cues'. Items were measured on a 5-point Likert scale with anchors 'Always false' and 'Always true', consistent with extant literature.

***Materialism*** was measured using Richins' (1987) scale, including statements such as 'It is important for me to have really nice things'. The items were scored on a 7-point Likert scale (1 = 'strongly disagree'; 7 = 'strongly agree').

***Intention to Donate*** was measured using items from Wheeler (2009), drawing on MacKenzie *et al.* (1986). The scale distinguished between intentions regarding volunteering time and donating money, in line with Wheeler (2009). Respondents rated the possibility, likelihood and the probability of 'volunteering time to this charity' and 'donating money to this charity' on a 7-point Likert scale (for possibility, 1 = 'impossible'; 7 = 'possible', for likelihood 1 = 'unlikely'; 7 = 'likely', and for probability 1 = 'improbable'; 7 = 'probable').

***Altruism*** was measured using Rushton *et al.'s* (1981) scale. This measured frequency of occurrence for 20 items, including 'I have given directions to a stranger'. A 5-point scale invited respondents to record their behaviour for each item (1 = 'never', 2 = 'once', 3 = 'more than once', 4 = 'often', 5 = 'very often'), in line with the original scale.

*3.3 Process*

Following a pretest and pilot test, the survey was issued via Students' Union (SU) email to students of an Irish University. The email provided confidentiality reassurance and contained a hyperlink to a SurveyMonkey survey. Students were provided with a definition of 'Charity', as provided by the Charity Commission, UK (2013):

*"A Charity includes any non-profit organization that works to: Aid the prevention of poverty, advance health or the saving of lives; Advance citizenship or community development; the arts, culture or heritage; amateur sports; Advance environmental protection; Provide relief of those in need (those who are aged, have a disability, finical hardship, or other need); Advance animal welfare."*

Respondents were screened using 'In the past year, have you mentioned a charity brand on Facebook?' 'Mentioned' was used because pretests and pilot tests revealed consumers often use photographs, mention a brand in posts, share content from the brand, or 'Like' a brand, in order to associate with it. Therefore 'mentioned' was considered more inclusive than 'Liked' and more reflective of CDB activities.

The survey included twenty-six questions and took an average of 20 minutes to complete. To enhance responses, an iPad was offered as a prize for a completed survey, with the winner randomly selected. This prize was typical of incentives for research among university students and was approved by the Students' Union.

Table 2 presents a summary of respondent information. In total, 234 complete cases were returned that (i) had a Facebook account accessed during the past month, and (ii) had actively mentioned a Charity brand on Facebook in the past year. This number is consistent with samples from previous research of students who had made charitable donations offline (Skarmeas and Shabir, 2011). In this study, all the mentions of charities were visible to others in respondents' Facebook social network.

< Place Table 2 about here >

*3.4 Common method bias*

Several techniques were employed to address common method bias (Podsakoff *et al.,* 2003). First, the study implemented procedural remedies, such as assuring response confidentiality and anonymity and introducing the dependent and independent variables on different pages of the electronic questionnaire, trying to avoid respondents inferring cause–effect relationships. Second, statistical procedures were used. Exploratory factor analysis was conducted from which seven factors emerged explaining 71.41% of variance. The first factor explained only 15.28%, suggesting there was not a single factor accounting for the majority of variance. In addition, Harman's single-factor test by means of confirmatory factor analysis with EQS 6.2 was used to confirm this. This showed the goodness of fit for a measurement model in which all the variables loaded on a single factor was substantially lower than the goodness of fit for a model where every item loaded on its corresponding latent variable. Therefore, it was concluded the presence of common method bias was not a major concern.

*3.5 Data analysis*

To test the proposed model, structural equation modelling (SEM) was used. SEM combines aspects of multiple regression and factor analysis to estimate a set of interrelated dependence relationships simultaneously (Hair *et al.,* 2006). Unlike other multivariate procedures, SEM has several advantages: it takes a confirmatory rather than exploratory approach to data analysis; it provides explicit estimates of measurement error; finally, it enables researchers to incorporate both unobserved (latent) and observed variables (Byrne, 2006).

Moderation analyses were conducted using the Hayes PROCCESS macro (Hayes, 2013; model 1) for SPSS. Since the moderator (altruism) is continuous, the Johnson-Neyman

technique (Bauer and Curran, 2005; Hayes and Matthes, 2009) was used to identify the turning points in the range of the moderator where exactly the effect of the independent variable on the dependent variable transitions between statistically significant and nonsignificant (for a pre-specified significance level of 0.05). This approach has the advantage that it does not require the researcher to set values representing low, moderate, or high on the moderator variable (e.g., standard deviation below the mean, the mean, and a standard deviation above the mean) (Hayes, 2013).

## 4. Results

### *4.1 Measurement model results*

Scales were evaluated using confirmatory techniques to assess reliability, dimensionality and validity. In the first stage, exploratory factor analyses were performed to explore the dimensionality of each construct. Results suggested the corresponding items of each scale grouped into a single factor, with one exception. CDB was found to be a multidimensional construct, with two factors, consistent with Grace and Griffin (2009). As such, CDB comprises 'self-oriented' CDB, where consumers are 'motivated by the desire to seek intrinsic benefits' and CDB 'other-oriented', where consumers are 'motivated by the desire to display the behaviour to others' (Grace and Griffin, 2009, p. 22). As virtual consumption on Facebook may be driven by self-image concerns, this study distinguishes between 'self-oriented' and 'other-oriented' CDB (Grace and Griffin, 2009), where 'self-oriented' CDB provides intrinsic benefits to the self and 'other-oriented' CDB has the goal of making an impression on others.

Confirmatory factor analysis (CFA) using EQS 6.2 and the robust maximum-likelihood estimation method was next performed. Results suggested the deletion of three items of the self-esteem construct, two of the materialism scale, six of the self-monitoring measure and one of the CDB construct, since their standardised parameter estimates were below 0.5, indicating weak factor loadings. After these deletions, CFA produced an acceptable fit to the data (Hair *et al.,* 2006). In addition, all standardised factor loadings exceed 0.5 and were statistically significant suggesting convergent validity of the factors. The average variance extracted (AVE) and composite reliability (CR) values were greater than 0.5 and 0.7, respectively, with one exception. The AVE of the materialism factor was close to,

but below the recommended cut-off value (AVE = 0.493). Discriminant validity was also supported. In all cases the AVE for any two constructs was always greater than the squared correlations. See Tables 3 and 4 for full details.

< Place Table 3 about here >

< Place Table 4 about here >

*4.2 Structural model results*

The results of the structural model indicate the model fits the data well (S-B$\chi^2$ (338) = 613.92 p<0.001; NNFI = 0.903; CFI = 0.913; IFI = 0.915; RMSEA = 0.059). The conceptual framework posited CDB construct as a single variable. However, the analysis suggested a two-factor structure for CDB (self- and other-oriented CDB), consistent with Grace and Griffin (2009). Therefore, in presenting the results in Figure 2, the study distinguishes between self-oriented CDB and other-oriented CDB. That is, H1 to H5 are split into two hypotheses.

The results indicate perceived self-esteem predicted self-oriented CDB positively and significantly (β = .199, t = 2.44). However, the relationship between self-esteem and other-oriented CDB was not significant (β = .105, t = 1.58). Therefore, H1 was partially supported. Materialism predicted both self-oriented (β = .154, t = 1.87) and other-oriented CDB (β = .141, t = 1.89), providing support for H2. Finally, self-monitoring had a positive and significant effect on other-oriented CDB (β = .225, t = 3.03), but no significant effect on self-oriented CDB (β = .074, t = .93). Thus, H3 was partially supported.

Contrary to expectations, higher self-oriented CDB positively predicted intention to volunteer time (β = .333, t = 3.12). The relationship between other-oriented CDB and intention to volunteer time was not significant (β = -.125, t = -1.23). Therefore, H4 was rejected. Finally, as expected, findings show other-oriented CDB was negatively and significantly associated with intention to donate money (β = -.181, t = -1.74). However, self-oriented CDB positively predicted intention to donate money (β = .354, t = 3.47). Thus, H5 was partially supported.

<Insert Figure 2 about here>

Moderation analyses using the PROCESS macro were conducted to examine whether altruism (Cronbach's alpha = .875) moderates the relationships proposed (see Figure 3). Interestingly, results revealed that altruism moderates the relationship between self-esteem and self-oriented CDB (interaction coefficient $\beta = -.480$, $t = -2.411$, $p < .05$). Specifically, the Johnson-Neyman technique showed that for respondents below 3.029 on the uncentered altruism score (corresponding to a centered score of .0763), self-esteem has a significant positive effect on self-oriented CDB. Conversely, among those above 3.029, self-esteem does not have a significant effect on self-oriented CDB. Similarly, altruism moderates the relationship between materialism and other-oriented CDB (interaction coefficient $\beta = -.194$, $t = -2.046$, $p < .05$). The Johnson-Neyman technique showed altruism at a value of 3.082 (corresponding to a centered score of .130) is the turning point from non-significance to significance of the effect of materialism. The relationship between materialism and other-oriented CDB was positive and significant at altruism scores below this threshold and nonsignificant at altruism scores above this. Finally, results revealed the effect of self-monitoring on other-oriented CDB was a function of the levels of altruism (interaction coefficient $\beta = .343$, $t = 2.193$, $p < .05$). The Johnson-Neyman technique indicated altruism at a value of 2.712 (corresponding to a centered score of -.241) is the turning point from non-significance to significance of the effect of materialism. The influence of self-monitoring on other-oriented CDB was positive and significant at altruism scores above this threshold and nonsignificant for values of altruism below 2.712. Altruism did not moderate the remaining relationships. The next section discusses the results' implications.

<Insert Figure 3 about here>

## 5. Discussion

Findings reveal the relationship between online and offline charitable behaviour depends on the orientation of an individual's CDB, which in turn is informed by their personality traits. Results show that people who have higher self-esteem are more likely to engage in CDB on social media platforms to make themselves feel good (self-oriented CDB). In turn, those expressing self-oriented CDB are likely to donate money and volunteer time to that charity. By contrast, individuals who are high self-monitors are more likely to engage in CDB to impress others (other-oriented CDB). By engaging in other-oriented CDB, high self-

monitors seek to show others they are a good person, and to make themselves look good. This study reveals a significant negative relationship between other-oriented CDB and individuals' intentions to donate money to charity. Findings also indicate more materialistic social media users are likely to engage in both self-oriented and other-oriented CDB. The study also provides new insights into 'impure' altruism, as results show high self-esteem has a positive effect on self-oriented CDB, among people low in altruism. For people low in altruism, materialism positively influences other-oriented CDB, whereas the influence of self-monitoring on other-oriented CDB is higher for people high in altruism. These finding's implications are discussed below.

*5.1 Implications for theory*

The study offers a number of theoretical implications. First, prior to this study, CDB had been considered only in relation to rewards for previous donation behaviour, where symbolic acts such as wearing ribbons were considered indicative of CDB (Grace and Griffin, 2009). This study is the first to explore the relationship between individuals' mentions of charities on social media platforms, as a virtual form of CDB, and intention to donate money or to volunteer time. The study of CDB on online social media platforms is especially interesting, as the literature suggests virtual 'consumption' on social networks may have little relationship to the person's material reality (Schau and Gilly, 2003). Extant literature has considered online impression management, where individuals post content to express a specific and desired image of themselves and may communicate an ideal rather than an actual self (Pounders *et al*., 2016). Our study explored CDB on social media platforms, in the context of Facebook. Results reveal that other-oriented CDB on Facebook, as a form of impression management, is negatively associated with those individual's intention to donate money to the charity offline. By contrast, self-oriented CDB on Facebook, where the person mentions the charity because of personal meaning, is indicative of actual donation intention. This was an unexpected finding, as a negative relationship between CDB and charitable behaviour was proposed. Therefore, the intended audience of the conspicuous behaviour (self or other) is an important distinguishing factor influencing the relationship between online 'consumption' and offline intent. This finding extends insights provided by research on why individuals may choose *not* to give to charity (see Chatzidakis *et al.,* 2016), as we suggest that other-oriented CDB on social media platforms may provide sufficient self-enhancement and therefore those consumers perceive even less need to donate time or money

than others, because the virtual self-enhancement is sufficient and the charitable donation would serve no additional purpose.

Second, the study addresses Grace and Griffin's (2009) call to explore the influence of personality traits on CDB. Although self-esteem and materialism have both been associated with offline conspicuous consumption (Wong, 1997), this study distinguishes between the two traits, as it identifies that self-esteem is positively associated with self-oriented CDB and not with other-oriented CDB. People with high self-esteem are likely to mention charity brands, only when those charities have personal meaning. The literature suggests people with high self-esteem are likely to engage in conspicuous consumption to gain attention (Forrest and Wood, 2011), to spread positivity (Forest and Wood, 2012) and because of confidence in their abilities and taste (Chaudhuri *et al.,* 2011). Based on these findings, it is posited people with high self-esteem are more confident to display their charitable affiliations on social media platforms, because the charity has personal meaning for them. The literature suggests materialistic individuals are less likely to express community-oriented values (Burroughs and Rindfleisch, 2002) or to donate (Richins and Dawson, 1992). As this study revealed a positive relationship between materialism and both self-oriented and other-oriented CDB, the relationship between materialism and CDB could be further investigated, because the present study has identified that only self-oriented CDB will be positively associated with intention to engage in charitable behaviour.

Furthermore, findings reveal the influence of self-monitoring on impression management on social media platforms, in the context of postings on Facebook. The literature suggests high self-monitors are more image conscious (O'Cass, 2000), revising their self-presentation according to surrounding cues (Rose and DeJesus, 2007). High self-monitors may form favourable attitudes towards a brand if they perceive it has a high social function for them, helping them to garner status or generate esteem (Bian and Forsythe, 2012). This study hypothesised the public nature of Facebook would therefore entice high self-monitors to exhibit CDB. Consistent with the literature, this was found to be true, only where CDB is other-oriented. High self-monitors will mention a charity on social media platforms to impress others. This result may also indicate a desire among high self-monitors to meet other's expectations. It is suggested that one can interpret their other-oriented CDB to reflect a desire not to violate others' expectations, rather than a concern for the welfare of others (Dana *et al.,* 2006). This study cautions that high self-monitors, although more likely to engage in other-oriented CDB, have less actual intention to donate to the charity than other

people. These findings extend the understanding of self-monitoring and its influence on conspicuous behaviour, on social media platforms, and on Facebook in particular.

Finally, this study shows high self-esteem is positively associated with self-oriented CDB, among people with low altruism. Extant literature would suggest high self-esteem would be positively associated with altruism and with participation in voluntary intervention (Kiani *et al.,* 2016). One could have expected high, not low, altruism would influence the relationship between self-esteem and CDB. While the finding of this study may appear surprising, it may suggest individuals low in altruism seek the joy of giving. Andreoni (1989, p. 1448) suggests 'impure altruism' exists, where people act because they are driven by the 'warm glow' received for their generosity, rather than a genuine concern for others. It may be the case that, on social media platforms, the 'warm glow' individuals receive is enhanced, because of the public nature of the social network. On social media, individuals with high self-esteem can say something positive about themselves and their charitable behaviours, reinforcing their self-image and making them feel good. Therefore, these people may enjoy giving, for the 'warm glow' they receive.

For respondents low in altruism, materialism has a greater influence on other-oriented CDB. Materialistic people might be demonstrating to others they are good people by associating with a charity. Benabou and Tirole (2006, p. 1673) explain 'holier than thou competition', where competition may induce participation in prosocial activities that may have little public benefit, but high public visibility. The findings suggest the 'holier than thou' phenomenon among materialistic people, who engage in other-oriented CDB to look better than their Facebook friends. For these individuals, other-oriented CDB is not positively associated with offline charitable behaviours.

Finally, high self-monitors who are highly altruistic are more likely to engage in other-oriented CDB. These individuals will still engage in a form of CDB that does not lead to any charitable behaviours offline. This interesting finding suggests that, even though these people are more prosocial than others, high self-monitors engage in CDB behaviour on social media platforms, solely to impress others. The literature suggests prosocial orientation individuals may consider proself behaviour as creating an unattractive impression than would proself individuals (Iedema and Poppe, 1994) and they may therefore seek to signal prosocial behaviour. As high self-monitors, they may be inclined to demonstrate to others they are good people, by engaging in other-oriented CDB. Further research should explore the

relationship between altruism and self-monitoring and its effects on other forms of virtual and offline consumption.

There is an important distinction between self-oriented and other-oriented CDB in the findings. Although altruism informs both forms of CDB, self-oriented CDB is positively associated with offline charitable behaviours. These individuals may be giving charities time or money in the 'real world', in part seeking the 'warm glow'. By contrast, those engaging in other-oriented CDB have achieved their goal, by appearing better than others on their social network. Although they are giving 'virtually', they have no intention to donate money or volunteer time to the charity mentioned on social media platforms.

*5.2 Implications for practice*

It is difficult for charitable organisations to attract money or time from potential donors. Fundraising has become intensely unpredictable and turbulent, especially following recent economic downturn (Skarmeas and Shabbir, 2011). Social media platforms, such as Facebook, appear to be an ideal forum for charities seeking donations or volunteers. This is especially true when seeking donations from younger people. It has already been noted that the need to attract and retain young donors has led charities to utilise these online media platforms (Aldridge and Fowles, 2013). Yet as highlighted earlier, donations from this group have stagnated (Ho and O'Donohoe, 2014), and extant research calls for further understanding of young people's behaviour in relation to charities on social media platforms. This study offers helpful new insights into these younger donors, by investigating their CDB on Facebook. Findings confirm that CDB on social media platforms is self-oriented (CDB which reflects the intrinsic self), or other-oriented (CDB to impress others). We suggest that implications for practice can be informed by whether the CDB is self-oriented or other-oriented, and we recommend actions for charities seeking to optimise donations from these individuals.

Findings reveal that self-oriented CDB is positively associated with the intention to volunteer time or money to the charity. When people mention a charity on a social media platform, because they believe it says something about their true selves, they are also more likely to make donations to that charity. To encourage self-oriented CDB we recommend charities engage in specific messages to enhance these individuals' feeling of prosocial impact. Aknin *et al.* (2013) suggest prosocial impact is greater when people give to specific

individuals and causes, rather than general causes. For example, a charity could take the name of a person who is experiencing an illness, or the name of a local region where donations would be allocated. This could enhance self-oriented CDB, as people may feel the charity has a more personal meaning for them. Moreover, social media campaigns utilising messages about making a personal difference to the lives of specific others (Anik *et al.,* 2014) may encourage people to engage in self-oriented CDB, as they perceive their donation is having a direct benefit, and they have some self-determination in a positive outcome for others (Grant, 2007). Furthermore, existing research has shown using emotive pictures 'telling a story' about the organisation's work, can link the potential donor's ideals and values to the charity and increase their sense of 'warm glow' and the personal satisfaction felt after giving (Bennett, 2016). Social media campaigns could adopt this approach of storytelling using emotive pictures, to enhance self-oriented CDB through sharing these images and stories, which would ultimately enhance offline donations.

By contrast, findings reveal other-oriented CDB on Facebook has a negative effect on intention to donate. When people mention charities on social media platforms to impress their friends, they are less inclined to donate to the charity than others. Charities should therefore be cautious when developing fashionable 'viral' campaigns because, although people may engage with them to impress friends, these campaigns may not lead to charitable behaviours offline. Also, in this study, we show that high self-monitors tend to engage in other-oriented CDB. This means people who regulate their behaviour according to social situations will adopt certain behaviours on social media platforms in order to form the correct impression. In our study, while high self-monitors will share messages about a charity on Facebook to meet others' approval, they do not donate offline. To address these issues, we recommend three solutions.

Firstly we recommend charities could augment viral campaigns with a facility to make a small donation via Facebook, at the donor's discretion. For example, eBay buyers can add a donation to their order when purchasing online (Aldridge and Fowles, 2013). In the same way, a viral video or other social media marketing activity could be accompanied by a 'donate now' button, so the individual, in that moment of sharing the video, is encouraged to make a donation at the same time.

Secondly, we advocate charities could provide an online 'I've donated' symbol, such as a tick or a colour, so high self-monitors who engage in other-oriented CDB, could add this symbol to their mention of the charity. When they share a charity's video with friends, the

'I've donated' symbol would accompany the video. As these individuals are engaged in CDB to impress others, allowing this symbol to accompany the charitable mention would encourage them to donate, especially if the 'I've donated' symbol was widely recognised. In the same way as wearing a well-known and desirable brand logo may enhance an individual's standing with their peers, increasing recognition for an 'I've donated' symbol may enhance its desirability among peer groups, increasing individuals' motivations to display it on their social media platforms and to donate to attain the symbol. Moreover, as online recognition for existing donations enhances further donations (Chell and Mortimer, 2014), adding an 'I've donated' symbol may have the additional benefit of motivating other-oriented individuals to donate to that charity in future. For example the Pieta House 'Darkness Into Light' fundraising and awareness campaign adopt the annual 'Fundraising Star' badge, which people can wear to charity events once they have made their first donation. Enabling individuals to display 'fundraising stars' or similar symbols on their social media may also enhance their motivation to donate and to repeat that donation.

A third method to target people engaged in other-oriented CDB, is to encourage contingent donations. A charity could induce individuals to become donors by stating they will match donation amounts and, where legally allowed, by providing information about other donors. In recent experiments, Anik *et al.* (2014) found people who are advised that a charity will match donations if 75% of other donors agree to a recurring donation, will increase the likelihood of their recurring donation. Therefore, charities that provide running updates such as 'many people are donating!', will incentivise individuals to donate, or to repeat a donation. We suggest high self-monitors who engage in other-oriented CDB on Facebook would be particularly motivated by the idea of being part of a group of donors who were seeking to meet a target and if this group is visible to others, such as Facebook friends, it may encourage them to engage in donating or to repeat their donation. For example, allowing high self-monitor 'Mary' to display 'Mary has helped us reach our 75% target!' on her Facebook page will encourage Mary to donate and to keep donating. We advocate therefore that charities engaged in social media campaigns should consider using the technique of contingent matching and encouraging donations and repeat donations by providing visible tallies of donors on social media platforms such as Facebook, as weel as by highlighting donors' inclusion in that tally.

Furthermore, research suggests that self-construal may have a role in creating donor loyalty, through relationship quality (Skarmeas and Shabbir, 2009). We suggest Facebook

offers marketers an opportunity to develop such relationships and we suggest marketers explore the nature of individuals' charitable mentions on social media platforms, distinguishing between self-oriented or other-oriented posts, to identify those most likely to engage in a relationship with the charity on this medium. A challenge for marketers is to distinguish between those whose CDB is self-oriented and other-oriented. We next address this issue in our recommendations for further research.

*5.3 Limitations and recommendations for further research*

This study is limited to a student sample and to the social media platform Facebook. The findings' generalisability may not extend to other samples, or to CDB offline. However, it is argued that the sample and the social media Facebook is appropriate for this study. Also, gender differences in altruistic behaviour have been identified in the literature (Paulin *et al.,* 2014). However, this sample was skewed to females and therefore it was not possible to investigate gender as a moderating variable in the model. Further research could explore the influence of gender on CDB on Facebook.

Moreover, while this study focused on CDB, we acknowledge some donors may seek anonymity for their charitable donations and we advocate further research to better understand the relationship between mentions of charities on social media and anonymous donation behaviour. Earlier we noted Raihani (2014) found that those seeking anonymity for extremely high charitable donations, did so due to concerns about deviation from group norms and to avoid paying social costs for higher than average displays of altruism. We suggest further research might investigate the role of concern for reputation on cooperative behaviour, such as 'excessive' donations, deviance from group norms, and anonymous donation behaviour, where the 'group' are a Facebook social network group, and group donation norms may be influenced by the social network, or perceived 'sanctions' from the network, such as 'unfriending'.

In addition, although results suggest that CDB on Facebook is similar to other forms of conspicuous consumption of Facebook, self-oriented CDB and other-oriented CDB have different outcomes. We have provided insights into both forms of CDB by identifying trait antecedents. We advocate further research investigate a typology of donors, based on the CDB construct, to profile donors who engage in self-oriented CDB or other-oriented CDB. We have outlined practical implications for charities seeking to optimise donations from

people engaging in either self-oriented or other-oriented CDB. A donor typology based on CDB would enable charities to further segment and target their marketing activities.

Further research could explore the distinction between self-oriented and other-oriented CDB and their influence on offline behaviours, in other contexts. Furthermore, this study explored intention to donate time or volunteer money, as outcomes of CDB on Facebook. It was not feasible to measure the extent to which individuals followed through their intentions, or whether they posted subsequently on Facebook about their charitable actions. A longitudinal study could examine the relationship between CDB and intention to donate, as well as the relationship between intention to donate and actual donations and between actual donations and further CDB. This would provide further insights into the CDB construct and its influence on behaviour.

## 6. Conclusion

While social networks present opportunities for promotion, the ability of charitable organisations to attract donations or volunteers remains challenging. CDB is in its infancy and little is known about the relationship between conspicuous behaviour on social media platforms and 'real' donations of time or money. This study provides important insights into the relationship between CDB on Facebook and offline behaviours. Findings also inform the understanding of conspicuous behaviour on social media platforms and the role of personality traits in influencing those behaviours.

## REFERENCES


Ahuvia, A. (2005), "Beyond the extended self: loved objects and consumers' identity narratives", *Journal of Consumer Research*, Vol. 32 No. 1, pp. 171-184.

Aknin, L.B., Dunn, E.W., Whillans, A.V., Grant, A.M., and Norton, M.I. (2013), "Making a difference matters: Impact unlocks the emotional benefits of prosocial spending", *Journal of Economic Behaviour and Organization*, Vol. 88 (April), pp. 90-95.

Aldridge, N. and Fowles, J. (2013), "Cause-related marketing and customer donations in an online marketplace", *International Journal of Nonprofit and Voluntary Sector Marketing*, Vol. 18 No. 1, pp. 52-59.

Andreoni, J. (1989), "Giving with impure altruism: applications to charity and Ricardian equivalence", *Journal of Political Economy*, Vol. 97 No. 6, pp. 1447-1458.

Anik, L., Norton, M.I., and Ariely, D. (2014), "Contingent match incentives increase donations", *Journal of Marketing*, Vol. 51 No. 6, pp. 790-801.

Ariely, D., Bracha, A., and Meier, S. (2009), "Doing good or doing well? Image motivation and monetary incentives in behaving prosocially", *American Economic Review*, Vol. 99 No. 1, pp. 544-555.

Batson, C.D. and Powell, A.A. (2003), "Altruism and prosocial behavior", in Millon, T. and Lerner, M.J. (Eds.), *Handbook of psychology: Personality and social psychology,* Wiley & Sons, Hoboken, NJ, pp. 463-484.

Bauer, D.J. and Curran, P.J. (2005), "Probing interactions in fixed and multilevel regression: Inferential and graphical techniques", *Multivariate Behavioral Research*, Vol. 40 No. 3, pp. 373-400.

Bearden, W.O., Netemeyer, R.G., and Teel, J.E. (1989), "Measurement of consumer susceptibility to interpersonal influence", *Journal of Consumer Research,* Vol. 15 (March), pp. 473-481.

Beatty, S. (2008), "Why donating millions is hard to keep secret", *Wall Street Journal – Easetern Edition*, No. 7, available at: https://www.wsj.com/articles/SB119983974264576399 (accessed 29th May 2017).

Becherer R.C. and Richard, L.M. (1978), "Self-monitoring as a moderating variable in consumer behavior", *Journal of Consumer Research*, Vol. 5 No. 3, pp. 159-162.

Bekkers, R. and Wiepking, P. (2011), "A literature review of empirical studies of philanthropy eight mechanisms that drive charitable giving", *Nonprofit and Voluntary Sector Quarterly*, Vol. 40 No. 5, pp. 924-973.

Belk, R. (1984), "Three scales to measure constructs related to materialism: reliability, validity and relationships to measures of happiness", in Kinnear, T. (Ed.), *Advances in Consumer Research*, Association for Consumer Research, Provo, UT, Vol. 11, pp. 291-297.

Belk, R. (2013), "Extended self in a digital world", *Journal of Consumer Research*, Vol. 40 pp. 477-500.

Belk, R. and Austin, M. (1986), "Organ donation willingness as a function of extended self and materialism", in Venkatesan, M. and Lancaster, W. (Eds.), *Advances in Health Care Research,* Association for Healthcare, Ohio, pp. 84-88.

Benabou, R. and Tirole, J. (2006), "Incentives and prosocial behavior", *American Economic Review*, Vol. 96, No. 5, pp. 1652-1676.

Bennett, R. (2008), "Research into charity advertising needs a new direction", *International Journal of Advertising*, Vol. 27 No. 1, pp. 161-167.

Bennett, R. (2009), "Impulsive donation decisions during online browsing of charity websites", *Journal of Consumer Behaviour*, Vol. 8 No. 2-3, pp. 116-134.

Bennett, R. (2016), "Preventing charity website browsers from quitting the 'donate now' page: A case study with recommendations", *Social Business: an interdisciplinary journal*, Vol. 6 No. 3, pp. 291-306.

Bian, Q. and Forsythe, S. (2012), "Purchase Intention for luxury brands: a cross cultural comparison", *Journal of Business Research*, Vol. 65 No. 10, pp. 1443-1451.

Blackbaud (2011), "The next generation of American giving", available at: https://institute.blackbaud.com/asset/the-next-generation-of-american-giving-the-charitable-habits-of-generations-y-x-baby-boomers-and-matures/ (accessed 7 March 2017).

Burroughs, J.E. and Rindfleisch, A. (2002), "Materialism and well-being: a conflicting values perspective", *Journal of Consumer Research*, Vol. 29 No. 3, pp. 348-370.

Burt, C.D. and Gibbons, S. (2011), "The effects of donation button design on aid agency transactional trust", *International Journal of Nonprofit and Voluntary Sector Marketing*, Vol. 16 No. 2, pp. 183-194.

Byrne, B. M. (2006). *Structural equation modeling with EQS: Basic concepts, applications, and programming* (2nd ed.), Lawrence Erlbaum Associates, New York.

Campbell, C., Ferraro, C., and Sands, S. (2014), "Segmenting consumer reactions to social network marketing", *European Journal of Marketing*, Vol. 48 No. 3/4, pp. 432-452.

Charity Commission (2013), "What makes a charity", available at: https://www.gov.uk/government/publications/what-makes-a-charity-cc4/what-makes-a-charity-cc4 (accessed 3 March 2017).

Chatzidakis, A., Hibbert, S., and Winklhofer, S., (2016), "Are consumers' reasons for and against behaviour distinct?", *European Journal of Marketing*, Vol. 50 No. 1/2, pp. 124-144.

Chaudhuri, H.R., Mazumdar, S., and Ghoshal, A. (2011), "Conspicuous consumption orientation: Conceptualization, scale development and validation", *Journal of Consumer Behaviour*, Vol. 10 No. 4, pp. 216-224.

Chell, K. and Mortimer, G. (2014), "Investigating online recognition for blood donor retention: an experiential donor value approach", *International Journal of Nonprofit and Voluntary Sector Marketing*, Vol. 19 No. 2, pp. 143-163.

Clary, E.G., Snyder, M., Ridge, R.D., Copeland, J., Stukas, A.A., Haugen, J., and Miene, P. (1998), "Understanding and assessing the motivations of volunteers: a functional approach", *Journal of Personality and Social Psychology*, Vol. 74 No. 6, pp. 1516-1530.

Dana, J., Cain, D.M., and Dawes, R.M. (2006), "What you don't know won't hurt me: costly (but quiet) exit in dictator games", *Organizational Behaviour and Human Decision Processes*, Vol. 100 No. 2, pp. 193-201.

Ellis, A. (2004), *Generation V: Young People Speak Out on Volunteering*, Institute for Volunteering Research, London.

Fiegerman, S. (2015), "Facebook looks to assert itself as a force for social good", available at: http://mashable.com/2015/09/27/facebook-social-good-team/#H.mDml4cwEqV (accessed 3 March 2017).

Forest, A.L. and Wood, J.V. (2012), "When social networking is not working: individuals with low self-esteem recognize but do not reap the benefits of self-disclosure on Facebook", *Psychological Science*, Vol. 23 No. 3, pp. 295-302.

Gallagher, K., Foster, K.D., and Parsons, J. (2001), "The medium is not the message: Advertising effectiveness and content evaluation in print and on the web", *Journal of Advertising Research*, Vol. 41 No. 4, pp. 57-70.

Glazer, A. and Konrad, K.A. (1996), "A signaling explanation for charity", *American Economic Review*, Vol. 86 No. 4, 1019-1028.

Grace, D. and Griffin, D. (2006), "Exploring conspicuousness in the context of donation behavior", *International Journal of Nonprofit and Voluntary Sector Marketing*, Vol. 11 No. 2, pp. 147-154.

Grace, D. and Griffin, D. (2009), "Conspicuous donation behaviour: scale development and validation", *Journal of Consumer Behaviour*, Vol. 8 No. 1, pp. 14-25.

Grace, G., Ross, M., and Wei Shao, R. (2014), "Examining the relationship between social media characteristics and psychological dispositions", *European Journal of Marketing*, Vol. 49 No. 9/10, pp. 1366-1390.

Grant, A. (2007), "Relational Job design and the motivation to make a prosocial difference", *Academy of Management Review*, Vol. 32, pp. 393-417.

Griskevicius, V., Sudnie, J.M. , Miller, G.F., Tybur, J.M., Cialdini, R.B., and Kenrick, D.T. (2007), "Blatant benevolence and conspicuous consumption: when romantic motives elicit strategic costly signals", *Journal of Personality and Social Psychology,* Vol. 93 No. 1, pp. 85-102.

Grubb, E. and Grathwohl, H. (1967), "Consumer self-concept, symbolism, and market behaviour: a theoretical approach", *Journal of Marketing*, Vol. 31 No. 4, pp. 22-27.

Gunawan, D.D. and Huarng, K.-H. (2015), "Viral effects of social network and media on consumers' purchase intention", *Journal of Business Research*, Vol. 68 No. 11, pp. 2237-2241.

Hair, J. F., Black, B., Babin, B., Anderson, R. E., and Tatham, R. L. (2006), *Multivariate Data Analysis* (6th ed.), Prentice Hall, Upper Saddle River, New Jersey.

Hayes, A.F. (2013), *Introduction to mediation, moderation and conditional process analysis,* The Guilford Press, New York.

Hayes, A.F. and Matthes, J. (2009), "Computational procedures for probing interactions in OLS and logistic regression: SPSS and SAS implementations", *Behavior Research Methods*, Vol. 41 No. 3, pp. 924-936.

Hinz, O., Schulze, C., and Takac, C. (2014), "New product adoption in social networks: why direction matters", *Journal of Business Research*, Vol. 67 No. 1, pp. 2836-2844.

Ho, J.Y.C. and Dempsey, M. (2010), "Viral Marketing: motivations to forward online content", *Journal of Business Research*, Vol. 63 No. 9, pp. 1000-1006.

Ho, M. and Donohoe, S. (2014), "Volunteer stereotypes, stigma, and relational identity projects", *European Journal of Marketing*, Vol. 48 No. 5/6, pp. 854-877.

Hollenbeck, C.R. and Kaikati, A.M. (2012), "Consumers' use of brands to reflect their actual and ideal selves on Facebook", *International Journal of Research in Marketing*, Vol. 29 No. 4, pp. 395-405.

Hong, S., Tandoc, Jr. E., Kim, E.A., Kim, B., and Wise, K. (2012), "The real you? The role of visual cues and comment congruence in perceptions of social attractiveness from Facebook profiles", *Cyberpsychology, Behaviour, and Social Networking*, Vol. 15 No. 7, pp. 339-344.

Hyllegard, K.H., Ogle, J.P., Yan, R.N., and Reitz, A. (2009), "An exploratory study of college students' fanning behaviour on Facebook", *College Student Journal*, Vol. 45 No. 3, pp. 601-616.

Iedema, J. and Poppe, M. (1994), "The effect of self-presentation on social value orientation", *The Journal of Social Psychology*, Vol. 134 No. 6, pp. 771-782.

Kiani, I., Laroche, M., and Paulin, M. (2016), "Development of market mavenism traits: Antecedents and moderating effects of culture, gender, and personal beliefs", *Journal of Business Research*, Vol. 69 No. 3, pp. 1120-1129.

Lucas, E. (2017), "Reinventing the rattling tin: How UK charities use Facebook in fundraising", *International Journal of Nonprofit and Voluntary Sector Marketing*, Vol. 22 No. 2, pp. 1-9.

MacKenzie, S.B., Lutz, R.J., and Belch, G.E. (1986), "The role of attitude toward the ad as a mediator of advertising effectiveness: A test of competing explanations", *Journal of Marketing Research*, 23(May), pp. 130-143.

Mclntyre, P., Barnett, M.A., Harris, R.J., Shanteau, J., Skowronski, J., and Klassen, M. (1987), "Psychological factors influencing decisions to donate organs", in Wailendorf, M. and Anderson, P. (Eds.), *Advances in Consumer Research*, Association for Consumer Research, Provo, UT, pp. 331-334.

Mehdizadeh, S. (2010), "Self-Presentation 2.0: narcissism and self-esteem on Facebook", *Cyberpsychology, Behaviour and Social Networking*, Vol. 13 No. 4, pp. 357-364.

Merchant, A., Ford, J.B., and Rose, G. (2011), "How personal nostalgia influences giving to charity", *Journal of Business Research*, Vol. 64 No. 6, pp. 610-616.

Merchant, A., Ford, J.B., and Sargeant, A. (2010), "Charitable organizations' storytelling influence on donors' emotions and intentions", *Journal of Business Research,* Vol. 63 No. 7, pp. 754-762.

O'Cass, A. (2000), "A psychometric evaluation of a revised version of the Lennox and Wolfe revised self-monitoring scale", *Psychology & Marketing*, Vol. 17 No. 5, pp. 397-419.

O'Leary, N. (2016), "How iconic charities like Red Cross and United Way are trying to win over millennial donors", *Fortune* (online), available at: http://www.adweek.com/brand-marketing/how-iconic-charities-red-cross-and-united-way-are-trying-win-over-millennial-donors-171646/ (accessed 7 March, 2017).

Park, E.J., Kim, E.Y., Funches, V.M., and Foxx, W. (2012), "Apparel product attributes, web browsing, and e-impulse browsing on shopping websites", *Journal of Business Research*, Vol. 65 No. 11, pp. 1583-1589.

Paulin, M.P., Ferguson, R.J., Schattke, K., and Jost, N. (2014), "Millennials, social media, prosocial emotions and charitable causes: the paradox of gender differences", *Journal of Nonprofit and Public Sector Marketing*, Vol. 26 No. 4, pp. 335-353

Pieta House (2017), "Darkness Into Light. Fundraising rewards: fundraising star badge", available at: http://dil.pieta.ie/fundraising-information/fundraising-rewards (accessed 30th May 2017).

Podsakoff, P.M., MacKenzie, S.B., Lee, J.Y., and Podsakoff, N.P. (2003), "Common method biases in behavioural research: a critical review of the literature and recommended remedies", *Journal of Applied Psychology*, Vol. 88 No. 5, pp. 879-903.

Pounders, K., Kowalczyk, C.M., and Stowers, K. (2016), "Insight into the motivation of selfie postings: impression management and self-esteem", *European Journal of Marketing*, Vol. 50 No. 9/10, pp. 1879-1892.

Quinton, S. and Fennemore, P. (2013), "Missing a strategic marketing trick? The use of online social networks by UK charities", *International Journal of Nonprofit and Voluntary Sector Marketing*, Vol. 18 No. 1, pp. 36-51.

Raihani, N.J. (2014), Hidden altruism in a real-world setting", *Biology Letters*, Vol. 10 No. 1, available at: http://rsbl.royalsocietypublishing.org/content/roybiolett/10/1/20130884.full.pdf (accessed 29th May 2017).

Reid, M. and Wood, A. (2008), "An investigation into blood donation intentions among non-donors", *International Journal of Nonprofit and Voluntary Sector Marketing*, Vol. 13, pp. 31-43.

Richins, M.L. (1987), "Media, materialism and human happiness", in Wallendorf, M. and Anderson, P. (Eds.), *Advances in Consumer Research,* Association for Consumer Research, UT, pp. 352-356.

Richins, M.L. and Dawson, S. (1992), "A consumer values orientation for materialism and its measurement: scale development and validation", *Journal of Consumer Research*, Vol. 19 No. 3, pp. 303-316.

Rose, P. and DeJesus, S.P. (2007), "A model of motivated cognition to account for the link between self-monitoring and materialism", *Psychology & Marketing*, Vol. 24 No. 2, pp. 93-115.

Rosenberg, M. (1965), *Society and the adolescent self-image*, Princeton, University Press, Princeton, NJ.

Rushton, J.P., Chrisjohn, R.D., and Fekken, G.C. (1981), "The altruistic personality and the self-report altruism scale", *Personality and Individual Differences*, Vol. 2 No. 4, pp. 293-302.

Sargeant, A., Ford, J.B., and West, D.C. (2006), "Perceptual determinants of nonprofit giving behavior", *Journal of Business Research*, Vol. 59 No. 2, pp. 155-165.

Schau, H.J. and Gilly, M.C. (2003), "We are what we post? Self-presentation in personal web space", *Journal of Consumer Research*, Vol. 30 No. 3, pp. 385-404.

Schwarz, O. (2010), "On friendship, boobs and the logic of the catalogue: online self-portraits as a means for the exchange of capital", *Convergence*, Vol. 16 No. 2, pp. 163-183.

Sherry, J.F. (1983), "Gift giving in anthropological perspective", *Journal of Consumer Research*, Vol. 10 No. 2, pp. 157-168.

Shrum, L.J., Lowrey, T.M., Pandelaere, M., Ruvio, A.A., Gentina, E., Furchheim, P., Herbert, M., Hudders, L., Lens, I., Mandel, N., Nairn, A., Samper, A., Soscia, I., and Steinfield, L. (2014), "Materialism: the good, the bad, and the ugly", *Journal of Marketing Management*, Vol. 30 No. 17-18, pp. 1858-1881.

Skarmeas, D. and Shabbir, H.A. (2011), "Relationship quality and giving behavior in the UK fundraising sector. Exploring the antecedent roles of religiosity and self-construal", *European Journal of Marketing*, Vol. 45 No. 5, pp. 720-738.

Snyder, M. (1974), "Self-monitoring of expressive behavior", *Journal of Personality and Social Psychology*, Vol. 30 No. 4, pp. 526-537.

Snyder, M. (1987), *A public appearances/private realities: The psychology of self-monitoring*, W. H. Freeman & Company, New York.

Souiden, N. and M'Saad, B. (2011), "Adolescent girls from a modern conservative culture: the impact of their social identity on their perception of brand symbolism", *Psychology & Marketing*, Vol. 28 No. 12, pp. 1133-1153.

Teichmann, K., Stokburger-Sauer, N.E., Plank, A., and Strobl, A. (2015), "Motivational drivers of content contribution to company-versus consumer-hosted online communities", *Psychology & Marketing*, Vol. 32 No. 3, pp. 341-355.

Trigg, A. (2001), "Veblen, Bourdieu, and conspicuous consumption", *Journal of Economic Issues*, Vol. 35 No. 1, pp. 99-115.

Valenzuela, S., Park, N., and Kee, K.F. (2009), "Is there social capital in a social network site? Facebook use and college students' life satisfaction, trust and participation", *Journal of Computer-Mediated Communication*, Vol. 14 No. 4, pp. 875-901.

Veblen, T. (1899), *Theory of the leisure class: An economic study in the evolution of institutions*, Macmillan: New York.

Vlachos, P.A. (2012), "Corporate social performance and consumer-related emotional attachment: The moderating role of individual traits", *European Journal of Marketing*, Vol. 46 No. 11/12, pp. 1559-1580.

Wallace, E., Buil, I., de Chernatony, L. and Hogan, M. (2014), "Who "Likes" you… and why? A typology of Facebook fans: from "fan"-atics and self-expressives to utilitarians and authentics", *Journal of Advertising Research*, Vol. 54 No. 1, pp. 109-126.

Waterman, A.S. (1981), "Individualism and interdependence", *American Psychologist,* Vol. 36 No. 7, pp.161-113.

West, P. (2004), *Conspicuous compassion: Why sometimes it really is cruel to be kind*, Civitas, Institute for the Study of Civil Society, London.

Wheeler, R.T. (2009), "Nonprofit advertising: impact of celebrity connection, involvement and gender on source credibility and intention to volunteer time or donate money", *Journal of Nonprofit and Public Sector Marketing*, Vol. 21 No. 1, pp. 80-107.

Wiepking, P, Scaife, W., and McDonald, K. (2012), "Motives and barriers to request giving", *Journal of Consumer Behaviour*, Vol. 11 No. 1, pp. 56-66.

Winterich, K.P., Mittal, V., and Aquino, K. (2013), "When does recognition increase charitable behaviour? Toward a moral-identity model", *Journal of Marketing,* Vol. 77 No. 3, pp. 121-134.

Wong, N.Y. (1997), "Suppose you own the world and no one knows? Conspicuous consumption, materialism, and self", in Brucks, M. and MacInnis, D. (Eds.), *Advances in Consumer Research,* Association for Consumer Research, Provo, UT, pp. 197-203.

Ye, N., Teng, L. Yu, Y., and Wang, Y. (2015), "What's in it for me? The effect of donation outcomes on donation behavior", *Journal of Business Research*, Vol. 68 No. 3, pp. 480-486.

Zillman, C. (2014), "A different #icebucketchallenge: how will the ALS association spend all that money?", available at: http://fortune.com/2014/08/22/ice-bucket-challenge-als-charity/ (accessed 3 March 2017).

**Figure 1: Conceptual Framework**

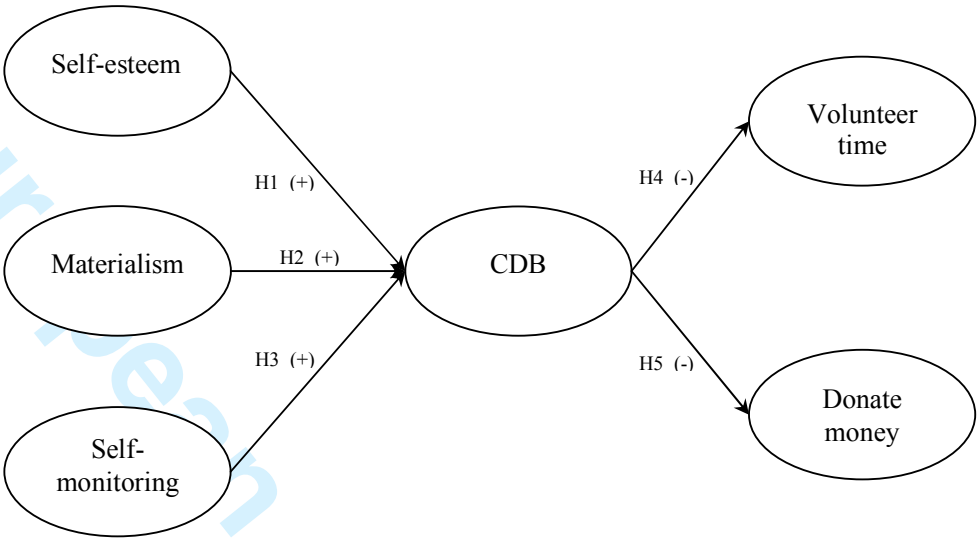
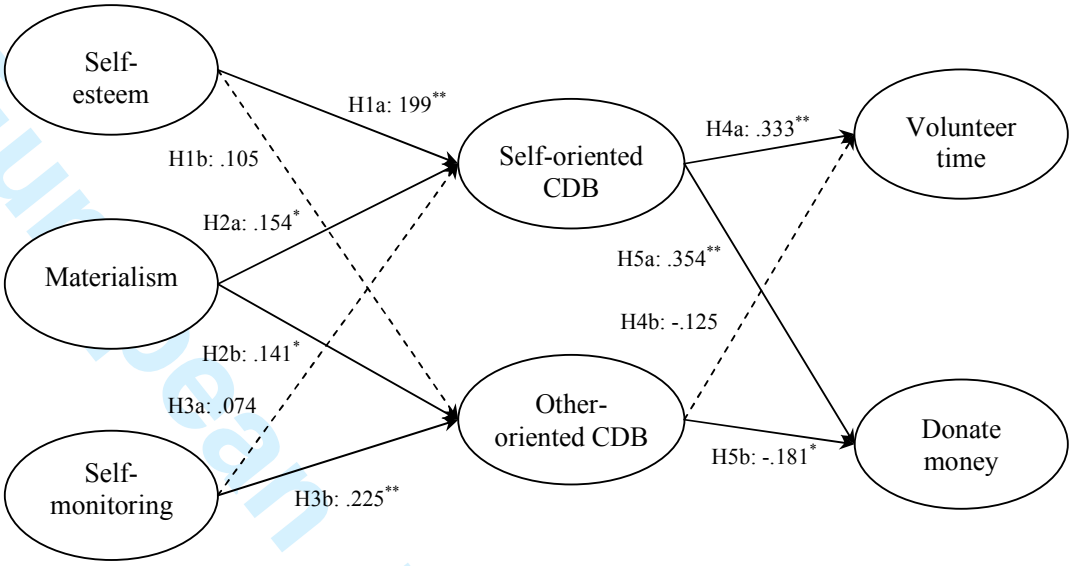
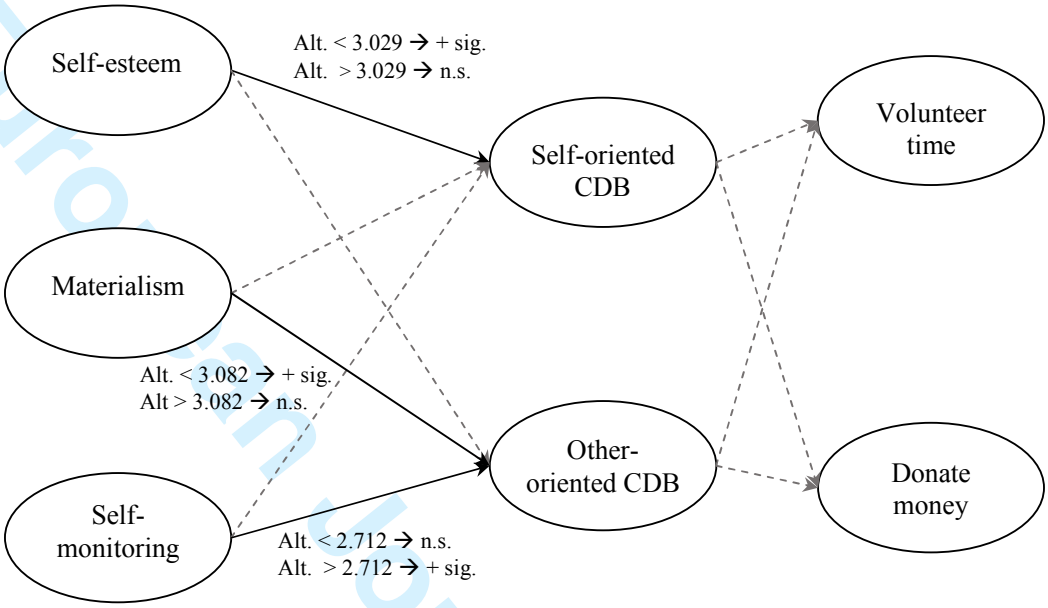


**Figure 2: Structural model results**




Note: *p<0.1; **p<0.05; Non significant relationships are drawn using broken lines.

**Figure 3: Moderation analyses: Johnson-Neyman results**




Note: Turning points in the range of altruism (Alt.) where exactly the effect of the independent variable on the dependent variable transitions between statistically significant and nonsignificant; + sig.: positive and significant effect; n.s.: nonsignificant effect; Centered scores. Relationships do not moderated by altruism are drawn using broken lines.

**Table 1.** An overview of the main CDB literature to date

| Study | Paper/Subjects | How CDB is explored | Key Finding |
|---|---|---|---|
| Grace and Griffin (2006) | Conceptual paper. | CDB defined as "*An individual's show of support to charitable causes through the purchase of merchandise that is overtly displayed on the individual's person or possessions (e.g. the wearing of empathy ribbons, red noses, etc.)*" | Postulated that those who are more involved with the charity are more likely to make the donation in private; those with strong community values will make donations in an inconspicuous manger; high self-monitors will be more likely to make their donation in a conspicuous manner; those with higher susceptibility to interpersonal influence will be more likely to make donations in a conspicuous manner; younger people will be more likely to make donations in a conspicuous manner. |
| Grace and Griffin (2009) | Scale validation. | CDB measured in the form of wearing empathy ribbons. | Scale has two-factor structure: conspicuous self-oriented (designed to seek intrinsic benefits), and conspicuous other-oriented (designed to seek extrinsic benefits). Paper proposes that the scale will enable the meaningful examination of relationships between antecedents (such as personal characteristics and attitudes), and outcomes (such as loyalty, satisfaction or intentions). Identified a significant negative relationship between CDB and age. |
| Chaudhuri *et al.* (2011) | Development of a conspicuous consumption orientation scale. | CDB is not measured empirically. CDB is cited as a means to enhance social standing, as part of a broader explanation of conspicuous consumption. | Does not utilize the CDB measure in this study. |
| Wiepking *et al.* (2012) | Existing donors each selected from sapling frames of one of six charities. | CDB is not empirically tested, it is described in the context of satisfaction from previously giving, but not measured as a construct. | Identifies factors that influence likelihood to make a charitable request. |
| Chell and Mortimer (2014) | Existing blood donors. | CDB measured in the form of showing ribbons online, known as 'twibbons' | People experiencing social value will engage in CDB, and those who seek social value will give blood again, if a token of recognition is offered. |
| Shrum *et al.* (2014) | Conceptual paper. | CDB mentioned in the context of disposition as a motivation for underlying charitable donations. | The paper explains that charitable giving is within the same category as conspicuous consumption as it provides a signaling function to others, or about the self. This idea draws Grace and Griffin (2009). |

**Table 2.** Profile of survey respondents (demographics and Facebook use)

| **Category** | **N = 234** |
|---|---|
| Gender | 71.2% = Female<br>28.8% = Male |
| Age | Mean = 22.98 years<br>SD = 6.056 |
| Nationality | 80.3% = Irish<br>19.7% = Other |
| Employment status | 43.8% = Yes<br>56.2% = No |
| Level of education | 80.3% = Undergraduate Student<br>5.1% = Higher Diploma<br>6% = Masters student<br>8.1% = Doctoral student |
| Has a Facebook account, accessed in past month | 100% = "Yes" |
| Has mentioned a Charity brand on Facebook in the past year | 100% = "Yes" |
| Type of mention* | 41.9% = Profile activities/interests<br>88% = 'Liked' or reacted to a post or message about the Charity<br>73.5% = 'Liked' or reacted to a photo or video about the Charity<br>21.8% = 'Liked' or reacted to a post by a celebrity about the Charity<br>35% = Shared stories about the Charity from friends<br>37.6% = Shared stories about the Charity, from the Charity itself<br>8.1% = Shared stories about the Charity, from a celebrity<br>30.3% = Shared a photo or video of myself involved in activities in relation to the Charity<br>26.1% = Shared a photo or video from a friend about the Charity<br>7.7% = Shared a photo or video from a celebrity about the Charity<br>34.2% = Shared a photo or video from the Charity itself<br>27.4% = Tagged a friend in a story or post about the Charity<br>4.7% = Other |
| Number of Facebook friends | Mean = 570.47 friends<br>SD = 372.02 |
| How long do they spend on Facebook on a typical day? | Mean = 163.43 minutes<br>SD = 112.5 |

Note: SD = Standard deviation from the mean. * Percentages sum to greater than 100, as some respondents engaged in more than one type of mention.

**Table 3**. Scale items and measurement model results

| Constructs and scale items | Standardised factor loading | CR | AVE |
|---|---|---|---|
| **Self-esteem** | | .876 | .542 |
| On the whole, I am satisfied with myself | .71 | | |
| I feel that I have much to be proud of | .69 | | |
| I feel that I am a person of worth | .78 | | |
| I have a lot of respect for myself | .68 | | |
| All in all, I am inclined to think I am a success | .77 | | |
| I take a positive attitude toward myself | .78 | | |
| **Materialism** | | .738 | .493 |
| I would like to be rich enough to buy anything I want | .58 | | |
| I'd be happier if I could afford to buy more things | .87 | | |
| It sometimes bothers me quite a bit that I can't afford to buy all the things I want | .61 | | |
| **Self-monitoring** | | .881 | .516 |
| At parties I usually try to behave in a manner that makes me fit in. | .74 | | |
| When I am uncertain how to act in social situations, I look to the behaviour of others for cues. | .73 | | |
| I try to pay attention to the reactions of others to my behaviour to avoid being out of place. | .72 | | |
| The slightest look of disapproval in the eyes of a person with whom I am interacting is enough to make me change my approach. | .68 | | |
| It's important for me to fit into the group I'm with. | .68 | | |
| My behaviour often depends on how I feel others wish me to behave. | .64 | | |
| If I am the least bit uncertain as to how to act in a social situation, I look to the behaviour of others for cues. | .82 | | |
| **Conspicuous Donation Behaviour** | | | |
| ***Self-oriented Conspicuous Donation Behaviour*** | | .844 | .578 |
| If I mention this charity on Facebook, I feel like I have made a difference | .66 | | |
| It increases my self-respect when I mention this charity on Facebook | .85 | | |
| Mentioning this charity on Facebook makes me feel good | .82 | | |
| I like to remind myself of this charity I support through mentioning it on Facebook | .69 | | |
| ***Other-oriented Conspicuous Donation Behaviour*** | | .857 | .750 |
| I like to mention this charity on Facebook so that people know I am a good person | .93 | | |
| I like to mention this charity on Facebook because it makes me look good | .79 | | |
| **Intention to Volunteer Time** | | .931 | .817 |
| Impossible / Possible | .88 | | |
| Unlikely / Likely | .95 | | |
| Improbable / Probable | .89 | | |
| **Intention to Donate Money** | | .932 | .820 |
| Impossible / Possible | .85 | | |
| Unlikely / Likely | .96 | | |
| Improbable / Probable | .90 | | |
| **Fit indices:** S-B $\chi^2$=598.95 (329) p<0.001 NNFI = 0.903 CFI = 0.915 IFI = 0.917 RMSEA = 0.059 | | | |

**Table 4**. Descriptive statistics and correlations

| Constructs | Mean | SD | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|---|---|---|
| **1. Self-esteem** [a] | 3.69 | .69 | .542 | | | | | | |
| **2. Materialism** [b] | 4.28 | 1.40 | .015 | .493 | | | | | |
| **3. Self-monitoring** [a] | 3.01 | .88 | .022 | .002 | .516 | | | | |
| **4. Self-oriented CDB** [b] | 4.07 | 1.28 | .004 | .028 | .033 | .578 | | | |
| **5. Other-oriented CDB** [b] | 2.46 | 1.36 | .050 | .025 | .07 | .364 | .750 | | |
| **6. Intention Volunteer Time** [b] | 5.87 | 1.37 | .000 | .006 | .006 | .066 | .006 | .820 | |
| **7. Intention Donate Money** [b] | 5.79 | 1.41 | .005 | .018 | .003 | .060 | .001 | .177 | .817 |

Note: [a] 5-point scale; [b] 7-point scale; Means and standard deviations (SD) are based on summated scale averages. Items deleted in the validation process are not included. Squared correlations are below the diagonal and AVE estimates are presented on the diagonal.