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Make a Better Place for You and for Me: The Effects of Guilt Frames on the Intention to Donate of Middle-class University Women ages 20-25

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MAKE A BETTER PLACE FOR YOU AND FOR ME: THE EFFECTS OF GUILT
FRAME ON THE INTENTION TO DONATE OF MIDDLE-CLASS UNIVERSITY
WOMEN AGES 20-25

By

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DEDICATION

*To everyone hoping to make the world a better place,
May the spark never die.*

ABSTRACT

Advincula, V, C., & Lampa, T.C. (2019). *Make a Better Place for You and for Me: The Effects of Guilt Frames on the Intention to Donate of Middle-class University Women ages 20-25*. Undergraduate Thesis, University of the Philippines Diliman.

Guilt frame is commonly used in charity appeals to gain support specifically in raising funds. Guilt frame is effective when individuals perceive that they have violated social norms to be altruistic. By appealing to their social responsibility and presenting a course of action, individuals are compelled to lessen or eliminate the feeling of guilt.

Media studies have identified that various elements, such as actors, narrative, statistics, and exposure that can elicit guilt on a scale of low to high, can make them donate to the cause. This study uses the same guilt-inducing elements in an experiment that exposes middle-class university women to groups of either low level of guilt or high level of guilt.

The findings of the study suggest that generally, women who were exposed to high level of guilt in charity appeals had significantly higher intention to donate compared with women exposed to low level of guilt. Furthermore, when these women have positive and high propensities to donate, it significantly increases their intention to donate. The study concludes that guilt frame is effective in increasing intention to donate when amplified with high level of perceived behavioral control and awareness of the advocacy.

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CHAPTER I: INTRODUCTION

This chapter explains the background, significance, and the research problem of the study.

A. Background of the Study

Situation analysis of Filipino children over the years have shown that poverty disproportionately affects children more than adults, as its negative effects have profound impact on children's lives that would continue until adulthood (Philippine Statistics Authority & UNICEF, 2017). Data from Family Income and Expenditure Surveys (FIES) conducted by the Philippine Statistics Authority (PSA) also indicate that among the basic sectors of Philippine society, farmers, fishermen, and children consistently score the highest poverty incidence. Adding to these growing evidences of child vulnerability to poverty are earlier regional poverty head count rates that illustrate stark disparities of children poverty as compared to the general population (PSA & UNICEF, 2015). In terms of food poverty, for instance, survey data from 2009 show that the percentage of children living below the poverty line is double the rate of that of the general population.

UNICEF Philippines (2017) identified key deprivations in child poverty besides the measures of poverty based on income and consumption. These include shelter, safe water, education, information, sanitation facility, electricity, normal settlement, and income. According to them, a high proportion of children are found to be living in severe deprivation of at least one up to four types of these dimensions. Poverty goes beyond income deprivation as children are found to be deprived of information as well as basic living amenities, with electricity ranking top. Access to sanitary toilet facilities, safe water sources, and decent shelter has worsened, as efforts to improve in this aspect

remain farfetched and slow. Assessing income alone cannot capture the situation of millions of Filipino children who face severe multiple deprivations.

Geographic location is found to contribute to children's vulnerability to poverty as children residing in rural areas are more likely to be in chronic poverty and deprivation compared with those in urban areas. Overall, the poverty incidence among children in rural areas is about 49% higher than the recorded 19% in urban areas (Reyes & Tabuga, 2009). Other factors contributing to poverty vulnerability are bigger household size, low educational level, group marginalization (e.g. coming from the indigenous sector), and disabilities. Families with six members or more and those whose head has attained no education are significantly more likely to be living under the poverty line as this determines employability (PSA, 2016). Institute for Autonomy and Governance also reported that indigenous children experience socioeconomic exclusion, making them the "most disadvantaged peoples" (UNICEF, 2018). The rates are only projected to increase given the growth in population, the country's exposure to calamities, and non-inclusive economic growth. With a relatively young population, the increasing trend of poverty in the Philippines put children at more risk as they are in the critical stages of their development (Philippine Institute for Development Studies, 2014).

To expedite efforts in reducing poverty, to ensure the well-being of underprivileged children, and to assist them towards a more promising future, charity organizations carry out programs that promote access to education, basic sanitation, food and water, social protection, and self-sustenance. Many of these organizations are local agencies of parent organizations such as UNICEF Philippines, Save the Children Philippines, Feed the Children Philippines, and World Vision Philippines while there are also homegrown

NGOs established by private entities such as Gawad Kalinga, an offshoot of Couples for Christ, League of Corporate Foundations, Inc., a network of CSR units all over the Philippines, Virlanie Foundation, and Kythe Foundation. These organizations are committed to breaking the cycle of poverty by serving the youth through basic education assistance (e.g. scholarships, school supplies donation, vocational trainings), health and nutrition programs (e.g. periodic medical exams, free immunizations and supplements), youth empowerment (e.g. training and development activities to help children better themselves), and emergency relief during times of disaster.

The contribution of the NGO sector in social upliftment is especially significant when the government has deficiencies in serving and protecting its citizens (NGO Pulse, 2018). Because millions of children are vulnerable to poverty and human rights abuses, humanitarian groups recognize the need of providing them with special care. These groups work towards social investment in a wide range of activities carried out through the help of philanthropic individuals. As they are independent of government support, NGOs rely on individual and institutional donations to fund the wide range of programs they implement each year. Fundraising efforts are crucial to the success of NGOs. A significant portion of their funding comes from individual private donors who contribute in small amounts rather than a few wealthy individuals who donate in millions (Folger, 2018).

In times of worsening poverty, humanitarian workers are needed to rise to the challenge and complement government efforts (Seráfica, 2014). The targeted approach of anti-child poverty organizations can help address the increasing magnitude and incidence of poverty in the country which is why gaining public support for their programs is

crucial. Extending support to these organizations, especially small and grassroots NGOs, can create a ripple of change in the country's child poverty issue.

The present study takes interest in the possible contributions of middle-class, female university students to charitable efforts for Filipino children experiencing hunger. Studies suggest that women are often the target of charity advertisements because it is in accordance with their socially-constructed role in community development (Kidder, 2002). In addition, numbers in annual donation to charities demonstrate the middle-class' giving behavior, which can be attributed to their higher economic capacities compared to those in lower income groups (Egloff, Kondorfer, & Schmukle, 2015). The researchers examined this particular demographic's response to charity appeals that induce varying levels of guilt.

According to Dawson (1998) and Guy and Patton (1989), people do good things such as donation because of gratification from the public and/or satisfaction. These perceived benefits of good deeds make individuals feel good or better about themselves. Some researches even suggest that modern day acts of kindness and charity is about feeling good and not doing good (Merchant, Ford, & Sargeant, 2010). What guilt does is take away the "good feeling" when it is present. Described as a negative emotion, guilt is present when (a) "one's own standards of acceptable behavior are infringed" (Hibbert et al., 2007, p. 725), (b) when the individual has contemplated or is contemplating to go against their own or someone else's standard of behavior (Hibber et al., 2007), and lastly (c) when someone or something pointed the difference between the fortunes or lives of two individuals (Hibbert et al., 2007). When the individual starts to feel or is anticipating guilt, he/she would like to remove this negative emotion to feel good again.

Charity appeals used by NGOs often employ guilt appeals to give audiences an insight into how fortunate they are compared to those who need the donation. It uses the element of guilt to make individuals feel bad and make them donate to feel good again. Guilt appeals use guilt frames. Guilt frames aim to make the individual feel guilty by highlighting elements that would induce guilt. For example, a charity appeal with a guilt frame would highlight that *your* bag worth Php 2,000 can feed about 10 children. It would then proceed to state that you need not donate Php 2,000; but because you can afford such a bag, maybe it would not cause you much to donate Php 10.

In this example, guilt is induced because the difference between the fortune of the children and the individual was highlighted. Guilt frame utilizes the difference between these two groups to evoke a negative feeling. This example of guilt frame also provides a call to action that would further deepen the feeling of guilt. It tries to persuade the individual to donate by saying it would not hurt to donate a small amount.

This is how guilt frame works. It makes the individual feel guilty by laying down facts or appeal to the emotion, then further deepen the guilt by implying that the gap between the possible donor and the children would expand if they will not donate. Given that women are the target audience of charity appeals because of their supposed nurturing role, they are also more likely to be receivers of guilt frame. Furthermore, guilt frames target audiences whose socioeconomic gap with the group that needs donation is quite big (Lwin & Phau, 2014). Thus, this research studies women who are middle-class because they are the main targeted audience of charity campaigns. This study examines their response to the guilt induced by guilt frame.

B. Statement of the Problem

Fundraising strategies of these NGOs include releases on social media to raise awareness of their efforts and garner concrete support from their audience. Campaign materials, commonly in the form of posters, are known to have guilt-inducing frames to appeal to potential donors. The researchers asked,

“How do guilt frames present in campaign posters about child poverty affect the intention of middle-class female university students ages 20 to 25 to donate?”

Through this study, the researchers hope to examine the effects of guilt frames present in advocacy campaign posters on the donation intention of middle-class young female university students. To address the research problem, the following specific objectives were identified:

1. To identify if exposure to high-guilt charity campaigns has a significant effect on the intention to donate of middle-class female university students ages 20-25
2. To identify if exposure to high-guilt charity campaigns and high propensity to donate have a significant effect on the intention to donate of middle-class female university students ages 20-25
3. To identify which among the propensity to donate variables has/have a significant effect on the intention to donate of middle-class female university students ages 20-25 who were exposed to high-guilt charity campaigns

C. Significance of the Study

Because of the alarming rates of child poverty, non-governmental organizations (NGOs) and nonprofit organizations (NPOs) are intensifying their work to cater to all the needs of these children. Advertising to audiences to obtain donation is still an effective way to acquire donations. However, according to Lwin and Phau (2014), people tend to be offended when faced with charity appeals.

The researchers believe this is because charitable groups (a) do not fully understand the cognitive and environmental factors that play into the decision making of the target audience, (b) the appeals advertised do not use elements that would garner donation to their advantage, or if they do, (c) they do not know which frame would be most effective.

Because of this, the researchers believe that the following would be the contribution and significance of this study.

a. Theoretical Significance

Studying frames and framing is important as frames can persuade, and shape the understanding of audiences about issues, news, and advertisements (Scheufele & Tewksbury, 2007). Literature supports that there are frames present in charity appeals and that these frames affect the desire, motivation, and willingness of the audience to donate. There is a need to examine the effects of frames in appeals because of the challenge of persuading audiences to support their cause. There also exists a need to apply theories in the Filipino context for the findings to be relevant and useful to the research's stakeholders.

Nevertheless, the researchers understand that these frames are not powerful enough or are not “magic bullet” types of frames. There is a need to understand their cognition and environment as well. This study takes into account the frame, environment, and the cognition of the individual in their decision making process.

Goal framing explains the guilt frame, while the Theory of Planned Behavior (TPB) explains the environment and cognition. This research would validate whether the combination of Goal Framing and TPB are sufficient in explaining the process that the audience undergoes upon exposure to the frame until his/her intention to donate. This study would explore the effectiveness of Goal Framing and TPB when combined.

The researchers acknowledge that both Goal Framing and TPB are not sufficient to stand on their own; the former is leaning towards a “powerful effects” theory, while the latter does not consider the trigger for decision making. Hence, this research would explore whether these two theories would be sufficient enough to explain the intention to donate of the targeted audience.

b. Methodological Significance

Assessing media effects as moderated by various factors entails implementing experiments that will contribute in understanding audience response. The study will analyze whether or not the frames present in charity appeals will obtain their intended effect on the audience. The findings of the experiment will help determine just how persuasive charity appeals are in mobilizing Filipinos to assist the most vulnerable sector in society. Furthermore, it will provide insight on how charity advertisements trigger the prosocial behavior of their Filipino audience.

To achieve the objectives of this study, experiment was utilized because this research does not aim to generalize but to explain the possible correlation between guilt frame and intention to donate. Many studies such as Basil et al. (2006 and 2008) and Chang (2014) utilized experiment to find evidence for correlation between guilt appeals and the participants' behavior. The study aims to replicate the results of their studies – to find evidence that a correlation indeed exists in the Filipino context. Experiment is the only research method that can validate the results of Chang (2014) and Basil et al., (2006 and 2008).

The communication and media research landscape in the Philippines rarely utilizes experiments. This study would serve as an example that experiment is also a possible method to use in validating the effects that media and communication theories argue. The researchers acknowledge that survey and other methods can also deliver such results; but the causal or internal validity of these methods is not as strong as experiment.

Through an experiment, this study was able to test for the causal relationship of guilt frame and intention to donate. Experiment is also highly recommended because it will not only test the effects, but show the elaborate process of decision making of individuals – such findings are not plausible in survey.

c. Practical Significance

The researchers believe that government efforts in serving and protecting their citizens could be augmented with the help of charitable organizations. The proposed study is beneficial for these organizations' communication efforts as it can help map out compelling ways of mobilizing the audience and subsequently increasing donations.

Charity-giving data indicate that most donations come from the donating public, not from large corporations or wealthy individuals (Folger, 2018). This underscores the integral role of the public in the success of charities.

CHAPTER II. REVIEW OF RELATED LITERATURE

This section compares and synthesizes the different studies about message framing, guilt frame in charitable appeals, guilt emotion, altruism, and intention to donate. Furthermore, this section explains significant concepts and variables related to the study.

I. Message Framing

Most studies on message framing of charitable appeals test the idea of applying principles from marketing campaigns into a charitable context (Chang & Lee, 2010). Despite variations in the formula (e.g., use of vivid images, statistical information), findings attribute audience persuasion to negative framing which the present study examines.

a. Positive and Negative Framing

Framing is defined as how issues and news are portrayed by the media and how it can persuade, change, and affect the understanding of the audience about the issue (Scheufele & Tewksbury, 2007). Message framing has been operationalized by Levin (1987) as whether the content focuses on either the positive (i.e., advantages and benefits) or the negative (i.e., loss and disadvantages). Deliberately constructing messages is important in promoting public issues as the kind of information presented and the way it is done influences opinion-formation (Chong and Druckman, 2007; Druckman, 2001).

Studies about framing focus on how frames can persuade individuals to seek or change a behavior. To make framing effects more organized, Levin Gaeth, and Schneider (1998) proposed Goal Framing. In Goal Framing, messages may either be framed

negatively (in terms of loss if behavior is not achieved) or positively (in terms of gain) but despite these differences, both frames have similar end goals. Meyerowitz and Chaiken (1987) found that negatively framed effects or consequences of an action are more effective in persuading audiences compared to positively framed messages. This means that audiences are more motivated to avoid a loss than obtain something.

b. Negative Message Framing in Charitable Appeals

Studies suggest that either negative or positive framing may be used in charitable solicitations as both frames enhance the issue more persuasively than neutral framing (Levin, 1998). However, before the application of message framing on charitable appeals, consumer research already support that negative framing is more attention-grabbing (Banks et al., 1995; Homer & Yoon, 1992) Researchers have since then coined the term “negativity bias” to explain the audience’s propensity to be aroused by negative framing. Since negative framing violates the norm of positively constructing messages, it invites greater attention and scrutiny from the receiver long after his/her exposure to the message (Levin, 1998; Martin, 1995).

Another explanation for this phenomenon is that negative framing creates an emotional interaction between the message and the receiver, such that the receiver feels the greater need for information in order to avoid the negative consequence presented by the message (Buda & Zhang, 2000). Therefore, the receiver is more likely to be persuaded by the remedy being proposed by the message (e.g., donating to child poverty). A multitude of experiment studies with similar findings supports that negative framing has greater salience than the conventional positive framing of messages, especially in matters of public interest (Chang, 2007a; 2007b).

c. Maximizing Message Framing Effects

Charitable appeals make use of images to enhance vividness. Such image display is commonly used in emotional appeals to increase altruism, enhance compassion, and motivate responsiveness among potential donors (Coke, Baterson, & McDavis, 1978; Schneider et al., 2001). Thornton's (2001) investigation of photographic effects showed that people were more attracted to an advertisement with a negative photo than a non-photographic one, resulting in greater charitable contributions. But on the contrary, an earlier study by Isen and Noonberg (1979) showed that negative or unpleasant photos cause people to react against the manipulative framing, making the advertisement even less effective than non-photographic ones. Drawing from these studies, Chang and Lee (2009) decided to investigate beyond vividness effects by examining image valence (i.e., presenting pictorial information in positive or negative frames). Effectiveness is enhanced when the vivid image is congruent with the message, as the mental images created in the audience makes the message easily retrievable (Schneider et al., 2001). For effective processing, the advertisement must not induce inconsistent image and thoughts (Smith & Shaffer, 2000).

Chang and Lee (2009) also proposed temporal framing in maximizing messaging effects. Negative framing uses statistics that express loss likely to be experienced either in short-term (e.g. each hour) or long-term (e.g. each year). The researchers found that statistics using incidence in larger base (e.g., 1,500 out of 2,000 children) and in long-term temporal frame (e.g. each year) enhances negativity bias, thus, increasing message effects. They concluded that there exists a three-way interaction among message framing

(i.e. positive or negative), image valence (i.e., pictorial information presented positively or negatively), and temporal frame (i.e., long-term or short-term; small base or large base) in maximizing the messaging effects of charitable advertisements.

II. Guilt Frame in Charitable Appeals

This subsection discusses the specific guilt frames used in charity advertisements, the suggested elements in designing guilt frames, and the methods employed in eliciting guilt, which consequently guided the present study's goal of eliciting guilt.

a. Use of Guilt Frame

Charity appeals use different types of frames and framing to enhance messages. De Vreese (2005), in his version of framing theory, proposed two types of frames in framing — the issue-specific frame and the generic frame. Frames that are limited to specific issues are labeled issue-specific while those that transcend themes and can be applied to different issues and context are called generic. Studies on issue-specific frames focus on its use in news framing of social movements such as labor disputes and election scandals (Simon & Xenos, 2001; Terkildsen & Schnell, 1997). Generic frames are utilized in strategic news where there is always a winning and losing side in every news feature (Capella & Jamieson, 1997). Issue-specific frames often have a negative presentation as audiences are more likely to respond to negative frames (Chang & Lee, 2009). Guilt is one of the most commonly evoked by issue-specific negative frames along with sadness, anger, and fear (Merchant, Ford & Sargent, 2010).

Guilt frames are used to evoke guilt feelings from viewers or readers (Huhmann & Brotherton, 1997). Since social norms expect people to help the less fortunate, inciting guilt as a result of norm violations may be an effective way for people to donate (Krebs, 1970). However, researchers recommend using guilt frames with caution and moderation as too much guilt could lead to counterarguing audiences who become discouraged to donate (Coulter & Pinto, 1995). According to Heindenreich (1968) as cited in Basil et al. (2006, p. 3), “guilt is an emotional state in which the individual holds the belief or knowledge that he or she has violated some social custom, ethical or moral principle, or legal regulation.” This feeling comes out of the individual if they believe that they failed to accomplish or comply with the standards they ought to obey.

b. Guilt in Charity Appeals

Guilt may occur when the failed averted action may cause harm to a group, or individual, thus, triggering a sense of responsibility (Miceli, 1992). Through an experiment, Basil et al. (2006) examined whether guilt appeals would be effective in inducing guilt in order to make potential donors feel responsible. Their findings showed that guilt frames are effective in increasing the sense of responsibility which lead to increase in donation intention.

To further conceptualize guilt, Bennett (1998) discussed the nature of guilt as an emotional response, stating that, “Guilt involves genuine remorse for an action. It arises from self-generated pangs of conscience and motivates an inner awareness of consequences for others of a person’s failures, misdeeds and transgressions, focusing on *specific* negative behaviors. Hence, the individual wants to apologize, act responsibly,

and make good any damage,” (p. 4486). This feeling has been a reliable indicator of altruistic behavior and compliance with instructions (as may be seen in charity advertisements) that would help reduce the guilty feeling (Burnett & Lunsford, 1994).

Aligned with the recommendation of other researchers, Bennett (1998) recommended using a moderate amount of guilt, as according to him, intensely high messages of guilt might evoke feelings of shame — a response that shifts the blame to one’s self instead of his/her inaction. According to Brehm’s Reactance theory (1966), as cited in Coulter and Pinto (1995), if a message (e.g., an advertisement) is trying to force a response or a reaction from the audience, the viewers or readers would feel threatened and will react negatively as this appears as a loss of freedom to act however they choose to. Englis (1990), as also cited in Coulter and Pinto (1995), reaffirmed Brehm’s model. When audiences are faced with guilt appeal advertisements, they become angrier and scornful with low levels of happiness. However, Coulter and Pinto (1995) hypothesized that these reactions were due to excessive levels of guilt in the video. This leads to another hypothesis that viewers faced with moderate levels of guilt will experience more “heartfelt” guilt and would garner more purchasing or donating intention compared to those exposed to extremely high levels of guilt.

Chang (2014) presented a different angle on the levels of guilt in charity appeals. In his findings, those who were exposed to frames with high amount of guilt were more affected by the appeals and thus, donated more. The participants who were exposed to appeals inducing more guilt acted more altruistically than those exposed to low levels of guilt.

Studies on cause-related marketing affirm that although guilt appeals are more effective than non-guilt appeals, highly hedonic advertising can trigger maladaptive response on the audience, causing them to become skeptical of the message and act counter to the advertisement's intended effect (Chang & Chen, 2010). Audiences may resist the message when they perceive that they are being manipulated (Wood & Eagly, 1981). Therefore, researchers suggest promoting the practicality of the product when using guilt appeals in order for audiences to better rationalize their donation or purchase (Chang, 2011). The level of guilt used in advertising must also be evaluated carefully as audiences tend to process more conscientiously when the donation magnitude is high (Chang, 2008; Strahilevitz, 1999).

c. Elements of Guilt Frame

Coulter and Pinto's (1995) content analysis of charity advertisements identified factors that elicit guilt. These include facial expression and body posture of actors in the advertisements, verbal components such as headlines, texts within the screen, and wording of actors, and execution elements such as colors and size. Using these factors, the researchers developed a scale of low-medium-high guilt within the advertisements and found that guilt appeals are effective in making consumers and audiences donate, but such should still be used in moderation.

Huhmann and Brotherton's study (1997) identified the different ways verbal and visual components of advertisements induce guilt. The first verbal way is to use *statement of fact* which are factual data or events that are intended to evoke guilt from the audience such as, "Last night, two million children in the U.S. went to bed hungry." The second verbal technique is to write a *statement of action* that tells the audience of actions that

should or should not occur. A statement rewritten into a statement of action would be, “Last night, you let a child go to bed hungry again.” Third is a *recommendation* that proposes a certain action to be taken or a particular behavior to engage in, such as, “You should donate money to help end hunger among children.” Lastly, a *question* that seeks to know the feelings, thoughts, or behavior of the audience and provoke them to evaluate, such as, “What have you done this year to help end hunger among children?”

Moreover, the study also identified visual techniques designed to elicit emotion, increase impact, attract attention, and create associations (Moriarty, 1987). Visuals, with the aid of verbal techniques, would heighten the impact of the message by giving it a visual representation and a compelling explanation. The use of images in advertisements not only attracts attention but also increases the audience’s susceptibility to the guilt appeal.

O’keefe (2002) described guilt in appeal messages as having two parts: (1) materials that are designed to evoke guilt from a specific person by drawing their attention to an inconsistency between their standard and the action and (2) a recommendation of an action to take to reduce the feeling of guilt. In addition, Massi Lindsey (2005) gave two requirements for message effectiveness. First, the message must show that the recommended solution or remedy to the problem is effective. Second, the message should show receiver has the ability to do the recommended action.

In the present study, the researchers were guided by Huhmann and Brotherton’s (1997) proposed visual and verbal techniques when they designed the stimuli that would elicit guilt from the participants. However, the researchers sought to examine beyond the effects of moderate levels of guilt, which was recommended by literature, and tested

extreme levels of guilt (i.e., low guilt and high guilt) in the charity appeals that they designed.

d. Variables that may Affect Responses to Guilt

There are two types of influence of the intensity of guilt appeals (Chédotal, et al., 2017). First is the influence of the intensity of guilt appeals on *guilt*. There are three types of conclusions in this section. The first is positive linear relation, which states that the more guilt has been induced by the message, the higher the guilt felt (Massi Lindsey, 2005; O’keefe, 2002). The second influence is negative linear relation, stating that the more guilt has been induced, the lower the guilt felt (Basil et al., 2006). Lastly, curvilinear relation which posits that guilt appeals containing moderate guilt engender more felt guilt compared to low and high intensity guilt appeals (Coulter & Pinto, 1995; Pinto & Priest, 1991).

The second type of influence of the intensity of guilt appeals is the influence of the intensity of guilt appeals on *persuasion* – the ultimate goal of charity appeal videos. There are two conclusions under this category. The first is negative linear relation, which states that the more guilt inducing a message, the less persuasive it is, meaning there will be no change in attitude and behavior (O’keefe, 2002), whereas, the second under this category is positive linear relation, which states that guilt has a positive significant influence on behavioral intention (Coulter & Pinto, 1995).

e. Gendered Marketing Using Guilt Frames

There have been studies as well about appealing to members of the male and female sexes. The socially-constructed reality of women revolves around caring and

connected views of society with emphasis on relationship, whereas the socially-constructed reality of men revolves around achievement, leadership, and justice (Gilligan, 1982 as cited in Brunel, 2000; Jensen, McGhie & Jensen, 1991;). Because of this gender role, many advertisers of these types of appeal target working women (Pinto & Priest, 1991). Women use language that reinforce intimacy while men use language that protect and negotiate their status and advertisers seem to follow these tendencies (Tannen, 1990). Women are the primary target because those who have primary roles of being caretakers and give care to others are expected to feel more guilt towards these ads (Edmondson, 1986 as cited in Pinto and Priest, 1991). Despite the changing status of women and their work, they still hold the primary responsibility to care for the family (Johnson & Johnson, 1980 as cited in Pinto & Priest).

Self-referencing affects how charity appeals are processed by the audience and it was found that altruistic appeals are more persuasive for women while egoistic appeals are more persuasive for men (Chang & Lee, 2010). An altruistic appeal implies that the donation will be for the common good without referencing any benefit to the giver. An egoistic appeal credits the giver as a doer of good action that will improve society. This finding aligns with previous research that the caretaking role prescribed to women throughout history, which orients them towards caring for others, underlie their altruism, whereas men's giving behavior is in accordance with their prescribed heroic role of saving others (Gilligan, 1982; Monk-Turner et al., 2002; Underwood & Moore, 1982).

Studies suggest that there are indeed gender differences in the processing of charity appeals. Women tend to respond to affective advertising that uses altruistic-framed messages and promotes empathetic concern, making them act with truly selfless

motivations (Fisher et al., 2009; White & Pelozo, 2009). On the other hand, men are more motivated by the rewards of behavior, such as gaining prestige, thus, responding more to self-focused appeals (Brunel & Nelson, 2000; Nelson et al., 2006).

III. Guilt Emotion

In the field of emotion research, much attention has been given to the so-called basic emotions such as joy and sadness, however, there has been no notable increase in literature about self-conscious emotions (Fischer & Tangney, 1995). Researchers point to the supposedly weaker universality of self-conscious emotions for the lack of theoretical and methodological studies. Unlike basic emotions which are biologically-based and pan-cultural, self-conscious emotions (e.g., guilt and shame) differ in phenomenological experience across cultures (Ekman, 1992b; Kitayama, Markus, & Matsumoto, 1995). Given that guilt, as the present study's topic of interest, is highly contextual, the researchers gathered firsthand data from Filipino participants about their guilt experience.

a. Features of Self-Conscious Emotions

The most distinctive feature of self-conscious emotions is the evaluative process with which an individual has to undergo before such emotions are elicited (Tangney & Dearing, 2002). Evaluation is triggered by one's capacity for self-awareness, such as that, when one becomes aware that he/she has failed to live up to an actual or ideal self-representation, he/she eventually feels shame, for example (James, 1980). Although one may also experience basic emotions such as sadness during the evaluation process, it is not a prerequisite for the arousal of these emotions, unlike self-conscious emotions that require self-awareness and self-evaluation (Tracy & Robins, 2004).

The capacity for self-awareness is also the reason for self-conscious emotions' later emergence and development in an individual (Izard, 1971). Tangney and Dearing (2002) forward that self-awareness and stable mental representation is necessary in order for someone to begin feeling self-conscious emotions. This assumption is supported by Hart and Karmel (1996) whose studies found that the first self-conscious emotions of a child begin appearing at the same time as their "early signs of self" (i.e., recognition in the mirror and verbal self-description). Children would also come to know about social behavior and begin to elaborate how they will be evaluated by others using these standards, leading them to eventually develop internalized norms for social behavior (Wellman & Lagattuta, 2000).

Emotions are suggested to serve two primary functions: to attain survival goals (e.g., reproduction) and to promote social goals (e.g, being in harmony with others) (Tracy & Robins, 2004). Self-conscious emotions motivate behaviors essential to social dynamics, preserve social hierarchies, and affirm status roles (Keltner & Buswell, 1997; Tracy & Robins, 2003c). According to Tracy and Robins' (2004) Process Model of Self-Conscious Emotions, a common set of cognitive process elicits both guilt and shame. Both emotions involve appraising an event as incongruent to identity goals which leads to blaming the self while embarrassment involves this congruence, but it is implied to have less need for cognitive capacity as the appraisal mostly involves presentation of the public self and that there is not much need for internal attribution (Izard et al., 1999; Lewis et al., 1989).

b. Distinguishing Guilt from Shame

In the literature, guilt and shame are within the same class of self-conscious emotions as both involve higher cognitive capacity and are elicited by the same process (Tracy & Robins, 2004). However, further research also establishes the distinction between the two. In particular, studies on influential differences of guilt and shame show that guilt is a moral emotion that has prosocial benefits, thus, making it beneficial to society (Frank, 1998). Moral emotions are linked to the interests and welfare of society and these motivate cooperation to promote social relationships (Tangney & Fischer, 1995). Frank (1998) added that moral emotions commit people to choose long-term strategies that would resolve social dilemmas, because guilt, for example, can make immediate individual rewards less attractive. Consistent with this proposition are empirical findings that show generally uncooperative people feeling guilty about their negative behavior and perceiving such feelings of guilt as the consequence of their behavior (Keteelar & Au, 2003).

Guilt arises from a self-judgment that one has deviated from moral codes or violated a social norm, which then leads to feeling negatively about their behavior (Baumeister, Stillwell, & Heatherton, 1994). In order to reduce the negative feeling, they seek to make up for their wrongdoing or minimize the damage they caused (Tangney et al., 1996). Guilt has a motivational effect while shame does not. Although shame also arises after a perceived moral transgression, its outcome is withdrawal or escapism (Tangney, Wagner, & Gramzow, 1992; Tangney et al., 1996). In sum, it is guilt that relates to prosocial and cooperative behavior as it compels the individual to seek reparative action (De Hooge, Zeeleberg, & Breugelmans, 2007).

IV. Altruism

Individuals do not only feel guilt after committing a wrongdoing; feelings of guilt also arise when one fails to act when they could have done something or when they witness a situation beyond their control (Hoffman, 1994). In this section, it is discussed how altruism, or acting for others' sake, is performed when seeking reparative action.

a. Altruism as Motivation

Schwartz and Howard (1984) distinguished altruism from the more general prosocial behavior. According to them, while general prosocial behavior focuses on the outcomes of the action and usually entails a combination of motivations, altruism is only to the extent that the actor is motivated by concern for others. This approach defines altruism as any social behavior performed for the benefit of others rather than one's self (Rushton, 1980). More recent empirical studies support the motivational approach in assessing altruism. It is found that lay persons, or the general public, judge prosocial actors differently based on their known motivations. They penalize agents who benefit from their prosocial actions and consider them less altruistic except in the case of "helper's high" or the feel-good reward. They penalize more harshly those who act out of personal motives and even consider them more selfish than non-prosocial agents (Carlson & Zaki, 2018). Studies suggest emotional actors are viewed to be genuinely concerned as emotion has a positive value in altruistic behavior (Barasch, Levine, Berman, & Small, 2014).

Altruism, stemming from the Latin word *alter* meaning other, is a moral experience where one intends and acts for the other's sake. By transcending solipsism, or

the view that nothing exists but one's self and reaching out beyond biological relationships and reciprocity of deeds, altruism becomes a foundation of moral life (Post, Underwood, Schloss, & Hurlbut, 2002). Classical sociology gathers virtues such as benevolence under the term altruism. French philosopher Auguste Comte believed that altruism is the desirable future of humanity and that while it is present in both human and animals, it is only humans that are compelled by altruism for intellectual and moral development (Bykov, 2016). Altruism refers to a collective behavior; sociologists believe that it can only benefit the altruist if a large number of people share such disposition (Molm, Schafer, & Collett, 2007).

b. Relationship of Altruism and Social Class

Decades of research on the relationship of altruism and social class suggest that members of the middle to upper classes demonstrate higher helping behavior compared with those coming from lower socioeconomic levels. Using generalized helping motive as a variable, it was found that altruism is prevalent among adults and members of the upper middle class (Lowe & Ritchey, 1973). Upwardly mobile citizens who advanced from lower, working class youths to middle class adults manifested altruism, which researchers concluded as their tendency to give others what they wished they received during childhood (Snarey & Vaillant, 1985).

The positive relationship of social class and altruism is attributed to economic capacities. As those with higher income are able to contribute a greater percentage of resources to charity, they are more likely to engage in altruism than those from the lower class. It is costlier for those with lower economic resources to be other-focused (Kondorfer, Egloff, & Schmukle, 2015). Kraus et al. (2012) proposed that social class

shapes the way an individual relates to others. For example, members of the lower class tend to be exposed to unsafe neighborhoods and job instability which lead to constrained actions and limited social opportunities. Their lived experience renders them more vigilant to social threats. In contrast, those coming from the upper classes have more freedom to pursue their social goals with fewer external constraints (Johnson & Krueger, 2005).

c. Sex Differences in Altruism

Sex as an explanatory variable in variations of altruism is relatively understudied compared to socioeconomic status, although systematic differences in charitable behaviors, as examined in past decades of research, have established sex-specific strategies in charity appeals (Andreoni et al., 2003; Ostrander & Fisher, 1995). Empirical research suggests that females generally exhibit higher charitable behavior than males; also, they are more generous even when the price of giving is high (Andreoni & Vesterlund, 2001). Altruistic behavior is perceived to be in accordance with traditional gender roles, therefore, individuals with feminine identity are more likely to perform altruism (Kidder, 2002).

When men and women respond to social pressures and norms, it creates distinctive behaviors. Such norms expect women to care for their family and extend their labor participation to community welfare such as engaging in volunteer work (Spain, 2001). Gender-based stereotypes such as communalism and selflessness mandate women to occupy altruistic roles opposite to the socially prescribed independent behavior of their men counterparts. Violating these behavioral norms and social roles may create backlash,

causing women to be disliked and less likely to be treated fairly (Brescoll, 2011; Heilman & Okimoto, 2007). Thus, it can sufficiently be said that there exists greater pressure for women to exhibit altruistic behavior.

Pursuant to sex roles, studies have found that when women possess traditionally masculine attributes, their altruistic tendencies decrease (Ostrander & Fisher, 1995). By occupying masculine roles of being independent, dominant, and powerful, among others, they deliberate less on altruistic behavior because they do not let intuition reign over their decision-making process (Rand et al., 2016). Then again, although women typically score higher on traits linked to altruism, data shows that it does not always translate to actual altruistic behavior as they are more constrained by resources as compared to men. Women tend to have lower income and less free time which discourage them from engaging in charitable activities (Einolf, 2010). Nevertheless, Presser and Sen (2000) supported that women can be independent regardless of their economic status. This partly explains the smaller sex differences in altruistic behavior forwarded by other studies.

d. Guilt-Driven Altruism

Scholars define guilt as a moral emotion that leads to prosocial behavior (Tangney et al., 2007). Hoffman (1994), a psychologist who has extensively researched on affect and moral development, claims that guilt arises from action that was detrimental to others, inaction (e.g. forgetting birthdays), and even from circumstances beyond one's control (e.g. seeing those living in poverty). Guilt is induced by perceived responsibility for negative consequences and is victim-oriented (Silfver, 2007). Although guilt is considered a negative emotion, studies support that it can effectively prompt people into altruistic behavior as it is human nature to immediately reduce negative feelings. In the

case of guilt, people perform social actions to feel less guilty about their actions or even inaction (Xu, Begue, & Shankland, 2011).

Previous research that produced similar empirical findings support the positive correlation of guilt and helping behavior. In a meta-analysis of experimental work through the years, Miller (2010) suggested likely psychological factors responsible for this relationship and motivational states induced by guilt that lead to altruistic behavior. First, the *desire to repair the specific wrong* motivates the agent to help the victim through a task related to the wrongdoing such as replacing a damaged item. When several researchers argued against the simplistic reasoning of the first motivational state, Miller (2010) suggested the second which is the *desire to repair wrongdoing as such*. Unlike the first, here, the agent performs a helping task not directly related to the wrongdoing such as offering penance. *Desire to improve one's own standing* is concerned with living up to moral standards. Finally, he mentioned the *desire to alleviate one's guilt* which proposes helping as a guilt-relief mechanism.

Guilt as motivation for seeking reparative and altruistic actions has been extensively studied. However, the concept of anticipatory guilt, or one's assessment of how guilty he/she would feel about a future action or inaction, remains relatively obscure (Birkimer, Johnston, & Berry, 1993). Still, research provides evidence that people who anticipate guilt are more likely to comply with a recommended course of action, such as in charitable appeals (Lindsey, 2005). Anticipatory guilt is characterized by people's capacity to empathize with others and is found to promote other-regarding behavior when an individual tries his/her best to avoid harm to others by engaging in prescribed behaviors (Pelligra, 2011).

V. Intention to Donate

As established in the previous sections, guilt is a powerful mechanism in promoting altruism. Guilt-driven altruism tends to make an individual more compliant to actions prescribed to him/her in order to avoid the negative feeling of inaction that may cause harm to others (Lindsey, 2005). In the discussion of charity appeals, Huhmann and Brotherton (1997) proposed the inclusion of a recommendation that presents an ideal action for the audience as a guilt-reduction strategy. O'keefe (2002) supported this stating that in order for a message to be effective, such recommendation must seem doable for the audience. For this part, studies on different factors affecting intention to donate and responses to charitable appeals are reviewed. These suggestions from related studies will inform the researchers about individual propensities to donate that may cause variations in the participants' response to the present study's stimuli.

a. Explaining Intention to Donate Using the Theory of Planned Behavior

It is found that first time donors are strongly influenced by requests for donation at work, by family and friends, from the media, and from the charity institution itself (Glynn et al., 2006). Previous research has established the power of Theory of Planned Behavior (TPB) in predicting intention to donate as it posits that intention is the strongest predictor of behavior (Ajzen, 1991). It has been widely used in predicting intention to donate blood and has successfully accounted for variances in intention and behavior (Giles, Cairnes, Mcclenahan, & Mallet, 2004; Popovsky, 2006).

Donor retention is predicted by examining the likelihood of first-time donors to return and donate again. In the cases of donors who have had negative experiences,

behavioral beliefs of the donors were assessed as the researchers forwarded that individual beliefs underlie intention to engage in a particular behavior (Masser et al., 2013). Donor retention studies suggest looking into donor experience as variations may also exist among donors with varying experiences (Ferguson & Bibby, 2002; Ferguson, Frances, Abraham, Ditto, & Sheeran, 2007).

b. Extended Models of TPB

To date, only a small number of studies have used TPB to explain behavior in a charitable context (Smith & McSweeney, 2007). These studies have used extended TPB models where additional influences on behavior, such as moral obligation, were included to predict altruistic behavior (Conner & Armitage, 1998; Warburton & Terry, 2000; Manstead, 2000). Revisions of the TPB model involved the addition of cognitive factors. The perception of a social responsibility emerged as a predictor for intention to donate money in Knowles, Hyde, and Kim's (2012) extended model. The researchers added that to increase this sense of obligation to others, individuals must first know the beneficiaries and services of a particular charity before deciding to donate.

In the context of blood donation, perceived moral obligation was incorporated to predict the intention of non-donors like in Godin et al.'s works (2005; 2007). Similarly, Robinson et al., (2008) incorporated donation anxiety, anticipated regret, moral norm, and descriptive norm in an extended model. Anticipated regret, or whether or not they would regret not donating, is a strong motivator for non-donors to donate for the first time (Masser, White, Hyde, & Terry, 2009). Moral norm is the perceived wrongness or correctness of a behavior which further accounted for intention alongside other TPB

constructs (Rivis, Sheeran, & Armitage, 2009). Using these expanded models, anticipated regret is found to be a strong predictor for donation intention while donation anxiety is a deterrent for individuals with no history of donation.

A revised TPB model to predict donation to charity included more normative factors namely injunctive norms, defined as perceived social approval or disapproval, descriptive norms, defined as perception of what others do, and moral norms (Dunleavy, 2008; Smith & McSweeney, 2007). This was premised on earlier research by Cialdini et al., (1991) which suggested that normative and psychological factors must be further considered in the context of charitable giving.

VI. Synthesis

Research provides evidence that negatively framed messages are more persuasive to audiences, signifying their greater motivation to avoid a loss than obtain something (Meyerowitz & Chaiken, 1987). The phenomenon of negativity bias violates the norm of positively-constructed messages which leads to greater attention and scrutiny from the audience (Levin, 1998; Martin, 1995). In constructing such messages, Huhmann and Brotherton (1997) propose the use of visual and verbal techniques in advertising that would induce guilt, particularly, the statement of factual data or events, statement of action that should or should not be occurring, a recommended course of action to address the issue, and a question to serve as point for reflection. Visual techniques, such as using a vivid image that is congruent with the advertisement's message, heightens the message's impact (Moriarty, 1987). As for the prescribed action, Massi Lindsey (2005) suggests that it must be perceivably effective and doable for the audience. Researchers, however,

forward that guilt should be used in moderation to avoid backlash (Coulter & Pinto, 1995).

Charitable appeals utilize the socially-prescribed roles of males and females by using sex-specific strategies in advertising (Andreoni et al., 2003). They primarily target women who are socially assigned to a caregiving role and are expected to be nurturing to members of the community (Brunel, 2000). Studies show women and individuals possessing a feminine identity respond to altruistic appeals while men respond to egoistic appeals (Chang & Lee, 2015). Escalas (2007) supports that effectiveness of affective advertising is enhanced when people are able to relate the message to their personal concept. Charitable behavior is also influenced by differences in social class, as demonstrated by the greater helping behavior of those coming from higher classes. This positive relationship between altruism and stratification is mainly rooted in economic capacity; those with less resources find giving costlier and are less likely to engage in altruism (Kondorfer et al., 2015). Generally, members of the upper class possess more freedom to pursue social goals and act for others' sake (Johnson & Krueger, 2005).

Studies on use of guilt in charity appeals have built consensus that guilt is effective in persuading people to help the disadvantaged (Basil et al., 2006). Since social norms expect people to act prosocially, perceived violation of these rules triggers guilt and a sense of responsibility (Miceli, 1992). As a result, people become more compliant to prescribed actions that would reduce the guilt feeling elicited by violation or inaction (Burnett & Lunsford, 1994). Guilt is considered a self-conscious emotion that can only arise after self-evaluation; it is found to serve a function of promoting behaviors essential to social dynamics (Tracy & Robins, 2004). Although guilt and shame belong in the same

class of self-conscious emotions, only guilt can result in seeking reparative action and is considered beneficial in solving social dilemmas (De Hooge et al., 2007; Tangney et al., 1996).

To predict whether an individual is likely to act on the behavior in consideration, the TPB is commonly used to measure intention, which is considered a strong predictor for actual behavior (Ajzen, 1975). Its independent variables, attitude, perceived behavioral control, and subjective norm, function as antecedents that lead to behavioral intention. TPB has widely been used in the field of health research, particularly in the context of blood and organ donation. Consistently, perceived behavioral control emerges as the major determinant of intention to donate (Armitage & Conner, 2001; Giles et al., 2004)

In the few studies done about donating to charity organizations, extended versions of TPB were used to account for additional influences in behavior, such as moral obligations, knowledge of charities, and anticipated regret (Knowles et al., 2012; Smith & McSweeney, 2007). Similarly, perceived behavioral control is shown to be the strongest predictor of intention to donate.

In this review, the researchers identified key gaps in the application of TPB in donation to charity as well as general donation behavior outside of health research. As for message framing, literature insufficiently discusses the effects of extreme levels of guilt on the audience. This study ventures to explain donation behavior using an extended TPB model, with the addition of an awareness concept, to explain intention to donate after being exposed to high and low levels of guilt in charity appeals.

CHAPTER III. FRAMEWORK

A. Theoretical/ Conceptual Framework

According to Levin et al. (1998), Goal Framing is the type of framing that is focused on enhancing the evaluation of some behavior. The effectiveness of the message relies on the delivery of the message – what it emphasizes and what it does not. Goal Framing can be expressed either positively (i.e. in terms of benefits or gain) or negatively (i.e. in terms of avoidance or loss). Both types of frame would enhance the behavior expected of the audience. The issue is which type of frame is more persuasive in convincing the audience on which behavior to adopt.

Meyerowitz and Chaiken (1987) and Levin et al., (1998) demonstrated that negatively framed messages are more impactful compared to positively framed message. The audience is more likely to remember, receive, and adhere to the message of the frame when it is framed in terms of loss. This suggests that individuals are more likely to adopt a behavior if the message is framed negatively; this is demonstrated by numerous studies (Bank et al., 1995; Block & Keller, 1995; Reese et al., 1997).

Levin et al., (1997) states that receivers of negative frame process the information and then perform the necessary action, decision, or behavior. As an example, Levin et al., (1997) used credit cards. The negatively framed message of credit card is ‘if you pay using your credit card [you do not pay in cash], you will have to pay an additional surcharge’. From the point of view of the consumer, this frame gives a warning. The audience will most likely experience an emotion and a decision based on this warning. As

a result of their decision-making process, they adhere to the frame message *to not* pay in credit to avoid fees.

From this example, negatively framed messages evoke negative emotions, initial reactions, and impressions from the receiver of the frame. Based on Meyerowitz and Chaiken's (1987) statement, if individuals are more likely to adhere to negatively framed messages, then they are more likely to perform the behavior suggested by these negatively framed messages. This behavior comes after the audience process their negative emotions or reactions (Figure 1).

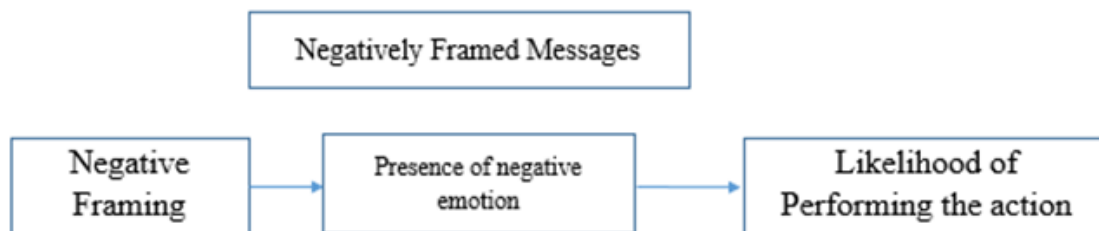


Figure 1. Negatively Framed Messages under Goal Framing

Goal Framing talks about the likelihood of performing an action. Similarly, the Theory of Planned Behavior (Ajzen, 1991) uses the term behavioral intention to define this. There are several factors in the Theory of Planned Behavior (TPB) [Figure 2].

The first component of the theory is attitude towards the behavior. This refers to whether the person finds the behavior favorable or unfavorable. According to Ajzen and Fishbein (1977), the attitude of the person towards the behavior stems from the beliefs and knowledge he/she has about it. Each belief links the behavior to a certain favorable or unfavorable outcome.

The second element deals with normative beliefs and subjective norms. A way to measure subjective norms is by asking the person how important others' approving or disapproving decision is to him/her.

The third component of TPB is perceived behavioral control which refers to the motivational factors that will influence the behavior. This means how much a person is willing to try, how much a person is willing to exert. As a general rule in this theory, the stronger the perceived behavioral control, the more plausible the action.

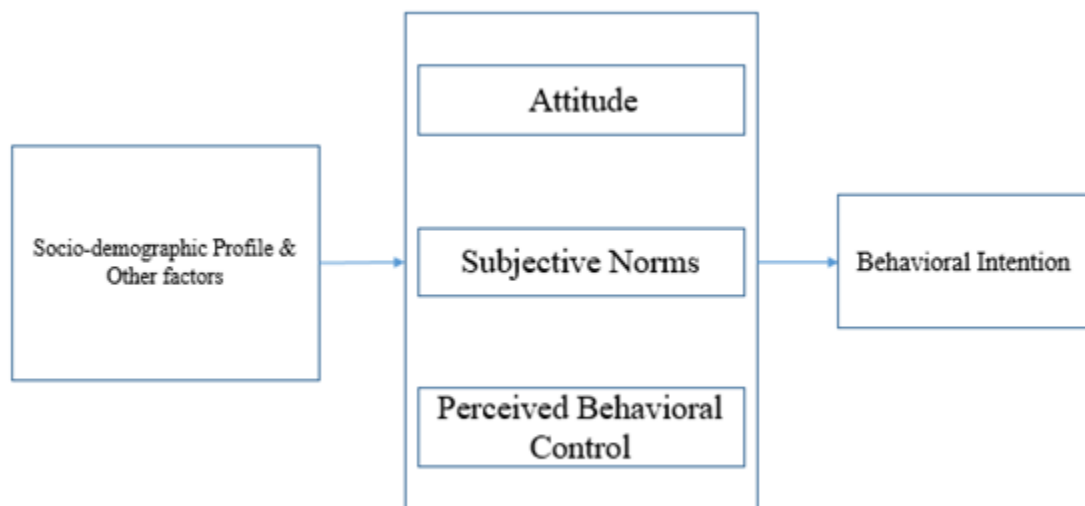


Figure 2. The Theory of Planned Behavior

Endsley (1995) introduced the concept of awareness from Situation Awareness Model. In her model, Endsley (1995) states that awareness is necessary in processing information from the environment. If the individual is not aware that a situation happened, there is nothing to comprehend or to process. Awareness is the first level or step in Endsley's model of Situation Awareness. This concept was added to the theoretical model that guided this study.

All three theories lead to behavioral intention (Figure 3). The information processing of the audience would start from their exposure to negative frames. The frame would then induce a negative emotion. This emotion would be processed through external and cognitive factors. The external factors would be attitude and subjective norms, while cognitive factors would be awareness and perceived behavioral control.

These would all lead to behavioral intention, or whether the person would do the suggested behavior from the frame.

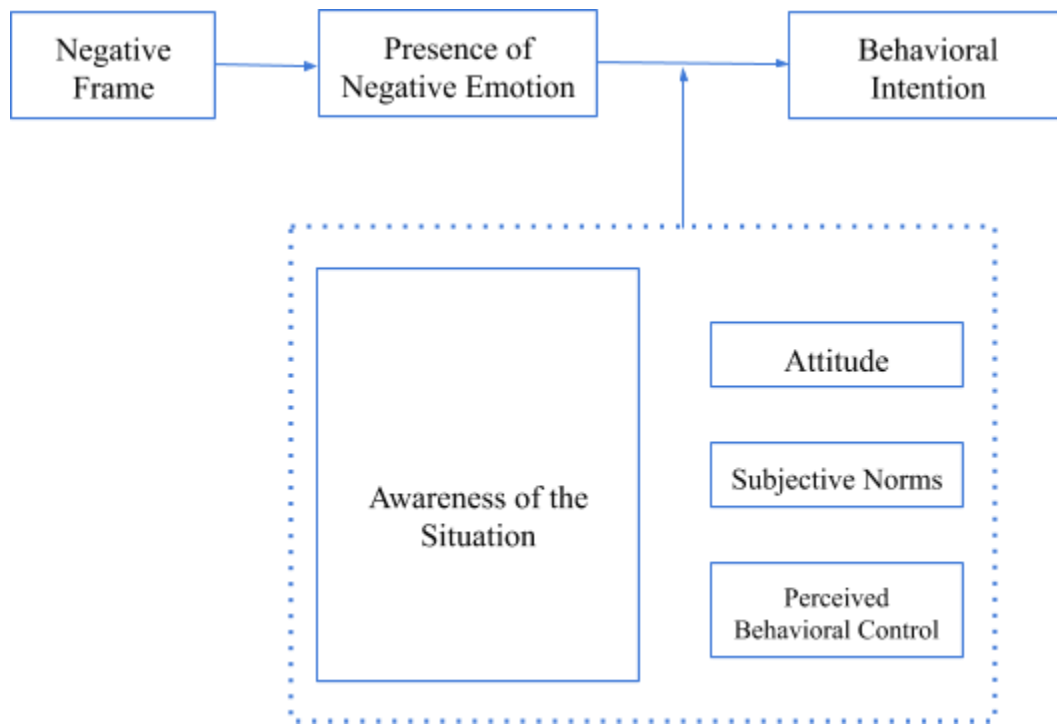


Figure 3. Integrated Theoretical and Conceptual Framework

B. Operational Framework

One of the emotions evoked by negative frames is guilt. Guilt is commonly evoked when the material shows that the individual has violated a societal norm. Guilt emerges when the individual feels that he/she failed to help the situation, thereby causing

harm to a particular group or individual. The individual would then aspire to decrease this guilt by apologizing or by doing something to make the situation better.

The individual's intention to do something to improve the situation is enhanced by awareness of the context of the message, positive attitude towards the call for action, social pressure to engage in the behavior, and perception that he/she is capable of doing the behavior.

In this study, behavioral intention means the intention to donate or the willingness of individuals to donate to charitable advocacies. If the concepts indicated are met, then there is a high likelihood of donation (Figure 4).

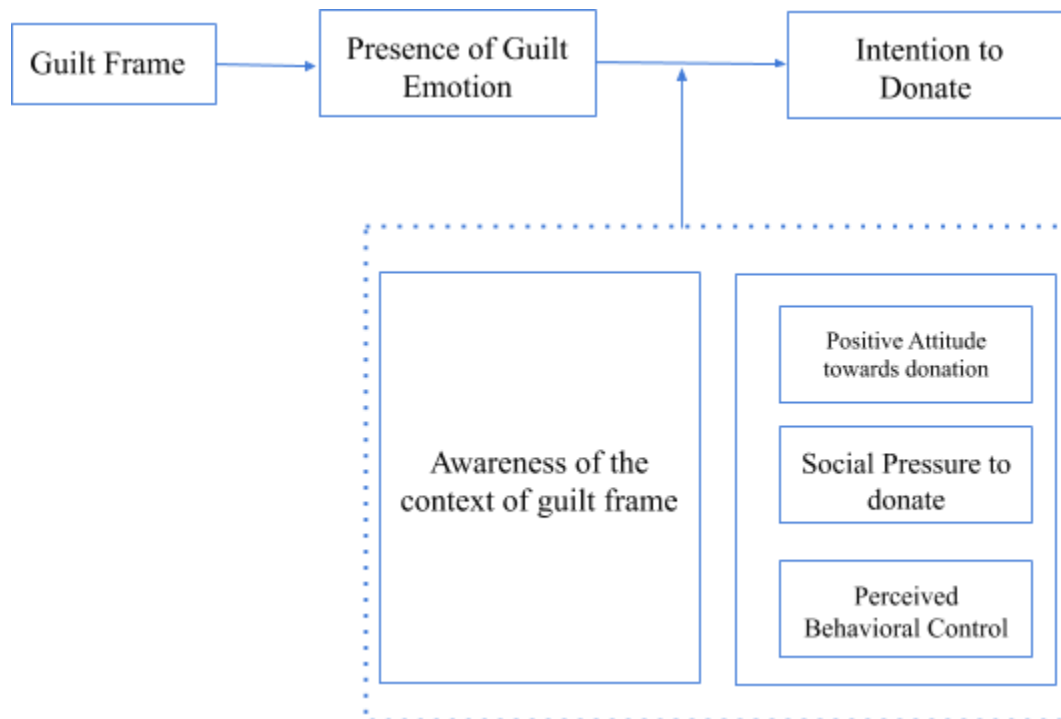


Figure 4. Operational Framework

List of Research Hypotheses

H1: Exposure to high level of guilt in the guilt frame has a significant effect on the intention to donate of middle-class university women ages 20-25.

According to Heindenreich (1968) as cited in Basil et al. (2006), “guilt is an emotional state in which the individual holds the belief or knowledge that he or she has violated some social custom, ethical or moral principle, or legal regulation” (p. 3) This feeling comes out of the individual if he/she believes that he/she failed to accomplish or to comply with the standards he/she ought to obey. Basil et al. (2006) found evidence that guilt evoked by guilt frame has a significant effect on the intention to donate of university students. Chang stated that high amount of guilt makes individuals more altruistic; they donate more when they are exposed to high level of guilt (Figure 5).

However, it is not stated that low amount of guilt will not induce donation. They still elicit donation and individuals exposed to this frame still feel guilty. However, there is a dearth in studies that explore the effect of low amount of guilt in charity appeals.

H2: High content of guilt, with high propensity to donate, has a significant effect on the intention to donate of middle-class university women ages 20-25.

There are many factors that may trigger voluntary donation. Factors such as awareness of context of charity campaigns, positive attitude towards donation and advocacy, presence of social pressure, and high perceived behavioral control have significant effects on intention to donate. Hence, the combined effects of these factors, along with high level of guilt in the guilt frame, are hypothesized to have a significant effect on the intention to donate of the middle-class university women (Figure 5).

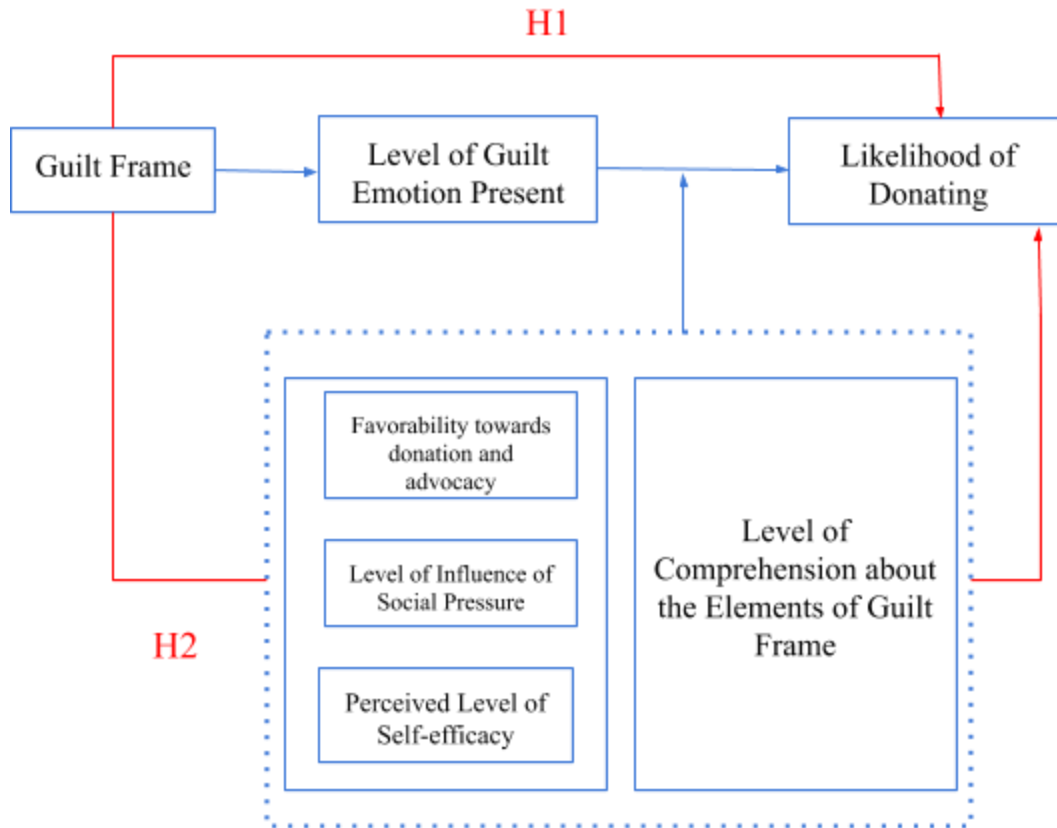


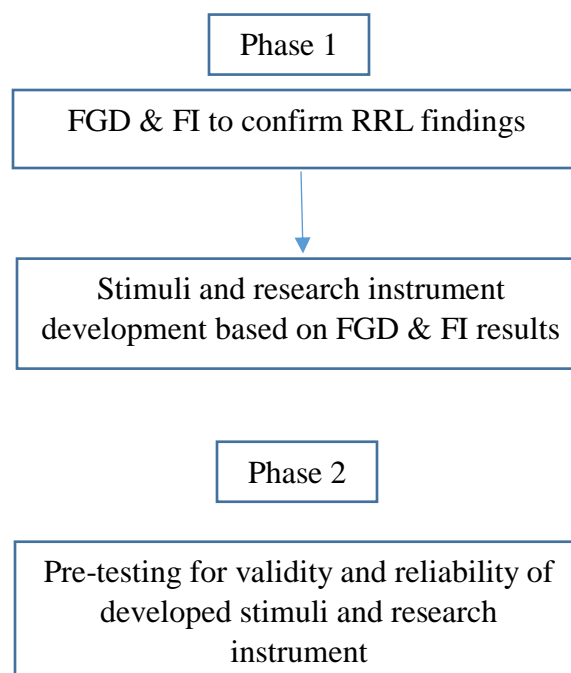
Figure 5. Analytical Framework

CHAPTER IV. METHODOLOGY

A. Research Design

The study examined the effect of guilt frame present in charity appeal posters on the intention to donate of middle-class female university students. The design of the study is quantitative and explanatory.

Research implementation was divided into three phases (Figure 6). The first phase was used to create the stimuli and instrument. The second phase was the pre-testing of the stimuli and the instrument. The last phase was the experiment proper. The first phase included an FGD and FI to attest the RRL for the instrument. The second phase was to test whether the stimuli and instrument were valid and reliable. In the last phase, respondents were exposed to materials that were supposedly produced by End Hunger PH, a dummy humanitarian organization created by the researchers. A scale was used to measure participants' propensity to donate as well as their guilt emotions after exposure to charity appeal posters.



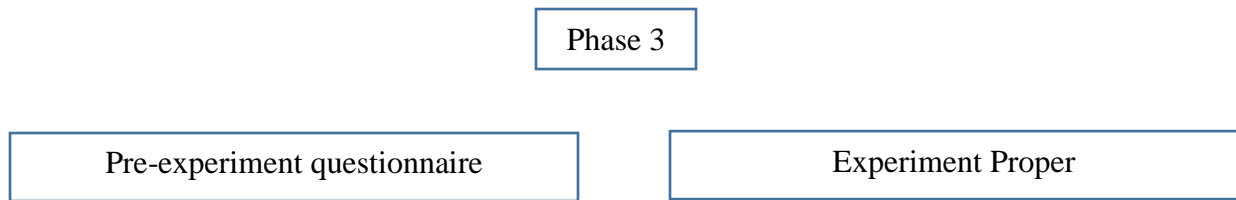


Figure 6. Research Design

B. Variables and Measures

The independent variable of the study is high amount of guilt and low amount of guilt present in two separate stimuli. The key variable analyzed was the intention to donate to End Hunger PH as a product of their exposure to the stimulus. Moderating and mediating variables were added to explain variances.

To measure the effect of high guilt and low guilt present, the level of guilt emotion felt was measured. This was measured through a modified Guilt and Shame Proneness Scale (GASP). The premise is, when they are exposed to high guilt, they are more likely to feel guilty. Intention to donate was measured through their willingness to donate. This was measured using the modified GASP scale. Certain items such as “what is the likelihood of you donating to children living in hunger?” were asked to measure intention to donate.

The moderating variables covered were attitude towards donation, social pressure to donate, perceived behavioral control, and awareness. Attitude was observed using a scale that measured their level of agreement towards donating to charities and children living in hunger. Social pressure was observed using a scale that measured their level of agreement that social pressure influences them to donate.

Perceived behavioral control was using a scale asking how they feel about donating. Lastly, awareness was measured using their likelihood of donating because of their awareness regarding the struggles of children. This includes their awareness regarding their proximity to children, affiliation with children, and religious preaching about donation.

C. Research Instrument

The purpose of the first phase of the research implementation was to develop the stimuli and research instrument. FGDs and FIs of ten women were conducted. This guide was an open-ended questionnaire (see Appendix A). The questionnaire contained inquiries about their feelings towards charity advertisements, situations that would induce guilt, Filipino experiences of guilt and the type of advertisement they perceive to be effective in encouraging donations. This FGD and FI were used to validate information found from the review of literature. Input from the FGDs and FIs were integrated with RRL findings to guide the researchers in creating the stimuli and questionnaires, which covered the second phase of the research implementation.

The third phase covered the administration of the pre-experiment questionnaire and the experiment proper. The pre-experiment questionnaire was used to profile each participant in terms of their background and propensity to donate (see Appendix B). The pre-experiment questionnaire included the items under the variable propensity to donate. The questionnaire was developed using findings from the RRL and the input from the FGDs and FIs.

The second part of the third phase was the actual experiment. A modified GASP scale was used to measure individual responses to the charity appeal poster they have viewed (see Appendix C). The questions asked were based on their experience while viewing their assigned poster. The two posters used as stimuli were developed based on the suggestions of O'keefe (2002) and Huhmann and Brotherton (1997).

These suggestions included the narrative (statistics and message that would evoke guilt), powerful image that would highlight the difference between the viewer and the actor of the poster, and a recommended action. Suggestions from the FGD and FI were also incorporated such as including a credible name of the organization asking for donation, and a website or a number to call or bank account details, so viewers can act upon the recommendation.

All these suggestions were taken into consideration in creating the posters. These elements and suggestions were meticulously incorporated to differentiate the high-guilt poster from the low-guilt. The High guilt has more shocking and powerful narratives than the low guilt poster. High guilt portrays the actors differently. High guilt actor was portrayed as malnourished and in need of food, while low guilt actor is happy and is with food (Figure 7 and Figure 8).



Figure 7. Stimulus for High Guilt

In Figure 7, the actor is portrayed as in need of food. The child is obviously in need of nourishment. Statistics and narratives are highlighted to emphasize the grueling situation of the actor.



Figure 8. Stimulus for Low Guilt

In figure 8, the actor is portrayed happily. No obvious signs of malnourishment are shown. Vibrant colors and background can be seen. There is no emphasis on the texts.

D. Units of Analysis

The same set of criteria was used in selecting participants both for the FGDs, FIs, and the experiment proper. Qualified participants were females coming from the middle-class socioeconomic bracket, aged 20 to 25, and must be currently enrolled in the university.

A total of ten women were interviewed for the FGDs and FIs. Twenty women were then pre-tested for the validity and reliability of the developed stimuli and questionnaires. For the last phase of the experiment, a total of 120 women participated.

Half of the 120 women were assigned to the high-guilt, while the other half was assigned to the low-guilt stimulus. None of the women involved were aware which stimuli they would be exposed to. All that was disclosed was they will be asked about their donation behavior during the experiment.

E. Research Implementation

Research implementation was divided into three phases. The first phase was for stimuli and research instrument creation, the second phase was to test the stimuli and the instrument, while the last phase was the experiment proper.

a. Phase I: Stimuli and Research Instrument Creation

The researchers created an online sign-up sheet for FGD participants that was shared on Facebook and Twitter. Criterion sampling was followed in selecting qualified informants. In a round table discussion, with one as the interviewer and the other as note-taker, the informants were asked about their notions of guilt, knowledge about altruism, donation intention, and their awareness of certain advocacies. Almost all of the women interviewed had advocacies that they are concerned with and have donated to various charity and humanitarian aid groups. However, the concept of or the word altruism was a subject some of the participants were not familiar with.

The discussion served as a way of validating whether or not findings from the literature are aligned with local beliefs and practices. The participants do agree with the literature's findings about altruism, guilt, and intention to donate. However, suggestions and concepts about donation and altruism were added that were not included or found in the literature review. Some of these concepts would be "*hiya*" and "*kunsensya*" of the Filipinos; they stated that guilt is not equivalent to these Filipino concepts but they are concepts under the Western definition of guilt. This shows that Filipinos do recognize guilt, but find the Western definition as broad and encompassing a lot of Filipino values.

After analyzing the insights from the informants, the researchers used the information captured in preparing the intervention used in the experiment as well as the response evaluation scale. For the development of the stimuli and the instrument, the participants were asked whether they would donate if they saw the elements suggested by Huhmann and Brotherton (1997) and O'keefe (2002). Participants did agree, but added that the background of the organization asking for donation must be disclosed and

discussed. Participants explained that they will not donate to unreliable and unknown organizations.

b. Phase II: Pre-testing of the Stimuli and the Research Instrument

After the creation of the stimuli and the instrument, twenty random women were asked to be participants of the pre-test. No sign up sheets or formal discussions were made during the pre-test period. The researchers simply asked women who were not aware of the study to answer the pre-experiment questionnaire and the experiment questionnaire. Ten of these women were given the low-guilt stimulus while the other half was given the high-guilt stimulus. Their comments and feedback were then asked after they have accomplished the questionnaires.

Their comments about the stimuli and the two questionnaires were recorded. Little to no comments about the stimuli were given. If comments were given, these were suggestions on the arrangement of the narrative within the poster.

Regarding the pre-experiment questionnaire, the participants were satisfied with the questions under attitude, awareness, and perceived behavioral control; however, they were not fully satisfied with the questions under social pressure. Some of these women asked where were the questions about the influence their student organizations and their respective student councils. The researchers did take these questions into account, but decided not to include student organizations because not every student is a member of an organization. Regarding student council, the researchers did not find support from the literature on the influence of students leaders on altruistic decision makings of students. Hence, the influence of student councils was also not included.

For the experiment questionnaire, some participants did not feel guilty despite being exposed to high-guilt stimulus. These participants believed that they have no reason to feel guilty because they believe the reason why these children are living in poverty is systemic and cannot be solved by donation. The researchers decided that this is a valid point. Hence, their willingness to donate despite knowing that poverty is a systemic problem was added to the questionnaire.

c. Phase III: Experiment Proper

Prior to the actual experiment, the researchers again released an online sign-up sheet for middle-class female university students who can commit to both phases of the experiment. Aside from their personal social media accounts, the researchers also disseminated the publicity material to the Facebook pages of university dormitories, organizations, and interest groups. The first round of data gathering commenced when sign-ups reached twenty participants. The researchers conducted the experiment in different locations. The researchers administered the experiment to a maximum of forty participants per week and the data gathering spanned from February 20 to March 13, 2019.

For the pre-experiment, a maximum of five participants were present per session. It was held in a selected room or area with minimal distractions. The chairs within the room were given at least one space apart to give privacy to each participant. The questionnaire was encased in a folder. Each folder and questionnaire has a questionnaire number. The participants were allowed to sit on any of the available chairs they wished to sit on.

Each participant accomplished a consent form prior to their participation, informing them of their rights and responsibilities. This consent form was the same consent form for the next round of the experiment. A copy was provided to the participant and another was kept by the researchers for filing. Once everyone was settled, the researcher-in-charge read to them the standard briefing to give instructions. When all participants had finished, the researcher-in-charge read the closing script and scheduled them for the second phase of the experiment, which was administered after a week.

Since returning participants had different availabilities, they underwent the second phase with a different set of people. Because of their different schedules such as upcoming exams, the researchers took note of their questionnaire number. Their questionnaire number during the pre-experiment questionnaire was the same questionnaire number used during the experiment proper. Those who have odd-numbered questionnaires were exposed to the low-guilt stimulus while those who have even-number questionnaires were exposed to high-guilt stimulus.

To illustrate, if participant A had questionnaire number one during the pre-experiment session, she would still had questionnaire number one for the experiment proper and was exposed to the low-guilt stimulus. If participant B had questionnaire number two during the pre-experiment session, she still had questionnaire number two during the experiment proper; and be exposed to the high guilt stimulus. The instructions and procedures apply to all of the participants.

The same pre-experiment venues were used in the actual experiment. The participants were again led to the venue. Each chair was arranged one-space apart to protect the privacy of the participants. The researcher-in-charge read another standard

briefing script to introduce End Hunger PH. The script included details such as the founder, the date of establishment, EHPH's goals, and accomplishments. It also included EHPH's forms of advertising and forms of donation accepted (see Appendix D).

Once settled, the charity posters were handed to the participants along with the experiment questionnaire designed to measure their feelings of guilt and their intention to donate to the organization. The stimulus and the questionnaire were encased in a folder to protect the respondents' answers and to prevent other participants from having an idea of the other stimulus that they will not be exposed to.

Participants were again reminded that there are no right or wrong answers. The script about EHPH was repeated, and questions were addressed if there were any. The participants were given as much time as they needed to accomplish the questionnaire. Participants who were done answering were asked to patiently wait for the other participants because debriefing would be done in groups.

After each participant has accomplished the questionnaire, the folders were collected. Afterwards, debriefing was done, informing the participants about the topic of the study and that End Hunger PH was a dummy organization. The participants were shown the two stimuli that each of them were exposed to. It was explained that one stimulus is expected to evoke more guilt from the participant compared to the other stimulus. How the questionnaire and the poster were created was briefly explained as well.

They were reminded to keep their consent forms should they have inquiries or should they change their minds about their participation. The participants were also asked

to not tell their friends who were also participants of the study about how the experiment was conducted and the nature of the stimuli. Questions regarding their privacy were also addressed after the experiment. After the experiment proper, their incentives were given.

F. Data Analysis

All pre-experiment and post-experiment questionnaires accomplished by 120 participants were encoded and analyzed in SPSS. To ensure that the sample mimics a normal distribution curve, Test of Homogeneity of Variances (Levene Statistic) was run using responses in the pre-experiment questionnaire that measured their propensity to donate. Multiple regression was used to describe the association between the independent variables (high-guilt/low-guilt exposure), moderating variables (attitude, social pressure, perceived behavioral control, and awareness) and the dependent variable (intention to donate). In addition, Multivariate Correlation was used to determine the best model in explaining intention to donate.

G. Scope and Limitations

The study limited participation to middle-class female university students in accordance to findings of related studies about gender differences in altruism (Andreoni & Vesterlund, 2001; Kidder, 2002). However, it should be noted that the study's findings on altruistic behavior cannot be generalized as the experiment was conducted for purposes of modelling variables and suggesting formula in creating charity advertisement.

Given that only a certain demographic of individuals was studied in this research, results may not be the same once replicated towards men or women of different age group or socioeconomic status. This research did not examine all types of groups in terms of age, sex, and socioeconomic status. Though there are studies whose respondents were both men and women in university, no separate or comparison between the two groups were made.

Moreover, given that there are very few experiments in Philippine media and communication research landscape, most of the basis of this experiment were of Western setting and influence.

H. The Researchers

The researchers, Via Alexandra Advincula and Trisha Jasmine Lampa, are Communication Research undergraduate students from the College of Mass Communication, University of the Philippines Diliman. Their past research works involved media portrayal studies, gender studies, public perception studies, and discourse analyses. Currently, both students are enrolled in psychology and anthropology classes to gain further training in social science research. Their experiences in doing empirical and explanatory studies have equipped them with data gathering and analysis skills to successfully conduct the study.

The researchers decided to venture into the topic of charity appeals as poverty portrayed in media is one of their research interests. Also, as citizens of a country with high poverty incidence, they believe that government needs support in helping those in poverty, if not help the institution alleviate hunger. Although requests for assistance are prevalent in media, particularly in the form of advertisements, Filipinos are not always

moved by such appeals as donation hesitation and fatigue can hinder charities from getting the support they need to implement and sustain operations.

I. Ethical Considerations

Pursuant to the Philippine's Data Privacy Act, a consent form containing the study's specific purposes and stipulating the participants' rights and responsibilities was provided before data gathering. Permission to record was requested for the FGDs and FIs as well as permission to publish data from the FGDs, the FIs, and the experiment. Any sensitive personal information provided in the Personal Information Sheet (PIS) were not published.

Throughout the data gathering period, the researchers implemented protocols to ensure that the participants were not subjected to any harm or traumatizing experience. The data gathering was held inside the university campus during school hours, in rooms or areas that were familiar and convenient to the participants. Prior to their participation, they were asked to disclose any hesitation regarding confidentiality or potential conflicts of interest. They were assured of their freedom to withdraw participation at any point of the data gathering. As for the guilt-inducing posters, the researchers pretested and revised the stimuli accordingly to ensure that no one would be subjected to any extremely distressing content.

In the signup sheets, the full nature of the experiment was not disclosed. The only information given was that the study would analyze donation behavior of the participants. The signup sheet declared that the experiment would be divided into two parts. Both parts

of the experiment are necessary before they could receive their incentive (Figure 10 and 11).

Sign up Sheet for Experiment

Good day! We are Via Alexandra Advincula & Trisha Jasmine Lampa, BA Communication Research. We are currently taking our Communication Researcher 200, thesis, under Dr. Ma. Rosel San Pascual. We are conducting a study about the donation behavior of UP Diliman Female undergraduate students. We are going to conduct an experiment about your behavior. We appreciate your interest to be our respondent. Rest assured that this experiment will not ask for any of your personal details, we only want you to answer based on your experiences and knowledge.

The experiment will be divided into two parts: the pre-experiment questionnaire which will be administered 1 WEEK before the experiment. The second part is the experiment proper. Both phases will not take up to more than 20 minutes.

As promised, your full participation to this experiment entitles you (1) one entry to our raffle. Three raffle winners will be chosen once the experiment period concludes. The winners will get 1,000 pesos (PHP) as a reward. Tokens will also be given to those who participated fully.

Figure 9. Description of Signup sheet

Do you agree to participate in both parts of the experiment? *

Unfortunately, we cannot reveal the experiment proper. But rest assured that it is an easy task. It will not require any special skills or knowledge to be completed. We only ask that you answer truthfully. Partial agreement to only one phase will not qualify you for the raffle and the token. If you have concerns regarding these experiment phases, you may contact Via Advincula via 09208239487 or message her through Facebook - Via Alexandra Advincula.

Yes

No

Figure 10. Consent

Nevertheless, the full nature of the experiment was disclosed during the debriefing of the participants after the experiment proper. They were also constantly reminded after the pre-experiment questionnaire administration and at the beginning of the experiment that they will be debriefed about the nature of the experiment after

accomplishment of the experiment questionnaire. During the pre-experiment questionnaire administration, it was also explained to the participants the need why they will only learn of the purpose of the study after the experiment proper.

CHAPTER V. RESULTS & DISCUSSION

A. Respondents' Profile

All 120 participants were female university students aged 20 to 25 who came from middle-class socioeconomic bracket. Random group assignments were done based on questionnaire number; odd-numbered participants were exposed to low-guilt stimulus and even-numbered participants to high-guilt stimulus. Each test group was comprised of 60 participants. Prior to statistical testing, Test of Homogeneity of Variances was conducted using data on propensity to donate in order to attain equal variance in both groups. Since all items, with the exception of Item 20, produced significance values of over 0.05, the researchers concluded equity in variance in both low guilt and high guilt groups. (Table 1).

Table 1. Normal Distribution Table

Item Number	Item	Levene Statistic	p
1	I feel guilty when I see children in poverty.	0.033	0.857
2	I feel guilty when I see children suffering from hunger due to poverty.	0.119	0.731
3	I believe that donating in any form can sustain them even just for a day.	0.250	0.618
4	I believe that donating in any form will help improve their lives.	0.001	0.973
5	I believe that donating is an act of charity and altruism.	0.003	0.959

6	I believe that my donation to children in hunger is a small step to end the problem of hunger due to poverty.	2.246	0.137
7	I feel pressured to donate when my family donates.	1.419	0.236
8	I feel pressured to donate when my friends donate.	0.783	0.378
9	I feel pressured to donate when my professors donate.	1.014	0.316
10	I feel pressured to donate when my online community donates.	1.825	0.179
11	I feel pressured to donate when my classmates donate.	0.190	0.664
12	I am likely to donate because I am aware of charity campaigns for children suffering from hunger.	0.002	0.965
13	I am likely to donate to children in poverty because I have family, friends, and acquaintances who are also children.	2.582	0.111
14	I am likely to donate because of the preaching of my religion.	2.239	0.137
15	I am likely to donate because my parents/family lived in poverty as children.	0.205	0.651
16	I am likely to donate because I live in a community where children suffer due to poverty.	0.142	0.707
17	I will donate out of my own willingness.	1.198	0.276
18	I am able to donate to causes/advocacies I care about when there is an opportunity to donate.	1.224	0.271

19	I am willing to donate time and volunteer to my advocacies because I have the ability to.	0.255	0.615
20	I am willing to donate because I have extra resources (money, clothes, shoes, etc.)	4.808	0.030
21	I find donating a hassle.	0.472	0.494
22	I find donating easy.	0.681	0.411

A. Effects of Guilt Frame Exposure

a. Exposure to High Level of Guilt

Exposure to high amount of guilt and low amount of guilt were the independent variables of the study. To create the two levels of guilt frames, the elements of the poster such as statistics, narrative, and actor were designed according to Huhmann and Brotherton's (1997) suggestion.

H1: Exposure to high level of guilt in the guilt frame has a significant effect on the intention to donate of middle-class university women ages 20-25.

The researchers' main hypothesis is that exposure to high level of guilt present in the guilt frame has a significant effect on the participants' intention to donate. This is in support of Chang's (2014) own findings. Furthermore, the researchers argue that high level of guilt in charity advertisements is needed given the public's tendency to be desensitized to societal problems (Albouy & Decaudin, 2018).

To test whether exposure to high level of guilt has a significant effect, multiple correlation was used. There is a strong, positive correlation between exposure to high level of guilt in the poster and the participants' intention to donate ($R=0.655$, $p=0.000$).

Exposure explains 42.9% of intention to donate ($R^2=0.429$) [Table 2]. Therefore, the first hypothesis is supported.

This finding supports Chang's (2014) statement that individuals who are exposed to higher amount of guilt show higher altruism than those exposed to lower amount of guilt. Despite Coulter and Pinto's (1991) observation, moderate amount of guilt may not stand true for this context. As mentioned, because of the ubiquity of charity appeals and social issues, moderate amount of guilt may no longer be the most effective amount of guilt in charity appeals (Albouy & Decaudin, 2018).

Table 2. HGE 1 Correlation Test

Model	R	R^2	Adjusted R^2	p
HGE 1	0.655	0.429	0.388	0.000

IV: High-guilt exposure; DV: Intention to Donate

Direct correlation test also shows that the campaign poster framed to induce high guilt explains higher intention to donate than the poster with low guilt that only explains 36.2% of the dependent variable ($R=0.602$, $R^2=0.362$, $p=0.000$). The R values also demonstrate that the variables have greater association in the high guilt group than in the low guilt (Table 3).

Comparing the two models, high-guilt explains more of the intention to donate. Low-guilt also has a significant correlation but its explanatory power is not as high as high-guilt. Therefore, high-guilt is more effective in explaining intention to donate.

Table 3. LGE 1 Correlation Test

Model	R	R ²	Adjusted R ²	p
LGE 1	0.602	0.362	0.316	0.000

IV: Low-guilt exposure; DV: Intention to Donate

b. High Level of Guilt with Propensity Variables

H2: Exposure to high level of guilt and high propensity to donate have a significant effect on the intention to donate of middle-class university women ages 20-25.

Propensity to donate are the individual's affective and cognitive factors which were treated as moderating variables in the study. Included in this propensity are the elements of the Theory of Planned Behavior (TPB: attitude, social pressure, perceived behavioral control) while the other factor is comprehension from situation awareness.

The TPB postulates that individuals will donate if donors have good attitude towards the behavior, good amount of social pressure, and high perceived behavioral control (Azjen, 1991). Meanwhile, situation awareness contributes to the processing of information about the individual's environment given their exposure (Endsley, 1995). If all the necessary requirements postulated by these two theories are met, then the frame will likely work.

Multiple regression was used to determine the correlation between exposure to guilt frame, all variables under propensity to donate (attitude, social pressure, perceived behavioral control, awareness), and intention to donate. There exists a strong association among the variables (R=0.701, p=0.000). Altogether, exposure and propensity to donate explain 49.2% of participants' intention to donate (Table 4).

Table 4. HGE 2 Correlation Test

Model	R	R ²	Adjusted R ²	p
HGE 2	0.701	0.492	0.412	0.000

IV: High-guilt Exposure and Propensity; DV: Intention to Donate

Meanwhile, a correlation test between low-guilt exposure, all variables under propensity to donate, and intention to donate produced lower values than high-guilt exposure ($R=0.585$, $R^2=0.342$, $p=0.000$). This further demonstrates the greater effect of high guilt exposure in the equally distributed sample (Table 5).

Table 5. LGE 2 Correlation Test

Model	R	R ²	Adjusted R ²	p
LGE 2	0.585	0.342	0.281	0.000

IV: Low-guilt Exposure and Propensity; DV: Intention to Donate

Propensity increases the likelihood of individuals donating because these are factors that contribute to their decision-making. As stated in the TPB, if the individual has met all three qualifications (attitude, social pressure, perceived behavioral control), then he/she will engage in the behavior. Also affecting decision-making is their awareness of the situation. Some of the questions asked concerning awareness was their proximity to children. Scores on these questions were generally high. This indicates that respondents do take their proximity and relationship in consideration when pondering about the message of the poster and the frame (Cheung & Chan, 2000; Glynn et al., 2006).

Among the factors under propensity, perceived behavioral control has the highest effect on intention and is also the only significant variable among the propensity to donate pool of variables ($\beta=0.240$, $p=0.027$) [Table 6].

Table 6. HGE 2 Regression Test

Model	Unstandardized Coefficients		Standardized Coefficients B	t	p
	β	Std Error			
Independent Variable	0.580	0.95	0.632	6.098	0.000
Attitude	-0.054	0.126	-0.049	-0.428	0.671
Social Pressure	-0.045	0.105	-0.048	-0.426	0.672
Awareness	0.162	0.127	0.145	1.277	0.207
Perceived Behavioral Control	0.362	0.159	0.240	2.278	0.027

The effect of perceived behavioral control is actually expected because of the crucial role it plays. The TPB postulates that without perceived behavioral control, the action or behavior would not be possible; even intent is not plausible when there is low perceived behavioral control. Hence, given that the university women have high perceived behavioral control, they are also likely to donate. This also indicates that respondents have a strong and steady desire to perform the behavior (Bandura et al., 1980). If the individual thinks he/she can perform the behavior, even if other motivational factors are low, there is a high likelihood the individual will perform the behavior (Ajzen, 1991).

However, none of the propensity variables paired with low-guilt exposure has a significant correlation with intention to donate (Table 7).

Table 7. LGE 2 Regression Test

Model	Unstandardized Coefficients		Standardized Coefficients β	T	p
	β	Std Error			
Independent Variable	0.376	0.109	0.207	3.432	0.001
Attitude	0.234	0.187	0.190	1.253	0.216
Social Pressure	-0.074	0.112	-0.076	-0.663	0.510
Awareness	0.219	0.150	0.207	1.466	0.149
Perceived Behavioral Control	-0.229	0.188	-0.156	-1.216	0.229

CHAPTER VI. SUMMARY & CONCLUSION

High amount of guilt has a stronger effect on the intention to donate of middle-class university women ages 20-25. These women were more likely to donate when exposed to high amounts of guilt compared with those exposed to low amounts. In designing the frames containing either high or low amounts of guilt, elements of the poster as suggested by Huhmann and Brotherton (1997) were incorporated. These elements included narrative, statistics, and exposure to the campaign, and donation.

There is evidence that exposure to the guilt frames has a direct and significant association with intention to donate (H_1 , models HGE 1 and LGE 1). However, the correlation of the frames with intention to donate can be significantly increased with higher guilt content in frames (HGE1)

Propensity variables, such as attitude towards donation and the campaign, social pressure, awareness, and perceived behavioral control can increase intention to donate of women in high-guilt frame and it helps to significantly explain intention to donate (H_2 , model HGE 2).

However, it is perceived behavioral control in high-guilt frame (model HGE 2) that contributes the most in explaining intention to donate, while followed by awareness, perceived behavioral control is the only significant among the pool of propensity variables (model HGE 2).

Guilt has been defined as a self-conscious emotion arising from appraisal of one's actions based on societal standards of altruism and responsibility towards others (Basil et al., 2008). When norms are perceived to be violated, such emotion is elicited, as it is

heavily rooted in social goals. Despite guilt being considered as a negative emotion or response, studies support its role in prompting people into altruistic behavior. Altruism as a form of reparation, whether for wrongdoing or inaction, is the leading explanation for prosocial behavior (Bengue, Shankland & Xu, 2011). Guilt has an important social function in increasing social contact, making this emotion beneficial to humans (Vaish, 2018).

Given its potential to compel people to act for other's sake, guilt frame is commonly used in charity appeals to gain support, especially in terms of funding. Charity appeal posters, for instance, tap into guilt's reparative function by inciting guilt among people unaffected by a distressing situation, triggering their sense of social responsibility and persuading them with a course of action. An individual may feel guilty knowing that poverty is beyond their control, but by acting altruistically like donating to the needy, the feeling of guilt will be reduced (Basil et al., 2006; Chedotal et al., 2017). In addition, researchers forward that guilt promotes moral responsibility better than shame, as the latter may damage self-identity and esteem (Bennett, 1998).

Media studies identified visual techniques in advertising that can elicit guilt such as appearance of actors, verbal components like data, and a recommendation for action. These elements work to induce a certain level of guilt, on a scale of low to high, on the audience in order to make them donate to the cause (Coulter & Pinto, 1995). In this study, the researchers utilized Filipino children, the narrative and statistics of their plight with hunger due to poverty, and exposed participants to the posters after profiling their existing propensity to donate in order to measure their actual intention to donate.

The findings of this study suggest that exposure to charity campaigns contributes the highest to intention to donate as awareness and familiarity of child poverty advocacies can enable them to act altruistically. Comparison of two exposure groups show that generally, high level of guilt in charity appeal poster has a significant and higher effect on intention to donate of middle-class young women. Same rings true for the women with existing high propensity to donate prior to exposure. In fact, having high propensity increases the explanatory power of high-,guilt frame on intention to donate.

When measuring each participant's propensity to donate, the researchers were guided by the Theory of Planned Behavior's cognitive elements particularly attitude towards donating, presence of social pressure to donate, and perceived behavioral control should there be the opportunity to donate. Their awareness of charity campaigns for children living with hunger, as well as their proximity to children and poverty, were also considered factors that can influence their propensity to donate. The researchers found in this study that when exposed to guilt-inducing advertisement, the young middle-class women's intention to donate are significantly linked to their perceived behavioral control. This leads to the conclusion that guilt frame increases intention to donate, even more when people see themselves capable of helping.

CHAPTER VII. IMPLICATIONS & RECOMMENDATIONS

A. Theoretical Implication & Recommendation

This research validates that the best model to utilize Goal Framing and the Theory of Planned Behavior is to combine them together with a borrowed concept of awareness from the Situation Awareness Model. These two theories combined gives a more holistic view of how individuals process the message guilt frame gives and its effect on their behavior.

Goal framing states that a negative frame will lead to a negative reaction or behavior from the perceiver of the frame. Similarly, this has been validated in this study. Those who were exposed to high levels of guilt were more likely to donate. Nevertheless, it should be noted that the theory cannot stand on its own. It does not take into consideration other factors such as perceived behavioral control which TPB takes into account.

Thus, the researchers suggest integrating these two theories in examining the effects of negative frames under Goal Framing.

B. Methodological Implication & Recommendation

Focus Group Discussions and Focus Interviews prior to instrumentation and experimentation provided valuable input in contextualizing altruistic behavior to a Filipino audience. While the concept of guilt has long been articulated in Western literature, little is known about how guilt is interpreted and expressed in the local culture. Insight from the FGD greatly helped the researchers in calibrating their expectations for

the experiment. Without such input, it would have been difficult to develop impactful stimuli as well as interpret their responses. Given such benefits, the researchers recommend conducting interviews with experts in Sikolohiyang Pilipino who could professionally provide guidance in developing experiment questionnaires that will better capture guilt as lived by Filipinos. Moreover, information from them will fill the gaps in the literature review about Filipino altruistic behavior.

Ideal conditions have been met for the experimental design such as reliable instruments, random assignment into groups, adequately-sized sample, and normal distribution of participants. This validates that experiment was the best suited method to explain the difference in intention to donate of those exposed to high guilt and those exposed to low guilt. Through the experiment, the research was able to validate and replicate nearly the same results as Basil et al.'s (2006 and 2008) studies.

The researchers therefore recommend to further utilize experiments in the Philippine research. Media and communication research in the Philippines have rarely used experiments. This study recommends to use more experiments in the Philippines as it does not only give a more holistic view of the elaborate decision making process, but it also gives explanation on causal relationship.

C. Practical Implication & Recommendation

This study was made to help charity NGOs and NPOs to garner more donors and donations for children. Through this study, charity organizations may have a better idea of how their target audience will react to their campaigns. The demographics examined

(middle-class, female university students) may also be of interest to them as a target group for their charity advertisements and campaigns.

As the study's findings suggest, the use of high guilt-inducing charity advertisements explains higher intention to donate among the participants. Their intention is amplified by perceived behavioral control—or their perceived ability to actually donate. Therefore, in order for charity organizations to produce effective campaigns and advertisements, they would need to properly utilize guilt frames and boost the audience's perceived self-efficacy.

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APPENDIX A

Research Instrument for FGD

In this study, the researchers, namely, Via Alexandra Advincula and Trisha Jasmine Lampa, are undergraduate students of the University of the Philippines Diliman, currently taking Communication Research 200, Thesis. The purpose of this study is to determine whether guilt frame has a significant effect on the intention to donate to children of poverty on middle-class young professional women.

By agreeing to participate in this study, your involvement will be strictly guided by the following:

- Your participation in the study will entail a focus group discussion that will last for approximately 30 minutes to an hour.
- During the focus group discussion, you will be asked personal questions based on your memory about appeal videos and your definitions and experiences with guilt.
- At any point in the discussion, you may ask questions.
- At any point in the discussion, you may choose to withdraw from participation.
- The interview transcript, data, and any personal information about you will be kept anonymous and can only be accessed by the researchers and their research adviser.
- You have access to your interview transcripts and data, and can confirm with the researchers if what was interpreted by the researchers is accurate.
- You are only given **1 week** after the discussion to withdraw your personal data from the study.
- You may ask the researchers for the results of the study after the research is finished.
- You have the choice to validate the results of the research after the study is conducted. Keep in mind that the study will end at a late time.
- The researchers are students and are therefore limited in what they can provide for you.
- You may choose to have your input omitted out of the recording and transcription
- After the interview is conducted, you may contact the researchers via 09208239487 or 09175956120. You may also email us via alia.advincula@gmail.com or tclampa@gmail.com.

By signing below, you are agreeing to participate in the study and fully understand and consent to the guidelines of your involvement.

Printed Name and Signature of the Participant
Date Signed:

 Printed Name and Signature of Researcher
 Researcher
 Conducting the Interview

 Printed Name and Signature of
 Conducting the Interview

Date Signed:

Introductory Script

Hello and good morning/afternoon. I am (first interviewer) and I am (second interviewer), students of Communication Research from the UP College of Mass Communication. For our undergraduate thesis, we seek to examine the effectiveness of guilt frames in campaign posters about poverty and children on middle-class women, like yourselves, who are currently employed. This group discussion will last from 30 minutes to 1 hour and we will mainly talk about your insights, opinions, and existing knowledge about our topic as mentioned.

There are no right or wrong answers in this discussion; we only ask that you answer as truthfully as possible. All information that you will provide will remain confidential and anonymous, and will not be linked back to your name or person. In order to clearly capture the information from our conversation, we would like to request to record this discussion. Finally, should you wish to withdraw from the group discussion, you may do so at any given time. So do you have any questions before we begin?

Interview Questions

A. Guilt Frames in Campaign Posters

Questions	Probes
1. We will first show you an image. (Show UNICEF poster) What do you feel after seeing the image?	<ul style="list-style-type: none"> • Please tell us if you have seen a similar image, or images with the same message. If yes, what's the similarity between these images? • What are your thoughts about such images, especially campaign posters like this? • How do these images generally make you feel as an audience?
2. Do you think that this image has a guilt-inducing factor? Does it make you feel guilty?	<p>If yes,</p> <ul style="list-style-type: none"> • Does it make you feel guilty? • How can you say that the image induces guilt? • Can you identify any element that you think aims at inducing guilt? • Personally, what about the image makes you feel guilty?

	<p>If not,</p> <ul style="list-style-type: none"> • Why do you think the image failed at making you feel guilty? • What should be present in the image in order for it to make you feel guilty?
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B. Filipino Notions of Guilt

<p>1. Personally, what is your concept of guilt?</p>	<ul style="list-style-type: none"> • What influences your concept of guilt (social spheres, religion, education, etc.)? • Note for interviewer: If <i>kunsensiya</i> is mentioned, clarify if it is the counterpart of guilt or not.
<p>2. Guilt is commonly defined as a self-conscious emotion that arises when one commits a wrongdoing to others, fails to act when they could have done something, or witnesses a situation beyond their control (Hoffman, 1994). Is this aligned with your notion of guilt?</p>	<ul style="list-style-type: none"> • What situations would make you feel guilty? • How do you deal with guilt? • We will again show the image we flashed earlier. Does this count as a situation that makes you feel guilty? Why or why not?
<p>3. It is said that feelings of guilt are usually reduced when one performs an action to “make up” for their wrongdoing or inaction (Miller, 2010). Do you agree?</p>	<p>If yes,</p> <ul style="list-style-type: none"> • How does your subsequent action reduce guilt? • How important is it to make up for a wrongdoing or inaction? <p>If no,</p> <ul style="list-style-type: none"> • Why is making up for a wrongdoing or inaction not important? • What are your ways of reducing feelings of guilt?
<p>4. Give a Filipino word that you think pertains to guilt.</p>	<p>If provided with several answers,</p> <ul style="list-style-type: none"> • Can you define each of them? • How do you think they differ from each other? • Are there situations that you

	can associate with each word?
5. Going back to the image shown before, can these words you mentioned be used to describe the feelings it induces?	<ul style="list-style-type: none"> For those of you who said that the Filipino words stated do not describe the image, what can be done to make this image fit the Filipino words synonymous to guilt?

C. Filipino Altruistic Behavior

1. Altruism is defined as a moral experience where one intends and acts for others' sake (Post et al., 2002). Are you familiar with the concept of altruism?	<ul style="list-style-type: none"> Do you agree with this definition of altruism? Why or why not? Personally, how do you define altruism? Can you consider yourself altruistic? Why or why not?
2. Altruism is strongly tied to moral values such as generosity, compassion, and responsibility. What values do you think an altruistic person must have?	<ul style="list-style-type: none"> Do you think that one's level of morality influences his/her altruistic tendencies? Why or why not? Why is morality important in altruism?
3. As we are all aware, the Philippines is a highly religious and familial country. Do you think this contributes to Filipinos being altruistic or not?	<ul style="list-style-type: none"> What do you think influences altruistic behavior? Are altruistic motivations more personal or social? What other common Filipino values can contribute to altruistic behavior? What common Filipino values can hinder altruistic behavior?
4. Now that we have defined altruism and identified values contributing to it, do you think Filipinos are altruistic?	<ul style="list-style-type: none"> What is your image of an altruistic Filipino? What issues would an altruistic Filipino be concerned with? How would an altruistic Filipino act? What would make an altruistic Filipino act?
5. Let us further discuss your image of an altruistic Filipino. Based on your	<ul style="list-style-type: none"> Do you think that these categories/demographic profile

<p>knowledge and awareness, who is usually more altruistic as categorized by:</p> <ol style="list-style-type: none"> Sex Socioeconomic status Age Religious affiliation 	<p>influence altruistic behavior? Why or why not?</p> <ul style="list-style-type: none"> Based on your answer, why do you think they are more altruistic than their counterparts (e.g. If they answered females are more altruistic than males, why?)
<p>6. What do you think are the advantages and disadvantages of being altruistic?</p>	<ul style="list-style-type: none"> What is the biggest benefit for those on the giving end? Why or why not should we be altruistic? Based on your experiences as a Filipino living in the country, what are the challenges of being altruistic?

D. Intention to Donate

Building up on our discussion about altruism, we will now be focusing on donation behavior as a performance of altruism.

<p>1. What are the causes advocacies you are personally concerned with?</p>	<ul style="list-style-type: none"> What are the causes/advocacies your family and friends are concerned with? What concrete steps do you take to forward these advocacies? Why are you concerned with these advocacies?
<p>2. If there is an opportunity to donate to an organization that forwards your advocacy, would you be willing to donate? Why or why not?</p>	<p>If yes,</p> <ul style="list-style-type: none"> What will you gain from donating? What are the foreseeable risks/costs of donating? How much help would donating contribute to an organization? <p>If not,</p> <ul style="list-style-type: none"> Do you have hesitations or disagreements about donating?

	<ul style="list-style-type: none"> • What is your preferred way of helping groups that forward your advocacy if not by donating?
3. What are the common motivations for donating?	<ul style="list-style-type: none"> • What can influence you to donate? • What can hinder you from donating?
4. Studies show that motivations such as moral obligations can influence people to donate more than sociodemographic factors like their age and social class (Cheung & Chan, 2000). Do you agree?	<p>If yes,</p> <ul style="list-style-type: none"> • Why do you think such motivations are stronger? • Have you experienced being strongly motivated to donate? What caused it? <p>If not,</p> <ul style="list-style-type: none"> • Why do you think factors like age, income, education, etc. are stronger motivations than, say, moral values?
5. All of you have no history of donating to any humanitarian organization. Can you share with us why?	<ul style="list-style-type: none"> • Is it uncertainty, anxiety, inability? • At present, do you have any desire of donating? Why or why not? • How can you be both motivated and enabled to donate?

Ending Script:

This concludes this focus group discussion. Thank you very much for your participation, this has been a successful discussion. Your insights and knowledge will be valuable to our study. May I ask if there are any questions you would like to clarify? Is there anyone who would like to give remarks on how we should handle this data? Is there anyone who would like their input to be omitted? Should you have any more concerns,

kindly refer to your consent forms for other information and for our contact details. If you have no more questions we will now proceed to debriefing.

Again, we are currently studying the effect of guilt frames on the intention to donate of young professional women with no history of donation. This FGD is a prerequisite to an experiment we will be conducting. We need to interview qualified respondents who will give us insights about guilt in the Filipino context. The image we showed is actually the image we would like to utilize in the experiment. However, we understand that this image may not be sufficient in inducing guilt, hence we asked for your opinions about the matter. Because of your answers, we now have a better perception of what guilt is to women of your background. Once again, thank you for your participation.

APPENDIX B
Research Instrument for Pre-experiment (Propensity)

Questionnaire Number				
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Name of Participant _____

Date of Participation _____

Degree Program and College _____

Age _____

Instructions: In this questionnaire, you will be asked to rate your level of agreement or degree of likelihood for each statement. Encircle the value corresponding to your answer.

I. ATTITUDE

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. I feel guilty when I see children in poverty.	5	4	3	2	1
2. I feel guilty when I see children suffering from hunger due to poverty.	5	4	3	2	1
3. I believe that donating in any form can sustain them even just for a day.	5	4	3	2	1
4. I believe that donating in any form will help improve their lives.	5	4	3	2	1
5. I believe that donating is an act of charity and altruism.	5	4	3	2	1
6. I believe that my donation to children in hunger is a small step to end the problem of hunger due to poverty.	5	4	3	2	1

II. SOCIAL PRESSURE

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. I feel pressured to donate when my family donates.	5	4	3	2	1
2. I feel pressured to donate when my friends donate.	5	4	3	2	1
3. I feel pressured to donate when my professors donate.	5	4	3	2	1
4. I feel pressured to donate when my online community donates.	5	4	3	2	1
5. I feel pressured to donate when my classmates donate.	5	4	3	2	1

III. AWARENESS, PROXIMITY & AFFILIATION

	Most Likely	Likely	Neutral	Unlikely	Most Unlikely
1. I am likely to donate because I am aware of charity campaigns for children suffering from hunger.	5	4	3	2	1
2. I am likely to donate to children in poverty because I have family, friends, and acquaintances who are also children.	5	4	3	2	1
3. I am likely to donate because of the preaching of my religion.	5	4	3	2	1
4. I am likely to donate because my parents/family lived in poverty as children.	5	4	3	2	1
5. I am likely to donate because I live in a community where children suffer due to poverty.	5	4	3	2	1

IV. PERCEIVED BEHAVIORAL CONTROL

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. I will donate out of my own willingness.	5	4	3	2	1
2. I am able to donate to causes/advocacies I care about when there is an opportunity to donate.	5	4	3	2	1
3. I am willing to donate time and volunteer to my advocacies because I have the ability to.	5	4	3	2	1
4. I am willing to donate because I have extra resources (money, clothes, shoes, etc.)	5	4	3	2	1
5. I find donating a hassle.	5	4	3	2	1
6. I find donating easy.	5	4	3	2	1

End of Pre-Experiment Questionnaire

APPENDIX C
Research Instrument for Experiment

Questionnaire Number				
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Name of Participant _____

Date of Participation _____

Instructions: In this questionnaire, you will read about situations that people are likely to encounter in day-to-day life while other items will ask you about the campaign poster that was presented to you earlier. As you read each scenario, try to imagine yourself in that situation. Then indicate the likelihood that you will react in the way described using the values below.

5	4	3	2	1
Very Likely	Likely	50/50	Unlikely	Very Unlikely

_____ 1. After seeing the child in the poster, what is the likelihood that you would feel guilty?

_____ 2. After reading about Filipino children's struggle with food insecurity in the poster, what is the likelihood that you would feel guilty?

_____ 3. After realizing you have loose change after buying from the store, you see a child begging for money on your way out. What is the likelihood that you would feel uncomfortable about keeping your change?

_____ 4. You are eating at a fast food chain when a child who is obviously hungry is outside. What is the likelihood that you would feel remorse towards the suffering child?

_____ 5. After seeing the statistics about children suffering from hunger in the poster, what is the likelihood that you would feel guilty?

_____ 6. What is the likelihood of you donating to children living with hunger?

_____ 7. A donation box was being passed around in class and you decided to hand it over without giving anything because nobody was looking anyway. What is the likelihood that you would feel that the way you acted was pathetic?

_____ 8. You pledged to donate to children living with hunger but you never actually donated. However, when you talked about it with friends who also pledged and donated, you told them that you did. What is the likelihood that you would feel terrible about the lie you told?

_____ 9. What is the likelihood of you donating to End Hunger Philippines after seeing one of their campaign posters?

_____ 10. What is the likelihood of you sharing the End Hunger Philippines poster and disseminating information about their campaign for children living with hunger?

_____ 11. What is the likelihood of donating to End Hunger Philippines despite believing that hunger due to poverty is a systematic and societal problem?

APPENDIX D

END HUNGER PH BACKGROUND:

End Hunger Philippines abbreviated as EHPH, was founded on July 23, 2016 by Ramon Cortez. EHPH, as stated by its name, aims to help those who are suffering due to food insufficiency, if not to eradicate hunger completely. In February 2017, EHPH geared its advocacy more towards children given the statistics of children suffering from hunger. With the growing number of children in need, EHPH's funds can no longer support all the children it caters to. Some notable projects of EHPH is the 'Kanin para sa Bata' in 2017. This project aimed to raise funds for kilos of rice for Navotas. Thus, EHPH uses different advertising materials in order to garner more donations and pledge for the children. Donations they accept may be in form of money, food, or volunteering to feed and teach the children. To this day, EHPH still needs resources.

Do you want me to repeat? If not, you may proceed answering the questionnaire.