Giving while Grieving:

Understanding the Motivations Behind Memorial Philanthropy

By

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A Thesis submitted to the Faculty of Graduate Studies of

The University of Manitoba

in partial fulfillment of the requirements of the degree of

DOCTOR OF PHILOSOPHY

Asper School of Business

University of Manitoba

Winnipeg

Abstract: The death of someone we love can be one of the hardest and most traumatic events we can go through and is something that almost everyone will experience at some point in their life. Why, at that traumatic point in life, would someone be motivated to make a charitable gift? Why would they want to put in the time and effort to permanently place their loved ones' name on a memorial related to a charity? Research on grieving has shown that when someone close to you passes away you often need to create a new relationship or bond with them. Symbols have been shown as a way to foster this new bond. This research explores what purpose memorial gifts, with a permanent memorialization, may be serving in the grieving process and whether: (1) people are using these gifts as a symbolic way to create a continued bond with the deceased; and whether (2) visiting these memorials is important to the donors, connected to their desire to create a bond with the deceased and how that fits into what we know about strategic memory protection. The goal of this research is to enrich the literature in charitable giving and consumer behavior as well as help non-profits work more sensitively and effectively with these donors while providing donors with what they are looking for through these types of charitable donations.

ACKNOWLEDGEMENTS

I would like to acknowledge my committee, without whom this research would not have been

possible, Dr. Luming Wang, Dr. Corey Mackenzie and an especially big thank you to my

advisor, Dr. Kelley Main.

DEDICATION

This thesis is dedicated to my family and most especially to my son, Jackson Gordon. Thank

you for always being by my side on this journey. And of course, to James Gordon, whose life

and death inspired this research.

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CHAPTER 1

INTRODUCTION

"Who lives, who dies, who tells your story,"

Alexander Hamilton's wife Eliza's efforts to tell her husband's story and preserve his legacy in

the musical Hamilton.

If you walk through a park or the grounds of a non-profit organization you would be hard

pressed not to find a rock, bench or tree with a plaque on it honouring someone who passed

away. Scanning through any non-profit websites you will see mention of these types of gifts.

For example, "Honor the memory of a loved one when you make a memorial gift to The Nature

Conservancy (www.nature.org)," Your memorial gift honouring the life of a loved one, friend or

colleague has an immediate impact" (www.cancercarefdn.mb.ca) and "Memorial Gifts are an

opportunity to commemorate the life of a loved one" (www.brucetrail.org). Reading the news

will also highlight the occurrence of these types of gifts (http://www.kcci.com/news/family-

keeps-their-sons-memory-alive-with-big-donations/40252210). Yet, the current literature does

not explain the motivations behind this phenomenon. How are people creating meaning through

these types of gifts? Why do so many people make charitable gifts in memory of people who

passed away? Why do they feel the need to publicly and permanently display their deceased's

name through this type of charitable giving? With so many unanswered questions, my

dissertation research aim is to explore these issues.

Six million people donate $600 million annually in memory of people who have passed

away (CSGVP, 2010; Turcotte, 2012). These gifts are incredible not only for their large

monetary value but also for the meaning that is attached to each of them and the role that they may be playing in people's grieving process. Research has shown both grief and philanthropy involve complex fundamental human emotions (Schervish, 1997; Todd & Baker, 1998; CSGV, 2010). We know that emotions have been shown to be a common reason to donate to a charity (Merchant, Ford, & Sargeant, 2010). But I suggest there could be something more than emotions driving people to make a gift to a charity that permanently memorializes the person who passed away.   Permanent memorialization is being defined as attaching the deceased's name to the gift in some public way, such as to a rock, bench, stone or endowment fund versus making a gift in memory of someone who passed away and not placing their name anywhere. The aim of my doctoral dissertation is to examine consumers' charitable giving and the role it plays in the grieving process. Specifically, I look to further understand what purpose donations made to create a permanent memorial may be serving in the grieving process and whether: (1) people are using these gifts as a symbolic way to create a continued bond with the deceased; and (2) visiting these memorials is important to the donors, connected to their desire to create a bond with the deceased and how that fits into what we know about strategic memory protection.

Grief is a multi-faceted emotion, which incorporates physical, psychological, and social aspects (Todd & Baker, 1998). The process of healthy grieving is far more complicated than simply expressing your negative emotions to help manage them (Nolen-Hoeksema, 1994). The grief work hypothesis explains that grieving requires active, ongoing, effortful activities to confront the loss, work through the memories and create a new attachment to the deceased to not have long term negative outcomes (Stroebe, 1992). Stroebe and Schut (1999) build on this theory to show that it is a dual process involving both dealing with the emotions related to the loss and restoring or finding new ways to adapt to life and carry on in a way that does not

involve that person while not forgetting them as well. Another important element in the grieving process is that when someone passes away the person 'left behind' searches for symbolic expressions of the relationship (Attig, 1991). Continuing bonds theory explains that the death of someone close can create the desire to develop a new relationship with the deceased and that people will find ways, often through symbols, to create these new connections or bonds as part of their grieving process (Klass, Silverman, & Nickman, 1996; Stroebe, Hansson, Stroeben, & Schut, 2001).

Research has shown that symbolic objects have been used by consumers to help retain memories and experiences, help people stay connected to their past or their lineage, and to create more of a sense of permanence to a memory (Belk, 1988; Price, Arnould, & Curasi, 2000; Curasi, Price, & Arnould, 2004; O'Guinn & Belk, 1989). I propose that making a philanthropic gift, which involves the act of making a permanent memorial, serves to create a new bond in the grieving process. The act of placing the deceased's name on the bench/wall/tree could be creating an enduring bond/connection with the deceased which has been shown to help people through the grieving process. It could be a way to help retain memories of the deceased. It could even be solidifying or recreating the legacy of the deceased to carry on either what they did or did not accomplish in life. I want to explore what role symbolism is playing in the consumer behavior related to having a permanent memorialization placed in the deceased's name and how it may be related to retaining memories of the deceased. Related to the role of symbolism, I also want to explore if these gifts, and the memorializations attached to them, are being used related to creating or maintaining memories of the deceased and what types of memories they may be trying to solidify.

My doctoral research used a mixed methods design including qualitative interviews, a survey and several experiments. The rationale for using mixed methods was based on the recognition that, for this research question, the inclusion of both qualitative and quantitative approaches could provide a better understanding of the problem than either approach could accomplish alone (Creswell & Plano Clark, 2007). The data and analyses were looked at in relation to each other, in order to glean a more complete understanding of the phenomenon (Creswell & Plano Clark, 2007). Across several studies I explored the motivations for and the outcomes of grief and charitable giving and demonstrated that grief is motivating charitable giving in a unique way that has not yet been shown in the literature. I explored the variables related to why a permanent memorialization was created through the donation.

Study 1 used qualitative interviews to explore how people create meaning through gifts to non-profit organizations in memory of people who have passed away where they have included a permanent memorialization of the deceased, when they made the gift and what they believe motivated them. Studies 2A and 2B explored whether emotions, feelings of connectedness and the desire for a continuing bond affected the act of making these types of gifts or in visiting these types of memorials in two different populations. Study 3 was an experiment that explored a potential moderator for the creation of a continued bond, specifically whether the age of the deceased impacted the desire to create a continued bond. Finally, Studies 4A, 4B, and 4C explored the role of memory protection related to visiting permanent memorials made from this type of charitable giving.

CHAPTER 2

LITERATURE REVIEW AND HYPOTHESES DEVELOPMENT

Emotions

When studying grief, the first thought that comes to mind is emotions. There are many emotions that the grieving process can encompass. Emotions are feelings caused by a person's interpretation of a situation that they are experiencing and can vary systematically causing different effects (Roseman, 1996; Smith & Ellsworth, 1985). Research has shown that an individual's emotion can influence their behavior in numerous ways (Clark, 1982; Isen, Clark, Schwartz, & Lanzetta, 1976). Isen, Means, Patrick, and Nowicki (1982) found that people in more positive emotional states tend to want to reduce decision complexity and have shorter decision times. People experiencing negative emotions are more careful and detailed as compared to people experiencing positive emotions (Bohner, Crow, Erb, & Schwarz, 1992). Positive emotions generate more optimistic assessments and negative emotions generate more pessimistic assessments of a situation or product (Johnson & Tversky, 1983). Grief is said to be one of the most severe forms of psychological stress and the process of grieving is often expressed through many different emotions that encompass a vast array of processes that vary greatly from one person to another (Parks & Prigerson, 2010).

There is a rich literature on emotions, human behavior and even specifically charitable giving. Many of these emotions could be seen while grieving so I began by reviewing the existing literature to explore the relevant emotions, what has been learned about them related to charitable giving and whether the literature on emotions explains why people are making these memorial charitable gifts that include a permanent memorial. I explore the negative emotions of

anger, sadness, guilt, shame, fear, nostalgia and grief as well as positive emotions related to prosocial behavior and then specifically what we know about them related to charitable giving behavior.

Anger involves the negative feeling associated with believing that one has been treated unjustly where someone has deliberately or through indifference treated yourself or others unfairly (Smedslund, 1993). Vitaglione and Barnett (2003) found that people observing a victim or unjust situation can experience empathetic anger and this state positively influences the observers' desire to help. Anger creates feelings of high arousal, whereas sadness creates feelings of low arousal (Corson & Verrier, 2007; Russell, 1980). Someone experiencing sadness is more likely to fault situational factors as a reason for the negative event, while an angry person is inclined to blame people as the causal factors (Keltner, Ellsworth, & Edwards, 1993). Another example of how emotions can create different outcomes is that when people experience anger they prefer activity and when they experience sadness they prefer passivity and make product selection according to matching the advertisement related to the specific preference (Rucker & Petty, 2004).

Guilt involves both affective and cognitive components stemming from people believing their action or inaction contributed to negative outcomes (Kubany & Watson, 2003; Rando, 1993). Compliance to do tasks was increased by inducing guilt (Carlsmith & Gross, 1969; Freedman, Wallington, & Bless, 1967). Guilt was also shown to be influential in modifying behavior (Izard, 1977). Research within the consumer behavior domain has since shown that guilt appeals can have an effect on ad and brand attitudes and influence purchase decisions (Huhmann & Brotherton, 1997).

Shame is an emotion that involves the loss of a positive self-view and it motivates protective strategies to try to minimize any further loss to the already damaged self-view (de Hooge, Zeelenberg, & Breugelmans, 2010).

Fear is being afraid of something or someone and is a reaction to cues that signal the approach of the harmful stimuli (Brown & Farber, 1951; LeDoux, 2014). It was demonstrated that fear appeals can convince people to protect themselves as well as to protect other people or animals that need help (Shelton & Rogers, 1981; Marchand & Filiatrault, 2002).

The definition of nostalgia is the longing for things, people or experiences from the past that evokes a variety of emotions such as melancholy and bitter-sweetness (Batcho, 2013; Merchant, Ford, & Rose, 2011). Nostalgic brands have been shown to cause boosts in mood and can be drivers of purchase behavior intentions (Orth & Gal, 2012).

Grief involves intense emotional distress which tends to lesson over time (Bass & Bowman, 1990). It is often considered to involve competing feelings such as shock, anger, pride and heightened mortality salience (Bass & Bowman, 1990; Douglas, 1990; Lund, Caserta, & Dimond, 1986). During the grieving process people will often try to find ways to make meaning of the death (Douglas, 2014). One way this is sometimes done is to unearth or create some good in the loss (Neimeyer, Baldwin, & Gillies, 2006). There currently is no research on how grief influences prosocial behavior or charitable giving.

Emotions, both positive and negative, have been shown to be key motivators in charitable giving and charities are even known to purposely evoke emotions through storytelling to try and take consumers through stages of positive and negative emotions to increase giving behavior (Merchant, Ford, & Sargeant, 2010). What is interesting is that someone grieving could

be experiencing any number of these emotions, so it may be difficult to predict which emotion would be motivating their consumer behavior while grieving.

Negative Emotions in Charitable Giving

To explore the idea of emotions involved with grief one needs to look at how emotions have been shown to specifically impact charitable giving. Being in a negative mood can lead a person to be less prosocial when they are in a state of blaming others for their bad mood or being self-focused (Baumann, Cialdini, & Kendrick, 1981; Luomala & Laaksonen, 2000). But when the negative feelings of a bad mood, such as guilt, anger or sadness are created through empathy for someone else's bad situation then helping behavior is shown to increase because of those negative emotions being felt by the observer (e.g. Cialdini et al., 1987; Huhmann & Brotherton, 1997; Tangney, Miller, Flicker, & Barlow, 1996). Empathy is defined as an emotional stimulation within a person that is caused by another person expressing an emotion (Berger, 1962; Shelton & Rogers, 1981).

Observing someone else's suffering increases empathy, creates negative feelings in the observer and it is the desire to relieve those negative feelings that motivates helping, and this process is termed 'negative-state relief' (Cialdini et al., 1987). Cialdini et al.'s (1987) negative-state relief theory was originally considered a fully egoistic response but it has since been argued that it may not be egoism through which the empathic behavior is working but rather altruism. Batson et al. (1989) found that empathic emotion can evoke a true altruistic motivation to help. That the feeling of empathy is focused on the motivation solely to help improve another person's welfare rather than trying to increase one's own welfare, say by lessening negative feelings. Though further research has led to a more pluralistic explanation that prosocial motivation

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includes both altruism and egoism, empathy remains the common thread (Batson & Shaw, 1991). When someone is grieving they most likely are not feeling their negative emotions through the mechanism of empathy for someone else's situation but rather are more self-focused on what they themselves are experiencing.

A number of specific negative emotions have been explored regarding their impact on consumer behavior and on charitable giving, all of which could be related to grief. Basil, Ridgway and Basil (2008) explained that through empathy guilt can be generated, and that in turn has been shown to reduce maladaptive responses, which can lead to increased donation intentions. Another way guilt has an effect on charitable behavior is that people are more likely to purchase a hedonic item with a charity purchase incentive due to the feelings of guilt that the hedonic item invokes (Strahilevitz & Myers, 1998). In essence they are using charitable giving behavior to 'make up' for feeling guilty about their hedonic purchase. Most recently, it has been discovered that rather than prompting broad reparative behaviors to help a person's general reputation, guilt is prompting people to have specific targeted actions to set right specific social wrongdoings and they are sharing their resources more generously when the person is seen to not only be experiencing misfortune but who is seen as having been wronged by their situation (Cryder, Springer, & Morewedge, 2012).

Eliciting shame has been shown to promote prosocial behavior such as helping others (e.g., Gausel, Leach, Vignoles, & Brown, 2012; Shepherd, Spears, & Manstead, 2013; Tangney, Stuewig, & Martinez, 2014). The chastising feeling of shame about a specific self-defect has been shown to promote prosocial efforts in an attempt to improve the 'self' and the person's social relations (Gausel, Vignoles, & Leach, 2016). Shame, through moral failure, leads to an

internal appraisal of some sort of self-defect which can lead to prosocial behavior with the aim of repairing or compensating for that defect (Gausel et al., 2016).

Sadness is a negative emotion, often revolving around loss, where people perceive an external force to be the cause of their misfortune (Ellsworth & Smith, 1988). An 'other-oriented' sympathetically induced sadness is positively related to prosocial behavior whereas sadness stemming from personal distress is associated with lower levels of helping (Eisenberg & Fabes, 1990). This is an especially interesting finding as it appears that memorial giving would show the opposite; some people are choosing to proactively donate when they could potentially be feeling sad through a self-focus versus other focus. This could speak to the fact that they are not making the gift for the impact it will have to help others, as is commonly discussed as a motivator for giving, but rather for what role it can play in their own grieving process. Circling back to the role of empathy, research has shown that feelings of sadness created through empathy positively influence prosocial behavior (Batson, 1987; Eisenberg, Miller, Schaller, Fabes, Fultz, Shell, & Shea, 1989). Increased prosocial behavior through the emotions of sadness, anger and fear are shown to cause a positive reaction in response to the negative emotion that, through empathy, leads to increasing decisions to help others (Bagozzi & Moore, 1994). Lastly, activating feelings of nostalgia have been shown to be an emotionally engaging way for a donor to bond with a non-profit which can increase giving intentions and these feelings of personal nostalgia also provide an emotional utility benefit to the donor (Merchant et al., 2011).

Empathy is the mechanism by which most negative emotions appear to increase charitable giving behavior, whereby an observer responds emotionally to someone else's situation (Berger, 1962). As outlined by Smith (2006, p.3), "the term empathy refers to sensitivity to, and understanding of, the mental states of others." Hollin (1994), Hogan (1969),

Hoffman (1987), Eisenberg and Strayer (1987) and Smith (2006) all refer to the ability of one to experience and understand the emotional state of another. Empathy can be mediated through emotional expressions which can have an affective outcome resulting in the observer experiencing emotions related to the situation (Paiva et al., 2005; Davis 1994).

Empathy's impact on charitable giving works through increased feelings of empathetic concern for the suffering of others (Verhaert & Poel, 2011). People who are grieving are experiencing the negative emotions for their situation, not through empathy for others, making negative-state relief and the role of negative emotions unlikely as the key mechanism that is driving charitable giving in this context.

There is no doubt that someone experiencing grief is likely experiencing many different negative emotions, all of which have been shown to influence charitable behavior. Thus, some of the outcomes of their memorial giving could be the lessening of negative feelings. But in the context of grief, it is plausible that these negative emotions are not a main motivator for why people are donating to memorialize their loved one who passed away. As well, grief could potentially be an example of a situation where, though a person is more self-focused, they actually become more charitable in order to meet the needs that they are facing at that time, such as the need to create a new bond with the deceased or to protect their memories of the deceased.

Positive emotions, both before making the gift and as an outcome of making the gift have also been shown to increase charitable giving behavior (Isen & Levin, 1972; Dunn, Aknin, & Norton, 2008). Perhaps then it is positive emotions, or the goal of increasing positive emotions, that are driving people to make memorial donations.

Table 1. Summary of Emotions and Charitable Giving

Valence	Emotion	Findings	Citations
Negative Feelings: Elicited from self-focus or blaming others	Guilt	When created through self indulgent purchases then increases charitable giving to 'make up' for guilty feelings created.	Strahilevitz and Myers 1998
	Sadness	When stemmed from personal distress it decreases giving.	Eisenberg and Fabes 1990
	Shame	The chastising shame about a self defect increases giving in an attempt to improve the 'self' an social	Gausel, Vignoles and Leach 2016; Gausel, Leach, Vignoles and Brown 2012; Shepherd Speaks and
Negative Feelings- Elicited from empathy	Guilt	Generated throgh empathy it reduces maladaptive responses and leads to increased giving. Right a wrong that has happened to someone.	Ridgeway and Basil 2008; Cryder, Springer and Morewedge 2012)
	Sadness	Observing someone else's suffering increases empathy which brings with it negative feelings to the observer and it is the desire to relieve those negative feelings that motivates giving.	Batson 1987; Eisenberg, Miller, Fabes, Fultz, Shell and Shea 1989; Bagozzi and Moore 1994
	Nostalgia	Fosting bonding with the charity and increases giving.	Merchant et al. 2011
Positive Feelings	Good mood	Internal focus to maintain a good mood, feelings of being fortunate and increase in personal awareness that triggers value matching and inspires giving.	Carlson, Charlin an Miller 1988; Isen and Levin 1972; Aaker and Akutsu 2009' Forbes and TeVault 1975; Liang, Chen and Lei 2016
	Happiness	As an outcome of charitable giving, where people receive the utility of 'warm glow' or happiness from giving to help others.	Andreoni 1989; Andreoni 1990; Gilbert 2006; Dunn, Aknin, and Norton 2013), Aknin et. Al 2013)

Positive Emotions

As discussed, negative emotions can motivate giving, but on the flip side, positive

emotions also motivate giving. Positive emotions that have been researched related to charitable

giving motivations include the outcomes of warm glow and happiness. Positive mood has also

been shown to be an antecedent to increased prosocial behavior. Though happiness and grieving

might not always be thought of in the same breath, there could be elements of positive emotions

motivating behavior while grieving. There could be elements of gratitude through mortality

being made salient when someone passes away or there could be the goal of increasing happy

feelings when one is experiencing negative feelings such as sadness or anger which have been

shown to be emotions associated with grief.

Positive feelings can motivate giving through the desire for good mood maintenance; feelings of being fortunate; and their ability to increase personal awareness which can trigger value matching through the creation of a negative emotion, such as guilt that we have been more fortunate than others (Carlson, Charlin, & Miller, 1988; Isen & Levin, 1972). People prefer to donate to non-profits that match their values, which in turn can lead to increased positive emotions (Bennett, 2003). Aaker and Akutsu (2009) have been exploring how personal and social identities affect donation behavior because of the pull toward identity-congruent action. They postulate that there could be emotional antecedents of identity congruent donation behavior whereby philanthropy fueled by a negative emotion may be done just to relieve the negative feelings, but philanthropy fueled by a positive emotion could impact or be driven by the identity of the person. Liang, Chen and Lei (2016) looked at positive mood at a more granular level by looking at a specific, discreet positive emotion and proposed an "inspiration-helping" hypothesis, where the positive emotion of strength can inspire people to donate. In essence, being inspired causes donors to react positively to a charitable solicitation.

Research has clearly shown generating a positive mood before giving causes a person to be more likely to give or help others but also interesting is that helping others has been shown to increase feelings of happiness after the act of helping. The idea of 'warm glow giving' showed that people receive utility in the form of a positive mood from helping others and that 'warm glow' is a motivator for prosocial behavior (Andreoni, 1989). Following up on the research on 'warm glow,' Andreoni (1990) explained that philanthropy is most often driven by impure altruism because of the emotional utility that people receive from giving. People can experience heightened feelings of happiness after they help others (Gilbert, 2006). More specifically, spending more money does not affect a person's happiness but spending more money in

prosocial ways is associated with significantly greater happiness (Dunn, Aknin, & Norton, 2008). It has been shown that people from around the world all derive emotional benefits from using their money to help others (Aknin et al., 2013).

Emotions created through donation appeals can be manipulated in a number of ways. It is the intensified emotions evoked by a single victim in an appeal that creates what is now known as the 'identifiable victim effect' (Kogut & Ritov, 2005). Donors are more likely to give money in support of one victim with identifiable information than towards a larger group of statistical victims because of the more intense affective reaction created (Small & Loewenstein, 2003a, 2003b). Positive emotional affect, and increases in donation behavior, can also be intensified through matching of values and identity with the non-profit where by value and identity congruence can lead to people having more a positive experience (Hughes, 2010) which we know can lead to increased prosocial behavior.

The literature clearly shows that a common motivation for charitable giving is for people to donate through the external path of feeling empathy for someone else's hardship, decreasing negative feelings and increasing positive feelings. Some of these are the same emotions felt while grieving but I believe the grief literature suggests there could be a motivation, outside of emotions, that could be the main motivator for this charitable giving behavior. Otherwise people could just make a donation to the charity, and not need to make it "in memory" of the person who passed away nor desire to create a permanent memorial. This motivator is the need to create a new symbolic connection to the deceased, thus creating a new relationship with the deceased allowing the donor to move through the grieving process and maintain their memories of the deceased.

Connections and Symbols

Continuing bonds theory explains that the loss of someone close creates a need to sustain interdependence with the deceased, and such, the bereaved actively create a new relationship or bond with the deceased, as part of the normal grieving process (Klass et al., 1996). In the grief literature, the creation of symbols has been described as one of the ways in which donors create a new bond (Klass et al., 1996; Stroebe et al., 2001).

I propose that the creation of a permanent memorial, will contribute to the desire to create a new connection or bond with the deceased. The act of making a charitable donation, with a permanent memorialization, can create such a symbol and serve to create a new bond in the grieving process. More specifically, I hypothesize that:

H1: People who make a memorial gift, with a permanent memorialization, will experience a greater connection with the deceased as compared to those that do not make a permanent gift with their donation.

If this is true then people who make a memorial gift, with a permanent memorialization, should experience a change in emotions but also feel they have created a continued bond and connection to the deceased after making the gift.

As with all charitable giving, these memorial donations are most likely going to be related to something the donor is trying to achieve. The grief literature shows that when someone's child dies they often feel the need to make meaning of the death as part of their grieving process (Douglas, 2014). The meaning-making process is highly individual but one common way to make meaning out of a loss is to find some good in the loss (Neimeyer,

Baldwin, & Gillies, 2006). People may be using the donation to create some good from the loss and then connect that good to the person who passed away to create meaning. But references to a celebration of life are also quite common in today's culture as demonstrated by pieces such as the celebration of life and death of artists such as Andy Warhol (Keller, 2008) and books such as "Remembering Well: Rituals for Celebrating Life and Mourning Death" (York, 2000). A piece from a poem on grief by Craig Morgan Teicher (2011) shares the sentiment as well:

"Celebration can be a kind of grieving, an aspect of grief and vice versa, which is to say grief is not necessarily sad. I'm lucky to have had these few loved ones die on me, and these few others live on as though dying."

As explored in the research of Long and Buehring (2014), people found common ground with each other through a 'celebration of life' approach to death. I would hypothesize that when someone passes away after a 'life well lived' (as determined by the survivor) then they are memorializing to celebrate a wonderful life and feel a greater need to create that new bond with the deceased as they have a life of memories to protect. When someone passes away 'too young' (as determined by the survivor) they want to make a gift that will continue or create change that the deceased did not get a chance to do during their life along with ensuring the person's memory stays alive, thereby making the impact of the gift more salient than the creation of the bond. More specifically, I hypothesize that:

H2a: When someone passes away after 'a life well lived' the donor will make a memorial donation to celebrate that life versus when the person passes away 'too young'

the donor will want to make a memorial donation to continue the positive impact the

deceased was not able to.

H2b: When someone passes away after 'a life well lived' the donor will feel a greater

desire to create a continued bond with the deceased (vs. when the person passes away

'too young').

Strategic Memory Protection

People also make connections with other people and things through their memories and

conscious reflection (Elster & Loewenstein, 1992). If people are creating permanent memorials

as a way to create a continued bond with the deceased, then they are likely to want to go and visit

the place where they have created the permanent memorial. In contrast to that expectation, prior

research has shown that people will often avoid going back to places with a special shared

memory if they think it will threaten that memory (Zauberman, Ratner, & Kim, 2009). Strategic

memory protection may be working differently through these permanent memorializations.

Zauberman et al. (2009) demonstrated that people were less likely to want to repeat an

experience that they consider special, if they believed it would be changed or different in any

way, in order to maintain the memory. So what happens to the desire to go back and visit a place

with a special memory once the person you had the memory with has passed away? In this

context, when the person from the memory is now deceased, the surviving person may be more

likely to want to go back and revisit that experience. This may be in order to keep the memory of

the deceased alive and maintain that connection, even though the experience would be different

because the person could no longer go with them. Prior research has not explored how this

memory protection might transpire when one of the parties involved in the memory has passed away. This could help us understand memory protection in another way or even potentially be a boundary condition of prior research whereby people want to go back to a place they have a shared special memory once the person has passed away, even though it would not be the same experience as the initial one. Therefore, I would hypothesize opposite to what was found in Zauberman et al. (2009), that people would want to go and visit the same place where they have memorialized the deceased, related to a special memory, because rather than tarnish the original memory it would help them keep the memory of the deceased alive. More formally:

> H3: People will have a greater desire to go back and visit a place with a special memory (versus a place with a non-special memory) when the person they had the memory with is now deceased (versus alive).

Study 1 explored all the hypotheses, as its purpose was to further understand the construct of memorial giving. Its outcomes aided in the construction of the questions explored in the surveys and experiments. Study 2A and 2B tested Hypothesis 1 looking at the role that connection and the creation of a continued bond play in both the creation and use of permanent memorials through charitable giving. Emotions before and after giving were also examined. As well, these studies began the exploration into whether people are choosing to visit these memorials. Study 3 tested Hypothesis 2a and 2b looking at whether the stage in life that someone passes away is a moderator for the desire to create a connection or bond with the deceased. Study 4A, 4B and 4C tested Hypothesis 3 exploring the idea that people want to visit these permanent memorials which leads to the concept of memory protection whereby it is

predicted that the desire to go back and visit a place with a special memory is greater when the person you had the memory with is now deceased. This is interesting because the current literature would predict that now that the person has passed away, the condition has changed (i.e. they can not join you on the visit), that you should be less likely to go back and visit the place with the special memory. Study 4C also further explored what happens to memories once a person has passed away and how that might affect how special we feel those memories are and our subsequent need to protect those memories.

CHAPTER 3

STUDY 1

We know what memorial donations are—donations made in the memory of someone who

has passed away.   But what we do not know much about is why people are making these gifts

and more specifically why they are choosing to make these gifts very shortly after someone has

passed away, a time that often includes grieving. The current research on emotional motivations

in charitable giving could not explain how grief, a negative emotion that does not typically

invoke empathy for others, would be motivating charitable giving and the creation of permanent

memories through these gifts. There are many unanswered questions related to how people are

making meaning with these gifts and so I began my research with qualitative in-depth interviews

to further explore these questions. In Study 1, I conducted 10 in-depth interviews with donors.

These interviews took me to the point of saturation, which from a grounded theory context meant

that there was depth in the data, categories were both created and fully accounted for, the

variability between the categories was explained and the relationships between them were able to

be tested (Green & Thorogood, 2004; O'Reilly & Parker, 2012). All participants had made a

memorial philanthropic gift involving permanent recognition (i.e. name placed on wall, bench or

permanent scholarship) and lived in either Canada or the United States of America. Interviews

lasted between 20 and 60 minutes with question aimed at exploring when during the process of

dealing with the loss was the gift made, what reasons the donor felt they made the gift, how they

chose where to make the gift and whether they continued to visit or connect in any way to the

place that they made the permanent memorialization (see Appendix A: Interview Guide). The

interview gave participants the chance to talk through and share their story of the death of the

person, the gift they made in their memory and the journey they experienced both before and after making the gift. The goal of this research was to discover if there were any themes related to the motivation of the donors and the outcomes that they were hoping to achieve with their memorial giving. Through the interviews, themes or categories began to emerge related to what was motivating participants to make these types of gifts. Using Lincoln and Guba's (1995) evaluative criteria I established credibility through prolonged and persistent investigation with the length of the interviews, follow up studies and through the use of triangulation with the subsequent survey and experimental studies. I strived fordependability through external audits of the data using linguistic inquiry software (LIWC). I established confirmability through the audit trail of analysis and reflexivity in my use of attending systematically to the context of my knowledge construction throughout the process. Transparency is also an important marker of quality and to achieve that I systematically included the specific details on how the data collection process was conducted (Spencer, Ritchie, & Lewis, 2003; Meyrick, 2006).

Method

Participants were recruited through social media (Facebook, LinkedIn) and through word of mouth with local charities and the Association of Fundraising Professionals. As well, I utilized snowball sampling techniques by asking every interviewee if they knew anyone who had made these types of gifts that they would be willing to connect me with (Appendix B: Interview Participants). Using grounded theory, I asked 10 participants (10% male, $M_{age}=47$) an open-ended set of questions that essentially led them to telling their story about who they memorialized, when and why. The interviews were, on average, 31 minutes in length and contained 4,578 words in the transcription.

Participants

1. 62 year old female who made a gift in memory of her son who passed away in 2000 at the age of 25. She placed his name on a plaque at the high school where he went creating a scholarship for students. She was recruited by the researcher reaching out to a local charity where both the researcher and the participant used to work.   Her interview took place at the researcher's residence and lasted 40 minutes with a transcript of 4028 words. My reflexivity construction of this interview included noting that when her son passed away she did not have the money to make a memorial gift, but she knew she wanted to do something and as soon as she had the money (her mom passed away and left her money) she wanted to make that type of gift. It felt like she was donating the money she would have normally given to her son to the charity instead. Most important to her was not recognition for herself but rather that it recognized—and remembered- her son's name. And she wanted to give it somewhere that held nostalgic memories of her son and that recognized his values. She gives to it every year and so it is still very alive and relevant in helping her memorialize her son. She will leave the majority of her estate to this award—as she would have left the money to her son otherwise. She was still very emotional talking about her son and clearly this memorial held great meaning to her. She has been back to the school to see the plaque that they put up with his picture and it seems to keep his memory a part the community that he was so involved in.

2. 58 year old American female who made the gift in memory of her husband who passed away in 1996 at the age of 55. She placed his name on a brick at his church where he had

worked at for many years. She was recruited through social media and has a connection to the researcher through taking the same master's program in 2003. The interview took place over Skype and lasted 18 minutes with a transcript of 2154 words. My reflexivity construction of this interview included noting that clearly the gift she made still has meaning today. She still got teary talking about her husband and visiting the brick when she's in town—especially going with his kids. I think the essence for her gift was that she did not want him to be forgotten. All of his memorial gifts were in support of things he valued during his life. Visiting with his family was clearly also very important to her. For participant 2 it seemed like it was less about what impact the church/charity would make with the money and more about remembering the impact that her husband had while he was alive and that he and his connection to that church not be forgotten. By having something where the whole community could see his name and where she and the family could visit provided great value to the participant.

3. 39 year old female whose mom passed away in 2011 at the age of 66 years of age. She placed her mom's name on a brick at Assiniboine Park. She was recruited through social media. The interview took place at her home and lasted 22 minutes with a transcript of 2368 words. My reflexivity construction of this interview included noting that the choice of where to place her mom's name was not so much about her mom's connection to that park as it was about the donor's need to put her mom's name somewhere permanently as she did not want a gravestone. The park had sent some information about making these types of gifts right at the same time the participant was feeling the need to memorialize. Interestingly the mom had laid out everything she wanted related to her funeral/ashes/etc.

but she did not mention a memorial or stone, but it was something that the people left behind felt they needed.

4. 52 year old male whose wife passed away in 2005 at the age of 48. He placed her name on a plaque in the hospital unit where she worked and created a fund that continues on the work she started at the hospital. He was recruited through a past connection the researcher had with a charity. The interview took place at his office and lasted 38 minutes with a transcript of 5160 words. My reflexivity construction of this interview included noting that he was clearly carrying on what she was passionate about during her life and they had a very close relationship. The memorial is giving him and their kids a chance to reconnect with the people that loved his wife and the people that she helped during her life. Now the fund also continues to help others. She did not quite complete her goal of working at that hospital for 25 years—so the fund and memorial sort of finished that because it allowed her work to carry on.

5. 38 year old female whose grandfather in law passed away in 2010 at the age of 81. She and her family placed his name on a plaque at the charity, the organization that helped him with his disease. She was recruited through social media. The interview took place at her office and lasted 15 minutes with a transcript of 2911 words. My reflexivity construction of this interview included noting that they did not purposefully make a donation to have his name memorialized. It sort of just happened because people were making donations in his memory and they hit a certain amount from other people making gifts. Their connection seems to be more with his home and his gravesite. The plaque

does not seem to hold huge symbolic connection for them, but they were pleasantly surprised with the permanent public recognition of his name—and the fact that so many people wanted to make gifts. Interestingly, she mentioned she felt a deeper connection with the charity where the memorial was placed through making all these meaningful gifts. She also talked about how these in memorial gifts have allowed them to have conversations with their kids about philanthropy and they have donated to this charity now as well.

6. 47 year old female whose dad passed away in 2000 at the age of 61 and her brother who passed away in 2012 at the age of 45. Both names were placed on a bench at the golf course that had meaning to their family. She was recruited through social media. The interview took place at the researcher's office and lasted 33 minutes with a transcription of 5404 words. My reflexivity construction of this interview included that she clearly had a very close relationship with both her dad and brother. The memorial was placed somewhere that had meaning and good memories for both the deceased and the family. She talked about how her and other members of the family, especially her mom, love to visit the bench.   They feel like the person is with them there, they talk to them there. The dad passed away first, but it was interesting to have an example of a memorial with more than one family member on it.

7. 49 year old female whose dad passed away in 2017 at the age of 85. His name was placed on a large limestone at Oak Hammock Marsh, a place he volunteered and spent lots of time with his kids. She was recruited through snowballing where someone else

the researcher was talking with made the introduction. The interview took place at the participant's office and lasted 60 minutes with a transcription of 10,403 words. My reflexivity construction of this interview included that the memorial was clearly connected to good memories she had with her dad at that location and also connected to the legacy that he left behind. The experience of his death and making the memorial was still very fresh and there was lots of pride in what he accomplished while he was alive. As well, she likes to visit and will talk with him when she's there. It's the type of place you can sit down and stay awhile. She also talked about how much it meant that other people were making these gifts as well and how that helped in the grieving process-knowing so many other people cared about him as well.

8. 41 year old male whose wife passed away in 2014 at the age of 32. Her name was placed at local charity where she was involved. He was interviewed through snowballing; someone else the researcher had spoken with earlier made the introduction. He was interviewed at the researcher's office and lasted 25 minutes with a transcription of 3920 words. My reflexivity construction of this interview was that this death was still very raw. Their daughter was just born when his wife passed away and she was at the interview with us. It felt very difficult for the husband to even talk about the death yet. But he still showed signs of valuing the gifts that were made that connected to his wife's interests during her life. He still wanted to have her name somewhere that they could go see when they wanted to.

9. 45 year old female whose daughter passed away at birth in 2012. Her name was placed on a bench in a park. She was recruited through snowballing where by someone else the researcher was talking with made the introduction. The interview took place at a mutually convenient place, an office at Goodlife fitness, and lasted 40 minutes with a transcription of 6761 words. My reflexivity construction of this interview was that on one hand it must have been so hard for the participant to talk about this death and on the other hand it felt like getting to talk about her death was a good thing and she wanted to share the story of her daughter. The memorial on the bench seemed to serve that purpose. It gave people something positive to focus on and then it became a place to meet at and share stories and talk about their daughter. Even strangers would sometimes come up and chat with them at the bench and they could share their daughter's story through the bench. It felt like the bench was a way to keep her memory alive and the family even would go there to take their family photos each year.

10. 40 year old female whose brother passed away in 2000 at the age of 20. His name was placed on a scholarship at his high school and an award with the local baseball team. His name is also placed on a brick at the Assiniboine Park. She was recruited through social media. The interview took place at a convenient location, an office at Goodlife Fitness, and lasted 19 minutes with a transcript of 2673 words. My reflexivity construction of this interview included that even though he passed away awhile ago the memorials and gifts being made in his memory were still a part of their lives today and still affecting their grieving process. Interestingly, the participant now has kids of her own and uses these gifts and memorials as a way to "introduce" and then talk about their uncle with her kids

in a really positive and special way. Sometimes this is done by visiting the place but also opens up the conversation and the memories by making an annual gift. For the participant's mom, the memorial gifts also kept her connected to her son's friends and things he was interested in and she tends to visit the memorial sites often.

Results

A number of themes emerged, some that converged with the literature and some that led me down new paths of exploration. The grief literature explains that the need to have a continuing bond with the deceased is said to be key to successful grieving and these new relationships can be expressed through symbolic objects (Field, Gao, & Paderna, 2005). We know from the consumer behavior literature that possessions of the deceased can be powerful remains of the deceased's extended self (Belk, 1988). But there could be other symbolic ways, other than possessions of the deceased, to connect to the person. In the interviews, participants talked about needing a place where they knew the deceased's name would always be. Interestingly, many of the participants did not have gravesites for their deceased to go visit and they felt compelled to have something permanent set up. One participant said:

> "My mom was specific about not having a gravesite…she doesn't have a gravestone…well she has a gravesite—she was buried at our cabin. So it was, I don't know, it just felt like maybe we should have something" (female, engraved brick at park for mom).

"It gives me peace…it continues to bring joy and peace and lots of good

memories when I see it" (female, engraved stone at church for husband).

There was some consistency in the time or stage in the grieving process whereby people were making these gifts early on, within the first year, sometimes even within the first month. As one participant said:

"I knew right away I wanted to do something. I said when I have the chance.

When I can. This is something I want to do for my son" (female,

Scholarship/plaque at high school for son).

Research has shown that finding positive meaning in loss leads to better adjustment when that meaning is found shortly after the person has passed (Davis, Nolen-Hoeksema, & Larson, 1998). This points to the fact that these gifts may be creating utility in creating a connection with the deceased that helps them deal with their loss. As well they could be helping people cope during the early very tough stages of grief as research has also shown that people overestimate how long they think they will have negative feelings after a negative event so may feel the need to take action suggesting that people will likely make these memorial gifts early on in their grieving process (Gilbert, Pinel, Wilson, Blumberg, & Wheatley, 1998).

As for where consumers were making these donations, it ranged from relating to something the deceased cared about during their life, to something related to how they died, to something that had a connection to what the donor cared about. Many of the choices appeared to have a shared memory component to them. The rock, stone or bench at the non-profit

representing a place they used to go together. The school the child went to or baseball team they played on were tied to their shared experiences. They even provided a way to continue the connection by having the award go to other students and kids similar to their own. Even the examples of placing memorials where they worked, or the hospital or disease that they were affiliated with, the gift was still tied to a really significant shared memory with the deceased. People talked about how the charity had touched them and the deceased:

"..he had been going for treatment at (place) so there was a connection there" (female, plaque for grandfather).

"I gave the gift to (place) to where he went to school, where people knew him" (female, scholarship for son).

Related to motivations for the gift there was also a spectrum emerging from the need to continue the person's life, when they felt they died too soon to the need to celebrate their life, when they felt the deceased had lived a good life. People talked about wanting to celebrate a life well lived for someone who lived a long life and talked about continuing on what someone was not able to accomplish for someone who died younger:

"I just wanted to make sure people didn't forget him at the church where he had done so much" (female, brick for husband).

"So now… when a qualified student gets the award they know it came from my son. So that was really important to me. For him to get the credit. So for me to go get honoured and celebrated- it's like 'get lost'. It's not about me" (female, scholarship for son).

The participants all appeared to be experiencing some emotions when they talked about the donation and expressed these most often related to how they were feeling before and after making the gift. For instance:

"I felt like I was doing something good" (female, scholarship for son).

"It makes me feel very good when I go back and see it….it continues to bring joy and peace and lots of good memories when I see it" (female, stone for husband).

They shared having negative feelings of sadness after the person passed away and they also appeared to radiate some happiness with the memorial gift they made showing evidence of lessening negative feelings and increasing positive feelings through this type of charitable giving. The sadness was not expressed as much in words but there were pauses and moments of tears that demonstrated to me the feelings of sadness they experienced when the person passed away as they relived the death and making the memorial gift. The positive feelings expressed included:

"I felt like I was doing something good. I found the idea when I was trying to find solace and I thought that made sense. At least that way I was doing something positive out of a tragedy. I felt really driven" (female, scholarship for son).

"It meant a lot (pause) it just really meant a lot…It felt good to share with other people how much he meant to us. I love the bench—I even love looking at other people's benches when I walk through a park" (female, bench for father and brother).

There was much talk in the interviews about death related to the person who passed away and wanting to remember them, not have them be forgotten as well as celebrate them. Participants talked about visiting the sites and reminiscing about the person, thinking about memories they had with the deceased. They talked about keeping the memories alive for themselves and others that knew them but also for people that never had the chance to know the person or create their own memories. There was no talk about the donors' mortality. This is interesting because literature would suggest mortality salience could be at play in this type of giving because it is tied to the death of someone else (Cai & Wyer, 2015).

Also interesting was that some participants talked very little about the impact of their gift (helping others) and it did not seem to be the focus of what motivated them to make the gift. As well, literature has shown guilt can motivate charitable giving and guilt is a feeling that can arise through grief as well but in the interviews, which were all open-ended questions regarding

motivation, there was no talk about obligation, guilt, or shame, all of which could have been motivators for public memorials of the deceased.

Analysis using the LIWC linguistic software (Pennebaker, Booth, Boyd, & Francis, 2015) showed support for the themes I have described. The linguistic software contains dictionaries that assess certain words that make up that category and then outputs what percentage of your data from each participant contains those words. I used a number of the existing dictionaries that look at whether or not participants were focused inwards (I vs you or we language), the prevalence of emotions including positive vs negative emotions, whether they were more cognitive or feeling words in their interviews, whether they were focused on the past, present or future to explore the role of memories, and whether they were action focused to explore the idea of whether these gifts are helping people move through the grieving the process. I also created a dictionary that explored memories, connection, and continuing bonds to explore that phenomena for which there was no existing dictionary.

As explained from the grief literature people often will feel the need to create a new relationship or connection with someone close to them who has passed away and so I wanted to explore if they were using language around bonding, connecting, remembering the person or protecting or preserving the memories with the act of making a donation with a permanent memorial. Words in the new dictionary included memories, memory, remember, remembered, remembering, protect, protects, protecting, preserve, connect, continue, and celebrate.

Results showed that people were using more self-focused language of I (M=4.60) versus other focused language of We (M=1.60) or You (M=2.30). There was a very high percentage of action words from the verb (M=20.1) and motion dictionaries (M=23.5). Interestingly, but in support of my theory that there is more than emotions driving these gifts, affect was fairly low

(M=3.6) and feelings (M=.43) along with positive emotions (M=2.9) and negative emotions (M=.70) and even specific negative emotions of sadness (M=.36) and anger (M=.08) were language not shared at very high percentages in these interviews. This was especially evident when compared to the cognitive process dictionary (M=13.2). There was evidence of the desire to create a connection to remember the deceased (M=4.24) in 100% of the sample. Also interesting were the outputs on memory whereby people were focused more on the present (M=10.3) versus the past (M=8.20) or the future (M=1.22) which speaks to the use of these memorials in helping the donor in their current day to day life of managing the grief and memories. Table 2 shows a sample of the words from the LIWC dictionary and the total number of words used in each category.

Table 2. Sample of LIWC Categories

I	We	You	Affect	Positive Emotion	Negative Emotion	Social	Affiliation
I	let	thee	actively	accept	abandon	acquantance	associate
I'd	let's	thine	aggressive	excellent	jealous	everybody	buddy
I'm	our	though	cheer	well	angry	approach	marry
imma	ours	thy	comfort	wise	rage	mom	neighbour
ive	ourselves	y'all	emotion	fantastic	unfair	in-law	collaborate
me	us	you	hoping	joy	trick	our	reunite
mine	we	you'd	humour	keen	lazy	talk	party
myself	we'd	you'll	rage	like	fear	fellow	team
methinks	we'll	your	promise	smart	scared	person	we
idk	we're	yourself	push	fortunately	violent	love	friend
idon'tknow	we've	ur	cry	happy	sad	we	hug
imean	weve	u	respect	grin	weak	help	group
24	12	30	1400	640	700	710	250

Discussion

Qualitative interviews unearthed that people are making these types of gifts early on in the grieving process suggesting that these types of gifts could be serving to help people move through the grieving process as we know that people often overestimate how long they think they will have negative feelings after a negative event (Gilbert et al., 1998) and therefore want to take action to lower those negative feelings (Cialdini et al., 1987). The interviews demonstrated that the permanent memorializations could be acting as symbols to connect the donor to the deceased in a meaningful way as participants talked about feeling connected to the deceased when they visited the memorial and talking to the deceased when they visited the memorial. What type of meaning the donor is looking to make appeared to be dependent on at what age or stage in life the person passed away as it ranged from wanting to continue the impact of the life to celebrating and not forgetting all that was done by the person who passed away. The role memories played was an interesting outcome as well as people reminisced about the deceased. There was definitely sadness and even tears in the interviews, but a common response was feelings of happiness or joy when they talked about the gift they made and where they placed the permanent memorial. Participants talked about visiting the memorials and having memories flood back which suggested they could be using the memorialization as a memory pointer, an item that they believe will help them later to retrieve earlier memories, though usually memory pointers are something smaller like a memento. These interviews suggested support for a new motivator of this type of charitable behavior. Also interesting is the interviews did not yield any responses suggesting that people had distant or challenging relationships with the deceased or that they did not grieve after the death. The descriptions in the interviews all showed close or loving relationships with the person that they made the donation in memory of.

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CHAPTER 4

STUDY 2A and B

Study 2 was designed to further explore the motivations behind making memorial gifts with a permanent memorialization. This study sought to understand whether there were correlations among emotions, feelings of connection, and the need to create a continued bond on the desire to make a memorial gift, the creation of a permanent memorial for the deceased along with the exploration of not only creating the memorial but visiting it as well.

Study 2A Design

Participants ($N = 184$, 53.6% male, M_{age} 38 years) from across North America participated through Crowdflower and completed a questionnaire that explored their experiences of making a prior memorial gift, perceptions of connectedness before and after making the gift. Following the grief literature, I used the Continuing Bonds Scale (CBS) questionnaire (Field, Gal-Oz, & Bonanno, 2003, see Appendix C: Survey questions). Participants all had made a previous memorial donation, but they did not all permanently memorialize the deceased ($N=56$ permanently memorialized).

Measures

Dependent Measures. For feelings of connectedness participants were asked to self-report, 'Following their death but before making the memorial gift I recall feeling' and 'After making the memorial gift I recall feeling' on a 5-point rating scale (with 1= strongly disagree, 5= strongly agree).

Looking at emotions, participants were asked to self report on the question, "Following their death but before making the memorial gift I recall feeling" (1= strongly disagree, 5= strongly agree) on the negative emotions of sad, angry, guilty, scared and on the positive emotions of happy, peaceful, and calm. Then, for the same emotions they were asked to self report on the question, "After making the memorial gift I recall feeling" (1= strongly disagree, 5= strongly agree).

Desire to go back and visit the permanent memorial was measured with a self reported measure of "Do you visit the place where their name is recognized?" (0=never to 5=often).

To test continued bonds, the 11 question Continuing Bonds Scale (CBS) was used on a 5-point self rating scale (Cronbach's α = .906, with 1= strongly disagree, 5= strongly agree). The scale was developed to assess different ways in which the bereaved maintains an ongoing psychological connection with the deceased at a later point after the death. The 11 items cover a broad range of ways of maintaining a tie with the deceased and are seen as connected because they reflect an approach orientation toward the deceased. This scale has been shown to have good internal consistency (Cronbach's α = .87, Field et al.2003).

Results and Discussion

Test of Hypothesis. To explore the role of connectedness a paired-sample t-test was conducted to compare reported feelings before making the charitable gift and after making the gift. There was a significant difference in the results where feelings of connectedness after making the memorial gift were significantly higher (M=3.83, SD=.903, t=3.705, p<.001) than before making the memorial gift (M=3.60, SD=1.027). This supports the notion that feelings of connectedness are positively related to memorial donations.

Permanent Memorial to CBS: Using the CBS, results indicated that people who permanently memorialized the deceased through their charitable giving felt a stronger continued bond with the deceased than those who did not permanently memorialize (B=.216, R^2=0.047, $F(1,180)$=8.811, p<.003). This supports the notion that the act of creating a permanent philanthropic memorial relates to feelings of a stronger continued bond with the deceased confirming Hypothesis 1.

CBS to Permanent Memorial and Visit Memorial: It is also important to note that CBS predicts the desire to permanent memorialize (B=.063, Wald=8.070, SE=.022, p=.004). Because all of the variables in this study are measured I can not determine whether memorialization leads to the bond or the bond leads to wanting to memorialize. Looking at participant's desire to go back and visit the memorial, results show that over 90% of respondents did go back and visit. People who felt a greater desire to create a connection/bond with the deceased were more likely to want to go back and visit the memorial more often (B=.390, SE=.667, p=.046).

Closeness of Relationship to Permanent Memorial: Other potential factors such as closeness of relationship that might affect the desire to memorialize. The closeness of relationship (Aron,1992) does predict the desire to permanently memorialize such that as closeness of relationship increases the decision to permanently memorialize increases (B=.219, Wald= 5.611, SE=.093, p=.018).

Using correlation analysis, I can see that closeness of relationship, continued bond, and connection to the deceased are all highly corrected as would be expected (Table 3).

Table 3: Correlations (2A)

		Closeness of Relationship	Continuing Bonds Scale	Connection to person after death but before making gift	Connection to person after making gift
Closeness of Relationship	Pearson Correlati	1	.636**	.460**	.438**
	Sig. (2-tailed)		0	0	0
	N	184	182	184	183
CBS	Pearson Correlati	.636**	1	.547**	.520**
	Sig. (2-tailed)	0.000		0.000	0.000
	N	182	183	182	181
Connection to person after death, before making gift	Pearson Correlati	.460**	.547**	1	.647**
	Sig. (2-tailed)	0.000	0.000		0.000
	N	184	182	184	183
Connection to person after	Pearson Correlati	.438**	.520**	.647**	1
	Sig. (2-tailed)	0.000	0.000	0.000	
	N	183	181	183	183

Measuring the closeness of relationship shows a similar pattern as measuring continued bond on the desire to create a permanent memorial. So, people with a closer relationship are more likely to permanently memorialize but it could also be that the permanent memorial strengthens the bond between the donor and the deceased.

*Supplementary Analysi*s: To explore any changes in emotion before and after making the gift results showed that overall, negative feelings decreased and positive feelings increased after making the memorial donation (Table 4).

Table 4: Emotions and Memorial Gifts Chart (2A)

	M$_{before}$	M$_{after}$	SD	T	P
Sad	4.1	3.27	1.008	11.195	<.001
Angry	2.59	1.97	1.129	7.511	<.001
Guilty	2.16	1.93	0.897	3.462	<.001
Scared	2.32	1.99	0.959	4.611	<.001
Happy	2.02	3.05	1.183	-11.872	<.001
Peaceful	2.71	3.83	1.400	-10.773	<.001
Calm	3.11	3.58	1.055	-5.939	<.001

To look at whether any of these emotions predict the likelihood of permanently memorializing someone I explored the negative emotions of sad, angry, guilty, and scared, and the positive emotions of happy, peaceful, and calm with regression analysis and found some did predict the behaviour of permanent memorialization (Table 5).

Table 5: Emotions and Permanent Memorialization Chart (2A)

Emotion	B	S.E.	Wald	p
Sad	-0.304	0.169	3.215	0.073
Angry	0.104	0.134	0.609	0.435
Guilty	0.394	0.143	7.62	0.006
Scared	0.33	0.129	6.578	0.01
Happy	0.441	0.138	10.251	0.001
Peaceful	0.324	0.142	5.189	0.023
Calm	0.06	0.152	0.155	0.693

To further explore the roles of emotions and CBS I used the combined emotions of negative (Cronbach's α=.622) and positive affect (Cronbach's α=.784) and, using regression analysis, found that negative affect (B=.388, S.E.= .209, Wald= 3.453, p=.063), positive affect (B=.415, SE=.174, Wald= 5.692, p=.017), and CBS (B=.638, SE=.225, Wald=8.061, p<.01) all lead to the desire to create a permanent memorial. Putting them all into the regression analysis together shows that they all still influence the behaviour. Importantly, CBS still plays a role even when accounting for affect (Table 6).

Table 6: Desire to Create a Permanent Memorial (2A)

	B	S.E.	Wald	df	Sig.	Exp(B)
CBS	0.437	0.24	3.305	1	0.069	1.548
Neg Affect	0.535	0.26	4.243	1	0.039	1.708
Pos Affect	0.571	0.209	7.499	1	0.006	1.77
Constant	-5.315	1.219	19.01	1	0	0.005

Mediation Analysis: Using PROCESS v2.16 model 4 with X as closeness of relationship, M as CBS and Y as decision to permanently memorialize we see that CBS does not mediate (IE=.1395, SE.0801, CI from -.0035 to .3094). Using PROCESS Model 4 (Hayes, 2013) with X as closeness of relationship, M as CBS and Y as desire to go back we see that as closeness of relationship increases, the continued bond increases and people have a greater desire to go back and visit (IE=.2205, SE=.074, CI from .0906 to .3830).

Positive and negative affect predict making the gift and permanently memorializing, but they do not mediate the desire to make a permanent memorial or the desire to visit. Using PROCESS model 4 (Hayes, 2013) with X as closeness of relationship, M as positive affect and Y as desire to permanently memorialize we see that positive affect on desire to create a permanent

memorial (IE=.0003, SE=.0180, CI from -.0337 to .414) and on desire to visit (IE=.0027, SE=.0220, CI from -.0698 to .0220) are not significant mediators. Using the same model, negative affect on desire to create a permanent memorial (IE=.0289, SE=.0271, CI from -.0123 to .0976) and on desire to visit (IE=.0103, SE=.0413, CI from -.0640 to .1082) are also not significant mediators.

Results from this study show preliminary support for Hypothesis 1 where by people who make a gift with a permanent memorial will have a greater connection to the deceased. As well as partial support for hypothesis 3 where people are more likely to want to visit a permanent memorial made in memory of someone who has passed away and that it is through a desire to maintain a continued bond.

Study 2B Design

Study 2B was conducted for the same purpose as Study 2A but with a different population for generalizability purposes. Students (N = 279, 60.9% male, M_{age} 20 years) from the University of Manitoba participated for course credit. Participants were asked to remember a time, and if they had no such experience to imagine a time, when they had made a gift in memory of someone who passed away. The questionnaire explored experiences of making a memorial gift, perceived emotions and connection before and after making the gift and the Continuing Bonds Scale (CBS) (Field, Gal-Oz, & Bonanno, 2003) as in Study 2A (see Appendix D).

Measures

Manipulation check: To allow for assessment of whether there were any differences between whether the participant imagined making the gift or had actually made the gift they were asked "Have you ever made a charitable donation to a charity in memory of someone in your life who has passed away? (yes/no).

Dependent Measures. For feelings of connectedness participants were asked to self-report, 'Following their death but before making the memorial gift I recall feeling' and 'After making the memorial gift I recall feeling' on a 5-point rating scale (with 1= strongly disagree, 5= strongly agree).

Looking at emotions, participants were asked to self report on the question, "Following their death but before making the memorial gift I recall feeling" (1= strongly disagree, 5= strongly agree) on negative emotions of sad, angry, guilty, scared and on positive emotions of happy, peaceful, and calm. Then, for the same emotions they were asked to self report on the question, "After making the memorial gift I recall feeling" (1= strongly disagree, 5= strongly agree).

Desire to go back and visit the permanent memorial was measured with a self reported measure of "Do you visit the place where their name is recognized?" (0=never to 5=often).

To test continued bonds, the 11 question Continuing Bonds Scale (CBS) was used on a 5-point self rating scale (Cronbach's α = .85, with 1= strongly disagree, 5= strongly agree).

Results and Discussion

Manipulation check: 34% (N=94) had actually made a gift in memory of someone who passed away and 66% (N=185) imagined that they made a gift in memory of someone. The chi-

square analysis showed no difference between the two groups in their desire to create a permanent memorial for the deceased (p=.550).

Test of Hypothesis. A paired-sample-t-test was conducted to compare how people felt before and after making the memorial gift.   Connectedness before (M=3.51, SD=1.067) and after (M=3.82, SD=.940, t=-5.294, p<.001) were significantly different confirming that feelings of connectedness positively relate to why people make memorial gifts.

Permanent Memorial to CBS: Results from the linear regression indicated that people who memorialized the deceased through their charitable giving felt a stronger continued bond with the deceased (B = .216, R^2=0.048, F(1,269)=13.467, p<.001). This supports the notion that the act of creating a permanent philanthropic memorial could lead to feelings of increased connectedness to that person.

CBS to Permanent Memorial and Desire to Visit: Results from logistic regression indicate that people who have a greater bond with the deceased are more likely to permanently memorialize the deceased (B .797, SE=.229, Wald=12.150, p< .001). Once again, because all of the variables in this study are measured I can not determine whether memorialization leads to the bond or the bond leads to wanting to memorialize. Looking at participant's desire to go back and visit the memorial, results show that 72% of respondents did go back and visit. People who felt a greater desire to create a connection/bond with the deceased were more likely to want to go back and visit the memorial more often (B=.461, SE=.118, t=3.89 p<.001).

Closeness of Relationship to Permanent Memorial: Once again, other potential factors such as closeness of relationship might affect the desire to memorialize. The closeness of relationship (Aron,1992) does predict the desire to permanently memorialize such that as

closeness of relationship increases the decision to permanently memorialize increases ($B = .196$, SE=.075, Wald=6.875, p=.009).

Using correlation analysis, I can see that closeness of relationship, continued bond, and connection to the deceased are all highly corrected (Table 7).

Table 7: Correlations (2B)

		Before making gift felt Connected to the person	After making gift felt Connected to the person	CBS	Closeness of Relationship
Before making gift felt Connected to the person	Pearson Correlation	1	.542**	.138*	0.066
	Sig. (2-tailed)		0.000	0.023	0.270
	N	278	276	271	277
After making gift felt Connected to the person	Pearson Correlation	.542**	1	.232**	.196**
	Sig. (2-tailed)	0.000		0.000	0.001
	N	276	277	270	276
CBS	Pearson Correlation	.138*	.232**	1	.416**
	Sig. (2-tailed)	0.023	0.000		0.000
	N	271	270	272	271
Closeness of Relationship	Pearson Correlation	0.066	.196**	.416**	1
	Sig. (2-tailed)	0.270	0.001	0.000	
	N	277	276	271	278

**. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).

Supplementary Analysis: As shown earlier, emotions can play a role in motivating charitable giving behaviour. Emotion results showed that making memorial gifts decreases negative emotions and increases positive emotions. Explore any changes in emotion before and after making the gift, results showed that negative feelings decreased and positive feelings increased after making the memorial donation (Table 8).

Table 8: Emotions and Memorial Gifts Chart (2B)

	M$_{before}$	M$_{after}$	SD	t	p
Sad	4.23	3.49	1.109	11.109	<.001
Angry	2.89	2.25	1.035	10.194	<.001
Guilty	2.45	2.12	0.907	5.906	<.001
Scared	2.69	2.32	1.016	5.982	<.001
Happy	2.06	3.08	1.274	-13.253	<.001
Peaceful	2.64	3.41	1.175	-10.809	<.001
Calm	2.8	3.4	1.021	-9.801	<.001

Next I looked at whether any of these emotions predicted the likelihood of permanently memorializing someone using regression analysis and found that, overall, they did not predict the likelihood of permanent memorialization (Table 9).

Table 9: Desire to Create a Permanent Memorialization (2B)

Emotion	B	S.E.	Wald	p
Sad	0.097	0.158	0.378	0.539
Angry	0.265	0.11	5.804	0.016
Guilty	0.164	0.113	2.079	0.149
Scared	0.03	0.099	0.089	0.765
Happy	0.038	0.111	0.115	0.734
Peaceful	-0.176	0.111	2.494	0.114
Calm	-0.189	0.12	2.487	0.115

Slightly different than what we saw in Study 2A, emotions were less likely to predict the behaviour of permanent memorialization with this younger subject pool, except for anger which

was still significant with this group whereby as anger was greater so was the desire to permanently memorialize.

To further explore the roles of emotions and CBS I once again used the combined emotions of negative and positive affect and, using regression analysis, found that negative affect (B=.278, S.E.= .163, Wald= 2.908, p=.088) only marginally predicted the desire to create a memorial, positive affect (B=-.142, SE=.132, Wald= 1.162, p=.281) did not predict the desire to create a memorial, and CBS (B=.797, SE=.229, Wald=23.150, p<.001) did lead to the desire to create a permanent memorial. Putting them all into the regression analysis together shows that negative and positive affect are not significant and CBS remains significant (Table 10).

Table 10: Desire to Create a Permanent Memorial (2B)

	B	S.E.	Wald	df	Sig.	Exp(B)
negaff	0.156	0.187	0.701	1	0.402	1.169
posaff	-0.046	0.151	0.094	1	0.759	0.955
CBSall	0.762	0.233	10.656	1	0.001	2.142
Constant	-2.144	1.064	4.065	1	0.044	0.117

Mediation Analysis:

Using PROCESS v2.16 model 4 with X as closeness of relationship, M as CBS and Y as permanently memorialization we see that CBS does mediate (IE=.1005, SE=.0403, CI from .0339 to .1891). Using PROCESS Model 4 (Hayes, 2013) with X as closeness of relationship, M as CBS and Y as desire to go back we see that as closeness of relationship increases, the continued bond increases and people have a greater desire to go back and visit the memorial (IE=.0471, SE=.0200, CI from .0141 to .0915).

To look at whether positive or negative affect mediate the desire to make a permanent memorial or the desire to visit I used PROCESS model 4 (Hayes, 2013) with X as closeness of relationship, M as negative affect and Y as desire to permanently memorialize we see that negative affect does not mediate the desire to create a permanent memorial (IE=.0172, SE=.0162, CI from -.0074 to .0590) and neither does it for desire to visit (IE=.0110, SE=.0106, CI from -.0022 to .0422). Using the same model, positive affect on desire to create a permanent memorial (IE=.0075, SE=.0121, CI from -.0103 to .0428) and on desire to visit (IE=.0032, SE=.0064, CI from -.0045 to .0248) are also not significant mediators.

Overall, this study primarily replicates the results of Study 2A in a different population. As in Study 2A, it confirms Hypothesis 1 showing increased feelings of connection before and after making the gift and that continuing bonds mediates the desire to visit. In addition, this study shows that affect plays less of a role in the desire to memorialize and CBS plays a greater role.

CHAPTER 5

STUDY 3

A theme that emerged from the qualitative interviews was related to the language being used around motivations for making the gift and the age that the person passed away. Participants talked about the need to remember and not forget all the wonderful things about the person when they passed away at an older age versus talking about needing to finish or continue something that the person who died too young did not get to do or finding a way to attach meaning to their death. This study was designed to explore whether different desired outcomes could affect how strongly they are making this gift out of the need to create a continued bond with the deceased.

Design

This study was a single factor one-way between participants design with 145 participants (55.2% male, M_{age}= 35 years) from Mturk who were located in the United States. Participants read in the request that they would be asked to share their thoughts about a loved one who had passed away to ensure they were willing to share this type of information before agreeing to participate. At the beginning of the survey they were asked to think about someone who passed away. The independent variable was manipulated to have people think about either a person who died 'young' versus 'old'. This was manipulated by asking half of them to think of someone who they felt passed away 'too young', 'before their time' and the other half to think about someone who passed away after 'at an old age,' after 'a life well lived'.

Measures

Manipulation Check. At the end of the questionnaire participants were asked the

following question "At the beginning of this survey were you asked to imagine someone who.."

and they had to choose between two answers (Passed away at a young age/ Passed away at an

older age). I also asked them to share the age of the person that they had imagined to have

passed away where by lower age should demonstrate thinking of someone who died young and

an older age someone who died older.

Dependent Measures. To assess whether they would prefer continuation language versus

celebration language they were asked to choose between two memorial ads to memorialize the

loved one that they were imagining (see Appendix E). Specifically, the participants were asked

to choose from these two options (ads) for how they would like to memorialize the person.

"Imagine you now have the chance to make a donation to a charity you care about, in their

memory, that will involve the charity placing their name on a permanent memorial on a tree in a

beautiful park near your home.   Please pick which memorial ad you would choose."

To assess feelings of connectedness participants were asked whether they "feel a desire to

have a connection to the person who passed away? Use symbols to help stay connected to the

deceased? believe if they could visit this memorial tree they would feel more connected to the

deceased when they were there, I feel no need to maintain a connection with the deceased

(reverse scored)" and answered on a scale (with 1=not at all, 7=very much). I computed these

answers into an index (Cronbach's α = .834).

Results and Discussion

Manipulation Check. 90.3% of participants answered the correct category confirming they knew what they were asked to think about at the beginning of the survey. Results of the age of the person they were imagining showed that people in the 'died young' manipulation had a lower average age in mind (M_{young}=29) than those who were imagining someone who passed away' at an older age' (M_{old}=74).

Tests of Hypothesis. Regression analysis showed a null effect for age of the deceased predicting preference for a celebration memorial ad versus a continuing life memorial ad ($F(1:143)$ =.90, p=.34), so Hypothesis 2a was not confirmed.

Though there was no significant difference in preference for the ads, there was a significant difference in desire to create a continued bond with the deceased related to how old the person was when they passed away, supporting Hypothesis 2b. More specifically, that when someone passed away older (M=5.39), people felt a greater need to create a connection with the deceased than when they passed away young (M=4.84, t=-2.30, df=143, p=.023).

Mediation. Mediation analysis, using PROCESS Model 4 (Hayes, 2013) with passing away young vs old (X), connection (M) and choice of ad to celebrate versus continue life (Y) showed no significant effects (IE= .0777, SE= .0963, CI from -.0436 to .3405). So, though the language of whether they wanted to continue or celebrate the life did not seem to resonate into different response to the ads, there was a difference in strength of the motivation of need to create a continued bond between the two groups.

This study demonstrated that the age of the deceased affects the strength of the motivation to create a bond or connection with the deceased supporting Hypothesis 2b that looked at when someone passes away after 'a life well lived' the donor will be more motivated

by the need to create a continued bond. When the person passes away 'too young' the donor will be less likely to feel a desire to create a new bond. Though the language in the ads did not show any effect for preference between the need to continue or celebrate the life (H2a), I believe the findings from the qualitative interviews that led me down this path are still valid. A few issues with my study design that could have affected my results were that the manipulation in my ads may not have been strong enough. The ads were exactly the same with only the one world difference of "celebrate" versus "continue" in them. As well, I should have counterbalanced the order of the ads when I ran the study (both ads were presented at the same time, but one was always on the left and the other on the right). My last observation is that the study only gave permanent memorial as an option but perhaps it would have been useful to have given participants the option to permanently memorialize versus not permanently memorialize to better examine the phenomena of connection and bonds.

Though the choice of language I used and the strength of the ad did not influence choice based on at what age the person passed away, there was still evidence of differences in motivations for the two groups. The language used in the interviews that I interpreted as needing to celebrate the life for those who passed away older versus continue the life for those who passed away younger could also be referencing the person's need to either maintain or celebrate the connection they had (feeling a need to create that permanent memorial) versus needing to continue or create some impact related to the death (versus feeling a great need to create a permanent memorial to connect with the deceased) as the relationship was not yet as well established or connected to a long-term amount of memories. These results have implications for who these charitable memorials might be most effective to help in their grieving process.

CHAPTER 6

STUDY 4A, B, C

The in-depth interviews in Study 1 uncovered some insights into the role of memories related to the deceased. There were references to remembering the person, not forgetting them, continuing what they could not finish and celebrating the memory of the person. Then in Study 2A and 2B I saw that people wanted to go back and visit the memorial, which was mediated by the creation of a continued bond. As well, there was some evidence that the creation of a continued bond was also related to the desire to permanently memorialize. As the literature shows, when people are making future consumption decisions they may treat their memories or previous experiences as symbolic assets that need to be preserved or protected depending on how special they are perceived (Zauberman et al., 2009). As well, strategic memory protection would suggest that people would not want to go back and visit a place they have a special memory with in order to preserve that memory. This research suggests that permanent memorials may be a boundary condition to this work.

Therefore, Study 4 was created to explore the concept of memory protection as it relates to visiting a place with a shared memory of someone who has passed away by measuring perceptions of memory and the symbolic use of permanent memorializations (Hypothesis3). I explored whether they felt the place they chose to memorialize was connected to special memories, whether they visited this site and if they did why? Did they feel the memorialization helped protect memories? I propose that people are using the memorialization as a symbolic way to protect their memories of the deceased in order to maintain a continuing bond and that they would consider the memorial place they choose as a very special experience.

Literature has demonstrated that people protect shared memories by being less likely to going back to places that will threaten the good memory if the think the experience will not be the same as the initial one, such as going back alone or with a different person (Zauberman et al., 2009). I expected to find that donors would choose to memorialize their deceased loved one at a place that they had a shared connection or special memory with the deceased and would go back to visit (versus not going back when the person has passed away), even though that is a changed condition and the literature would predict they would be less likely to want to go back and visit, suggesting a boundary condition for the existing theory of strategic memory protection.

Study 4A

I began by adapting the measures used in Zauberman et al. (2009) to measure strategic memory protection. Zauberman et al. (2009) found that people were reluctant to return to a special place with a shared memory, with a different person, or if it may have changed in any way, due to memory protection concerns. First, they randomly assigned participants to describe an evening with a friend that they considered particularly special or one that was pleasant but not particularly special, then they rated the specialness of the experience. Then they were asked to imagine they had an opportunity to go back to the same place with a different person and to rate how much they would want to go back again. Lastly, they were asked to explain why they would or would not want to return to the place. They found that people were less interested in returning to the same place where they had a special evening with a different person and this was due in part by memory-protection concerns. To further explore this, they conducted an experiment where they had people placed in an initial experience of either 'special' or 'non-special' and then were split into groups for subsequent experience of 'unchanged' or 'changed'

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and found that people in the special experience condition only wanted to return to the same place if it was with the same people (so an unchanged experience).

I propose that when the special experience location is related to someone who is deceased then the person would actually be more likely to go back to it in a changed condition (i.e. without the deceased person) as it would be a way to help remember the deceased and in essence keep that memory alive.

Design

Participants (N = 279, 53.0% male, M_{age} 36 years) from across the United States participated through Mturk for nominal compensation. It was a 2 (Memory: special vs non-special) x 2 (Status: deceased vs alive) between participants experimental design on likelihood to go back and visit.

Using the Zauberman et al. (2009) design involving a special vs non-special memory and a changed (deceased) vs unchanged (alive) opportunity to return to the place, participants were asked to either:

> "take a moment and imagine you have gone to your favorite park with your best friend. The weather is sunny and warm and you go for a nice walk around the park, you find a bench to sit on and enjoy a really deep and meaningful conversation with your friend. This is a day you will always remember"
> (special condition)

"take a moment and imagine you have gone to your favorite park with your best

friend. The weather is good and you go for a walk and then sit on a bench with

your friend. It is a nice day but nothing special"

(non-special condition)

Then half of them were asked to "Please now imagine that since that visit your friend has

passed away and answer the following questions" for the deceased condition (changed) and

"Please imagine that your lives have carried on as normal with nothing changed in your life or

your friend's life since that visit and then answer the following questions" for the alive condition

(unchanged, see Appendix F).

Measures

Instructional Check. Participants responded to the question "Please tell us your favorite

color. Please ignore that question and choose the answer purple" to help ensure data quality and

detect careless responders (Meade & Craig, 2012).

Manipulation Check. To ensure the manipulation of picturing a special versus a non-

special experience was effective, participants were asked to rate how special (with 1 = not at all,

7 = extremely) they felt the experience was that they wrote about. In addition, for further

confirmation of the manipulations, I measured negative and positive affect during the study

whereby I might expect to see a main effect of negative affect related to being asked to think

about a loved one being deceased versus alive and no positive affect between the conditions.

Participants were asked to answer the following questions, "I am currently feeling Interested,

Distressed, Excited, Upset, Strong, Guilty, Scared, Hostile, Enthusiastic, Proud, Irritable, Alert,

Ashamed, Inspired, Nervous, Determined, Attentive, Jittery, Active, Afraid" (Not at all =1,

Extremely= 7).

Dependent Measures. To assess likelihood of going back to visit the park, participants

were asked to rate how likely they were to go back (with 1= not at all likely, 7=very likely).

Results and Discussion

Instructional Check. 98.5% of participants answered the instructional check correctly.

Manipulation Check. The manipulation check showed that after writing out their answers

the people in the special condition ($M_{special}$ =5.97) felt the memory was more special than the

people in the non-special condition ($M_{non-special}$ =4.12, F (1:274)=109, p<.001). The negative

emotions were compiled (Distressed, Upset, Guilty, Scared, Hostile, Irritable, Ashamed,

Nervous, Jittery, Afraid, Cronbach's α=.943) to create the negative affect measure and the more

positive emotions were compiled (Interested, Excited, Strong, Enthusiastic, Proud, Alert,

Inspired, Determined, Attentive, Active, Cronbach's α=.916) to create the positive affect

measure. Results showed, that as expected people in the deceased condition had greater negative

affect (M=1.789, SE=1.11) than those in the alive condition (M=1.5174, SE=.923,

F(1:278)=6.01, p=.007) and there was no significant interaction between the conditions

(F(1:278)=.001, p=.973). The results for positive affect showed no significant main effect

between special memory (M=3.80, SD=1.40) and non-special memory (M=3.98, SD=1.48,

F(1:278)=.911, p=.341) or between the deceased condition (M=4.01, SD=1.35) and alive

condition (M=3.78, SD=1.51, F(1:278)=1.44, p=.230) or any interaction between conditions

(F(1:278)=.775, p=.380).

Test of Hypothesis. A 2 x 2 ANOVA showed only a main effect of memory wherein participants were more likely to go back to the same park when the memory was special ($M_{special}$= 5.87) versus non-special. ($M_{non-special}$=5.48, $F(1,275)$=6.422, p=.012). There was no significant main effect of status for alive (M_{alive}=5.67) versus dead (M_{dead}=5.67, $F(1,275)$=.035, p=.851), nor was there an interaction ($F(1,275)$=.074, p=.785). There was no difference in the special condition when the person's status was alive (M_{alive} = 5.88, unchanged condition) versus the person was deceased (M_{dead}= 5.89, changed condition) which the literature would have suggested. Unfortunately, while interesting, this is a null effect from which I cannot draw a formal conclusion, but it does suggest there is something different about the special memory once the person is deceased because the person now would want to go back and revisit the place with the special memory even though it would be 'changed' because the person they had the memory with would not be with them. As well, this is interesting because this null effect is still in opposition to what the current literature on strategic memory protection would predict. The current theory would predict that once the person has passed away, and so can now no longer go back with them, they would be less likely to want to go back versus being equally likely as shown in my results.

Study 4B

Study 4B was designed to further understand the null result in Study 4A. Based on the current literature I would have expected to find that people would be less likely to go back and visit the place with the special shared memory, once the person had passed away, because then the experience would be changed, as you would be going back alone or with someone else (Zauberman et al., 2009). I had predicted that the context of a person having passed away could

actually be a boundary condition of strategic memory protection. Still interesting is that the

results came back with no significant difference between the two conditions.   I believe the null

effect could be related to what might be happening to people's memories of someone who has

passed away and that is affecting their interest in returning to a place connected to those

memories.

Design

This was a single factor one-way between participants design looking at memories of

someone who has passed away (special vs non-special) on the likelihood of going back to visit

the same place. Participants (N = 143, 53.6% male, M_{age} 35 years) from across the United States

participated through Mturk. Participants were asked to think about someone in their life who had

passed away and then either to "think back to when they were still alive and describe an outing

with them that was pleasant but not particularly special" or "think back to when they were still

alive and describe an outing you had with them that was particularly special." They were asked

to spend at least two minutes writing out their thoughts describing where it occurred, what they

did and how they were feeling. The current literature would say that there should be a difference

in their desire to go back dependant on how special they felt the memory was and whether it

would be the same experience when they went back. If that holds true, then I would expect to

see that people would not want to go back in the special condition because it would not be the

same (i.e. changed condition) because the person was no longer alive to go back with them (see

Appendix G).

Measures

Instructional Check. In order to check for careless respondents, I used Meade and Craig's (2012) self-identification approach which at the end of the survey asks participants "How honestly do you feel you were able to answer the questions in this survey? (with 1=not at all, 7=extremely).

Manipulation Check. To ensure the manipulation of picturing a special versus a non-special experience was effective, participants were asked to rate how special (with 1 = not at all, 7 = extremely) they felt the experience was that they wrote about.

Dependent Measures. To assess likelihood of going back to visit the same place where they had the special or non-special memory, participants were asked to rate how likely they were to go back to the same place (with 1= not at all likely, 7=very likely).

Results and Discussion

Instructional Check. Results showed that participants felt they answered the survey very honestly ($M_{honesty}$=6.80) on the scale from 1 (not honest at all) to 7 (extremely honest).

Manipulation Check. People who wrote about the non-special experience felt they were sharing a non-special experience ($M_{non-special}$ =4.31) versus people who were asked to write about a special experience ($M_{special}$ =5.97, t=-6.43, df=140, p<.001).

Tests of Hypothesis. Interestingly, results showed no significant difference on likelihood to go back (t=-.517, df=139, p=.61) when it was special (M=5.00, SD= 1.8) or non-special (M=4.83, SD=2.07). This is consistent with Study 4A but also counter to what the current literature would say. To try and understand this further I read through all the open-ended responses and could see that the responses in the non-special group sounded just like the ones in the special group. The use of the words love, special, happy, were in both groups with the "non-

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special" group just finishing their description with "…but it wasn't that special." For example, there were stories of going to lunch in both categories and Christmas morning in both categories. It began to appear it would be difficult to have someone think of a non-special memory of someone who had passed away. To explore this further I coded the qualitative descriptions of the special versus non-special memories of the deceased using the LIWC linguistic software.

The results showed that the words being used in the non-special memory condition were incredibly similar to the words being used in the special condition and, in fact, the non-special responses showed even more affect and positive emotion in them. More specifically there were no significant differences in percent of words used in the "I" category for non-special memory ($M_{non-special}$=8.42) versus special memory ($M_{special}$=8.37, $F(1:140)$=.005, p=.942), in the "We" category for non-special ($M_{non-special}$=3.13) versus special ($M_{special}$=3.69, $F(1:140)$=1.29, p=.257), in the "You" category for non-special ($M_{non-special}$=.15) versus special ($M_{special}$=.13, $F(1:140)$=.030, p=.863), in the "Negative Emotion" category for non-special ($M_{non-special}$=.81) versus special ($M_{special}$=.71, $F(1:140)$=.222, p=.639), in the "Social" category for non-special ($M_{non-special}$=13.54) versus special ($M_{special}$=13.98, $F(1:140)$=.253, p=.616) and in the "Affiliation" for non-special ($M_{non-special}$=5.29) versus special ($M_{special}$=5.97, $F(1:140)$=.751, p=.388).

There were significant differences in two categories whereby the percentage of words in the "Affect" category was higher in the non-special condition ($M_{non-special}$=6.47) than the special condition ($M_{special}$ =5.00, $F(1:140)$=6.225, p=.014) and the "Positive Emotions" category with a

higher percentage in the non-special ($M_{non-special}$=5.48) than the special ($M_{special}$=4.29, $F(1:140)$=4.307, p=.040). Summary of results are shown in Table 11.

Table 11. LIWC Results

	I	We	You	Affect	Posemo	Negemo	Social	Affiliation
Special	8.37	3.69	0.13	5.00	4.29	0.72	13.98	5.97
Non-Special	8.42	3.13	0.15	6.47	5.48	0.81	13.54	5.29

The coding results further demonstrated that the special versus non-special memory conditions were very similar in the language used related to how special or non-special the memory was and the non-special even showed more emotion (affect and positive emotion) than the special condition, suggesting that once someone passes away even the most mundane memories can become special. This also explains why there would be no difference in their likelihood to go back and visit as both conditions end up being manipulated into the "special memory" condition.

Study 4C

To follow up on these results I conducted an experiment that manipulated memories (mundane versus exciting) and whether the person was alive or dead to see how special the memories were perceived and the effect that had on likelihood to go back and visit the place they had the special memory.

Design

This was a 2 (Memory: Mundane vs Exciting) x 2 (Status: Deceased vs Alive) with

N=260 Mturk participants (54.1% male, M$_{age}$ 35 years).

Participants were asked to either "describe a time you did something simple or mundane

with a family member in your life (such as your mom or dad) such as going for coffee or lunch.

Please share a few details about which family member it was, where you went, what you did,

etc." or "describe a time you did something exciting or unusual with a family member in your

life (such as your mom or dad) such as trying something new, climbing a mountain or taking an

exciting vacation together. Please share a few details about which family member it was, where

you went, what you did etc." and they wrote down their thoughts for a minimum of two minutes.

Then half of each group were randomly told "Now please imagine, just for a moment,

that the person (the family member that you did the activity with) has now passed away.

Thinking about the memory you shared please answer the following question" or "Now thinking

about that memory please answer the following questions." Then they were asked to rate how

special the experience was and their likelihood to go back and visit the same place again (see

Appendix H).

Measures

Instructional Check. As participants had to write out their answers in paragraph form, I

was able to read through each of their responses, according to condition, to determine if they

followed the instructions correctly.

Manipulation Check.   LIWC analysis was used to see if there was a significant

difference between the language used in the mundane and exciting group on "Affect" and

"Positive emotions" to confirm that people in the mundane group were writing about less exciting and affectively laden memories than people in the exciting group.

Dependent Measures. To see if imagining a mundane versus an exciting experience created different perceptions of specialness related to whether the person was now deceased or alive, participants were asked to rate how special that activity/experience was for them (with 1=not at all, 7 = extremely) and to rate how special the memory of that experience was (with 1=not at all, 7 = extremely).   I asked two different questions in case people inferred a difference between subjectively thinking about the experience and thinking about their memory of the experience. There was a positive correlation between the two questions (r=0.93, p <.001) so I combined them together for the analysis.

To assess likelihood of going back to visit the same place where they had the mundane or exciting experience, participants were asked to rate how likely they were to want to go back to the same place (with 1= extremely unlikely, 7 = extremely likely) and how likely they were to actually go back to the same place (with 1= extremely unlikely, 7= extremely likely).   The two answers were correlated (r=0.73, p <.001) so I combined them together for the analysis.

Results and Discussion

Instructional Check. Exploration of the text showed high involvement of all participants with the exception of two (One whose 'long answer' description of their memory was just one word 'nothing' and the other one was "blah, blah, blah…) Using LIWC to analyze the responses further I found the average word count of their descriptions to be a substantial length (M_{words}=45) and that 73.7% of the writing was seen as authentic. As they were asked to talk about memories

their language showed more focus on the past (M_{past}=11.4) versus the present ($M_{present}$=3.9) and the future (M_{future}=0.5) demonstrating they were performing the task as instructed.

Manipulation Check. A 2x2 ANOVA on the LIWC analysis of "Affect" and "Positive Emotions" on mundane versus exciting memory written descriptions showed a significant difference between the groups. Specifically, for "Affect" there was a significant main effect for memory whereby the mundane group ($M_{mundane}$=2.66) had lower percentages than the exciting group ($M_{exciting}$=5.01, $F(1:259)$=19.90, $p<.001$), and a marginally significant main effect for status whereby the alive group (M_{alive}=3.35) had lower percentages than the deceased group ($M_{deceased}$=4.37, $F(1:257)$=3.574, $p=.06$). There was no interaction between memory and status ($F(1:257)$=.902, $p=.343$). For "Positive Emotions" there was a main effect for memory whereby the mundane group ($M_{mundane}$ =2.28), had lower percentages than the exciting group ($M_{exciting}$=4.63, $F(1:259)$=20.77, $p<.001$), and a main effect for status whereby the alive group (M_{alive}=2.93) had lower percentages than the deceased group ($M_{deceased}$ =4.03, $F(1:257)$=4.44, $p=.036$). As expected, there was no interaction between memory and status ($F(1:257)$=.814, $p=.368$) which makes sense given the manipulations are separated in time.

Tests of Hypothesis. Results of the 2x2 ANOVA on specialness of the memory showed a significant main effect of the type of activity ($M_{mundane}$=4.44, $M_{exciting}$=6.23, $F(1:257)$=92.6, $p<.001$) and a main effect of relationship for alive (M_{alive}=4.76) and deceased ($M_{deceased}$=5.95, $F(1:257)$=42.1, $p<.001$) that were qualified by a significant interaction ($F(1:257)$=21.1, $p<0.001$). The simple effects showed that in the alive condition, the mundane experience was seen as a less special memory ($M_{mundane}$ = 3.45) than the exciting experience ($M_{exciting}$= 6.06, $F(1:247)$= 103.1, $p<.001$). In the deceased condition, the mundane experience was also seen as a less special memory ($M_{mundane}$ = 5.48) than the exciting experience ($M_{exciting}$ = 6.41, $F(1:247)$=12.4, $p=.001$).

When the mundane experience was with someone who was deceased the memory was more special ($M_{deceased}$ =5.48) than when the mundane experience was with someone who was alive (M_{alive}=3.45, $F(1:257)$=60.8, $p<.001$). This demonstrated that once the person you have the experience with dies, the memory of the mundane experience becomes more special.

The results of a 2x2 ANOVA on the desire to go back items showed no significant main effect of experience for mundane ($M_{mundane}$= 5.70) or exciting ($M_{exciting}$=5.54, $F(1:257)$=.55, p=.46) or for status of alive (M_{alive} =5.61) or dead ($M_{deceased}$=5.62, $F(1:257)$=.001, p=.979). As well, there was no significant interaction ($F(1:257)$=2.66, p=.11). Regardless of whether the person was still alive and the experience was mundane ($M_{mundane}$=5.85) or exciting ($M_{exciting}$=5.38) or the person was deceased and the memory was mundane ($M_{mundane}$=5.53) or exciting ($M_{exciting}$=5.71), there was an equal desire to go back to the place they had the experience.

Mediation. I used PROCESS Model 8 (Hayes, 2013) to explore whether the specialness of the memory mediated wanting to go back and visit the memorial. Status of the person being alive or dead (X), likelihood to go back to the same place (Y), specialness of the memory (M) and whether the experience is mundane or exciting (W) showed a significant index of moderated mediation (IE=-.5874, SE=.1759, CI from -1.017 to -0.3114). The conditional indirect effect showed that when the activity you remember is mundane and the person is deceased, the perception of increased specialness of the memory predicted going back to visit the same place (t=-3.4623, SE=.2961, CI from -1.6082 to -.4421).

In these three studies I demonstrated that, counter to the current literature, people want to go back and visit a place with a special memory, when the person has passed away, even though it is now a changed condition. Even though the results were not significant they still demonstrate

a finding contrary to what the current literature on strategic memory protection would suggest. Where the literature would say people would be less likely to want to go back in a changed condition such as going back alone or with someone else participants in my studies demonstrate that they want to go back just as much in the changed condition, such as when the person has passed away, as in the unchanged condition when the person was alive. This is the first research to look at this boundary condition to strategic memory protection. I also showed that the reason why people are more likely to go back, regardless of whether the experience they had was special or non-special, was that once their loved one has passed away all the memories were now perceived as special. In effect, there is no "non-special" condition to demonstrate that there would be a difference between wanting to go back to a place with a special versus a non-special memory.

CHAPTER 7

GENERAL DISCUSSION AND CONTRIBUTIONS

This research provides an understanding of a new motivator for charitable giving. More specifically, I demonstrate that grief provides a context that requires a different understanding of charitable giving and builds on our understanding of strategic memory protection theory. We know emotions can play a role in charitable giving yet that research does not allow us to fully understand or explain memorial giving and motivations for using a donation to permanently memorialize someone. Study 1 provided the first qualitative exploration into motivators for memorial giving and showed that people are making these gifts not long after the person has passed away suggesting that they could be playing a role in the donors grieving process. They appeared to be choosing memorial locations that had a connection to their shared memories of the deceased, something they had experienced together. Responses to the interview questions demonstrated that the permanent memorializations could be acting as symbols to connect the donor to the deceased in a meaningful way. In these interviews participants talked about feeling connected to the deceased when they visited the memorial and talking to them or reliving memories about the deceased at the memorial. The language the participants used also seemed to vary dependant on whether the person passed away young or at an older age suggesting there could be different motivators ranging from wanting to continue the impact of the life to celebrating and not forgetting the life of the person who passed away. The role memories play was an interesting outcome as people reminisced about the deceased. Participants talked about visiting the memorials and having memories flood back which suggests they could be using the memorialization to help them retrieve earlier memories. These interviews informed all the

hypotheses as they were the exploratory interviews to begin to determine what could be motivating this type of charitable behavior.

Studies 2A and 2B provided the first demonstration of continuing bonds theory, a theory not yet used in charitable giving or consumer research. They revealed that, along with decreasing negative emotions and increase positive emotions, it was a desire to connect and create a bond that was driving some of the behavior to make memorial donations that involved permanent memorials. These studies demonstrated that the act of creating a symbolic permanent philanthropic memorial correlated to feelings of a stronger continued bond with the deceased. As well, people demonstrated they wanted to visit the permanent memorial and the desire to create a continued bond mediated that behaviour.

In Study 3, I showed a moderator for the role of continued bonds in affecting people's desire to create a permanent memorial. This study demonstrated that the age of the deceased affects how strongly the donor is motivated by the desire to create a continued bond or connection with the deceased. When the person passes away after a long life the person left behind has a greater need to create a permanent connection to potentially help preserve all the memories that they had created. When a person passes away young the person left behind has less of a need to create a permanent connection but rather could be focused more on their need to create some impact related to the death as the relationship was not yet as well established or connected to a long-term set of memories.

Study 4 built on the continuing bonds research related to the desire to go back and visit the permanent memorial. It explored the role of memory protection related to permanent memorial charitable giving and showed that memorial giving is a context where strategic memory protection theory performs differently due to the specialness of all memories of a

deceased person. Counter to what the current literature would predict, people had a desire to go

back and visit a place with a special memory (versus a place with a non-special memory) when

the person they had the memory with was deceased (versus alive). So they wanted to go back in

this "changed condition" where they were returning either alone or with someone else. Perhaps

this was because now that the person was deceased there was no opportunity to go back with

them so going back alone was a way to connect with the deceased. This study also dove deeper

into the role of memories after death and showed that the reason people may want to go back and

visit the place they had any experiences with the deceased is related to the phenomena that once

someone passes away all the memories become special. Using qualitative and quantitative

methods with varied participant groups including adult online participants, students and research

directly with donors allowed me to better understand the problem (Creswell & Plano Clark,

2007). I used these methods to allow me to begin by exploring the proposition of whether these

gifts were helping the donors in their grieving process and why they felt they were making the

gifts through a qualitative lens, then deepened my understanding of the phenomena by using

surveys and then experiments to test the hypotheses. As I used online participants from

Amazon's Mturk for a number of my studies it is also important to note that there are some

concerns about the quality of data from Mturk participants. One of the concerns is whether

Mturk participants are attentive or doing other activities while taking the survey. Attention

checks have been shown as a good way to mitigate that concern (Chandler, Mueller, & Paolacci,

2014; Huang, Bowling, Liu, & Li, 2015), which I have included in most of my Mturk studies.

Where I did not use such checks I had open ended questions that were thoroughly reviewed and

showed honest engagement with the task. Another attentiveness concern is whether they are

really following the instructions and reading the presented information. Research has shown

Mturk participants perform better than student subject pool participants according to manipulation check reports (Hauser & Schwarz 2016). As well there have been concerns about whether Mturk responses are less valid or reliable. The sampling composition of Mturk participants have been shown to be more diverse and even more representative of the US population than university students samples related to age, gender, and ethnicity (Buhrmester, Kwang & Gosling, 2011, Roulin, 2015). Studies have shown that high quality data can be obtained even with low compensation, looking at reliability coefficients, test-retest reliability, scale reliability, data normality and data abnormality (Buhrmester et al., 2011, Crump, McDonnell, & Gureckis, 2013, Roulin, 2015). So though Mturk is, of course, a convenience sample it can still provide useful information when exploring a social psychological phenomenon.

The consequences of this research will enrich literature in the areas of grief, charitable giving and consumer behavior. The findings of my research extend the theory of continued bonds from the grief literature into the context of consumer behaviour. I build on the theory by explaining the relationship between grief and charitable giving through the desire to create a bond or connection with the deceased. Specifically, this interdisciplinary approach demonstrates that the continuing bonds theory, from the grief literature, can and should be applied to the context of charitable giving and consumer behaviour providing a richer understanding of the theory while defining a new mechanism for donation behaviour. This is a contribution to the charitable giving literature as it deepens our understanding of the many complex motivators that exist for this prosocial behaviour. The current literature on charitable giving could not explain why someone would need to go above and beyond just making the donation to actually include

placing the deceased's name on a permanent memorial related to the charity. This was a gap in our literature that needed an answer.

This research also contributes to the literature in consumer behaviour on strategic memory protection. I applied this existing theory to a new context where the theory did not predict the behaviour as it was expected to. This deepens our understanding of how we protect our memories and also how even mundane memories can become special. This is important to extending our understanding of the literature on memories and memory protection while also building on the charitable giving literature to explain how these permanent memorials may be helping donors to preserve their memories of the deceased.

The outcomes of this research will also have managerial and consumer implications. Further understanding of the motivations will allow staff at non-profit organizations to more thoughtfully and effectively work with this segment of donors. This research demonstrates that these gifts are made early on in the grieving process and so highlights the importance of staff being patient and sensitive. The research also provides tangible ways that the charity can help both encourage more memorial donors and ensure the memorial donors they are getting are having the most optimal experience. From the charity perspective, these gifts always had a monetary benefit that helps the mission of the charity, but this research furthers that understanding of benefit to include helping the donor in their grieving process. Creating more opportunities to find places to have thoughtful memorial sites would benefit the charity in serving this consumer group and providing donors with the tangible memorial opportunities they are looking for in areas that are most appropriate. The creation of these permanent memorials connect the donor not only to the deceased but also to the charity at which they choose to memorialize which can create long lasting supporters of the organization as they continue to go

visit the memorial site. Lastly, and in my opinion, most importantly, this research shows that the benefits of memorial giving go far beyond the charitable dollars contributed from these gifts. When charities assess the return on investment of their memorial programs they need to include not just the dollars that are donated that benefit their mission but also the societal benefit of aiding people in their grieving process. A deeper understanding of how charitable giving is being used in the grieving process allows charities to harness the benefits of this type of giving while working more sensitively and effectively with the donors. This research also helps the consumer in understanding how charitable giving and the creation of permanent memorials could aid them in the grieving process. There was a counsellor in my research who suggested to their patient to consider donating to a charity in their loved one's memory to help them work through their grief. With a deeper understanding of why this is an effective practice this could even more greatly benefit our society as a whole. The importance of understanding what is motivating charitable giving while grieving also sparks numerous additional questions. If creating a new bond is a motivating factor for making a memorial gift while grieving, then what is motivating the gifts that do not have a permanent memorialization attached to them but are still made while grieving? Would these be answered by what we know about emotions and empathy or could there be something more needed to be understood in the motivation related to attachment theory and the need to attach the gift to the deceased in some meaningful way (Schervish 1997; Jeong & Wendy, 2010).

Limitations & Opportunities for Future Research

Also important to note, the grief literature shows that continuing bonds is a complicated phenomenon, the understanding of which is still being developed. Elements of continued bonds

can be adaptive and as well as maladaptiveness for bereaved individuals (e.g., Field et al. 1999; Field et al. 2003; Lalande & Bonanno, 2006). Several factors exist that provide some insight into how continuing bonds influence grief and how situationally people may be more or less likely to benefit from the use of continuing bonds (Field & Filanowsky, 2010;Klass, 2006). These include the meaning that people are able to find after a death, particularly in the form of sense-making and benefit-finding, which has the potential to influence their grieving (Park, 2010) so that the grief experienced when using continuing bonds may vary depending on the meaning they are able to make from those bonds. In addition, a person's culture may influence how the use of continuing bonds is perceived or promoted, which may influence any meaning made from the use of the creation of continuing bonds, and in turn may effect the grieving process (Lalande & Bonanno, 2006). Lastly, there is literature that suggests there could be two factors associated with continued bonds which are externalized, where people attempt to maintain or make special use of the deceased's possessions when the attachment system goal to regain physical proximity had not been relinquished versus internalized factors which focus on fond memories which is deemed to be more indicative of greater acceptance of the loss (Field & Filanosky, 2009). Combined with the complexity of understanding continued bonds is the fact that the CBS scale, though used extensively in the grief literature, was developed through only one study. This could suggest there might be some opportunity for me to refine it further to be used in a marketing context.

As well, all my variables in study 2A and 2B were measured and not manipulated, along with having very low power due to the number of participants who had permanently memorialized the deceased I was not able to look at the direction or causality of the variable. It

might be a good next step to design a study where I manipulate closeness of relationship and desire to create a continued bond to learn more about the direction of my results.

Not reported earlier, but shown in Appendix I, I did attempt to triangulate the results with a survey of memorial donors to a local hospital foundation. Unfortunately, the sample size of returned surveys was very low combined with the fact that only people with a more distant relationship (versus a close relationship) filled out the questionnaire. This made it very difficult to provide any insight from the data. A learning was that a more personal approach is needed to talk with people who have made a memorial gift, especially a permanent memorial gift made in memory of someone they had a close relationship.

What about memorial gifts not made out of grief but rather out of guilt or obligation (Basil et al., 2008; Huhmann & Brotherton, 1997)? There is a whole move towards "in lieu of flowers" where people, who are not necessarily close to the deceased, make charitable gifts in memory of the deceased. Could there be different motivators related to social influence or ritual (Belk, 2010; McFerran & Argo, 2013; Rook, 1985)? What if the permanent memorialization is created by a group of people as opposed to an individual would that change the motivators or outcomes at all? I show that the age of the deceased can affect motivations for making the memorial gift and we know that age of the donor can affect other types of charitable giving behaviour through exchange theory (Mathur, 1996). So then, what about the age of the donor for memorial gifts? Could that affect motivation?

Further understanding of the role of permanent and public recognition could involve piecing out whether different types of recognition motivate people differently (Simpson, White, & Laran, 2018). A bench is far more public then a name on a scholarship. Would the type of symbol, a public versus a private memorial, relate to the desire to create a bond with the

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deceased? Or would private versus public relate to a persons' identity and what outcomes they perceive related to how public or private the recognition is (Shang, Reed, & Croson, 2008). It is also important to note that I explored this phenomena from a North American perspective but there would very likely be cultural differences in why people would or would not want to make a permanent memorial related to a charity (Cleveland, 2015).

Lastly, what about when people create these types of memorializations while they are still living? They could make a permanent memorialization with a donation while alive or through a bequest in their will and have it set up after they have passed away (Sargeant, Shang, & Shabbir, 2011). What role would creating your own personal legacy have in motivating this behavior? Would it have the same motivators and outcomes as when you did it for someone else?

CHAPTER 8

CONCLUSION

Memorial giving is an area that appears to only be growing as more and more people discover the opportunity to donate to a charity in memory of someone as well with the changing landscape around gravesites and traditional memorials. This research is important to our theoretical understanding of charitable giving, providing a deeper understanding of new and changing motives for making donations as well as to advance our understanding of memories and how they can be affected by different contexts. This research provides insights into a new motivation for charitable giving; the creation of a continued bond. Through an interdisciplinary approach we can see how a theory from the grief literature can be applied to consumer behaviour research to provide a better understanding of this phenomenon. The creation of a continued bond can motivate a desire to create a permanent memorial and that continued bond explains why people want to go back and visit that special place. Through those learnings this research then also deepens our understanding of strategic memory protection, demonstrating when we would be more likely to want to go back and visit a place with special memories even though the experience would be different. Building on the memory research, I also show that when someone passes away, even the mundane memories become special which in turn affects our desire to retain those memories.

On top of its theoretical contribution, understanding why people make these gifts is also vital to the charities who work with these donors and the donors who are making these gifts. A deeper understanding into motivations allows the charity to work more effectively with the donors, meeting their needs and expectations. A deeper understanding also helps the donors to

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understand what role these gifts could play in their grieving process; giving them another tool to help them work through their grief.

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Appendix A- Study 1 materials- Interview Guide (Qualitative Interviews)

1. How would you describe the person who passed away?
2. How would you describe your relationship with this person?
3. I'm curious what motivated you made a gift in their memory?
4. At what point did you decide to make this gift (in relation to their passing)
5. How did your family respond to your donation idea? Did you discuss the donation idea with anyone else? What was their reaction?
6. What factors did you consider when choosing which charity to make this gift to?
   a. Have you donated to this charity before?
   b. Had the deceased donated to this charity before?
7. How do you feel about charitable giving? What were your experiences with charities prior to this memorial gift?
8. Can you walk me through how you felt through the process of making this gift? What emotions were you feeling before you made the gift? After?
9. How do you feel about it now?
10. Why did you have their name placed somewhere permanently in recognition of the gift?
11. What connection do you feel to where their name is displayed? If it is displayed somewhere physically, how often do you visit it? Do you go alone or with other people? How do you spend your time when you're visiting?
12. Is there anything else that we haven't touched on that you'd like to share related to this gift you made in "X's" memory?

Appendix B- Interview Participants

1. 62 year old female. Canadian. Her son passed away in 2000 at 25 years of age. She placed his name on a plaque at the high school where he went creating a scholarship for students.
2. 58 year old female. American. Her husband passed away in 1996 at 55 years of age. She placed his name on a brick at his church where he had worked at for many years.
3. 39 year old female. Canadian. Her mom passed away in 2011 at 66 years of age. She placed her mom's name on a brick at Assiniboine Park. It wasn't so much about her mom's connection to that park as it was about the donor's need to put her mom's name somewhere permanently as she did not want a gravestone.
4. 52 year old male. Canadian. His wife passed away in 2005 at 48 years of age. He placed her name on a plaque in the hospital unit where she worked and created a fund that continues on the work she started at the hospital.
5. 38 year old female. Canadian. Grandfather in law passed away in 2010 at 81 years of age. Her and her family placed his name on a plaque at Cancercare, the organization that helped him with his cancer.
6. 47 year old female. Canadian. Her Dad passed away in 2000 at 61 years of age and her brother passed away in 2012 at 45 years of age. Both names were placed on a bench at the golf course that had meaning to their family.
7. 49 year old female. Canadian. Her Dad passed away in 2017 at the age of 85. His name was placed on a large limestone at Oak Hammock Marsh, a place he volunteered and spent lots of time with his kids.
8. 41 year old male. Canadian. His wife passed away in 2014 at the age of 32. Her name was placed at the Manitoba Theatre Centre where she was involved.
9. 45 year old female. Canadian. Her daughter passed away at birth in 2012. Her name was placed on a bench in a park.
10. 40 year old female. Canadian. Her brother passed away in 2000 at the age of 20. His name is placed on a scholarship at his high school and an award with the local baseball team. His name is also placed on a brick at the Assiniboine Park.

Appendix C- Study 2A materials- Survey Questions

1. Informed Consent   Yes/No
2. Have you ever made a charitable donation to a charity in memory of someone in your life who has passed away? Yes/No
3. If you have made a charitable donation in memory of someone please think of that person. If you have made more than one donation in memory of different people please choose one person and refer to the same person throughout this survey.   The name of the person who I am thinking of today is: _____
4. The person I made the charitable gift in memory of was my (please check the one that applies the most)
   - wife
   - husband
   - son
   - daughter
   - friend
   - colleague
   - grandmother
   - grandfather
   - granddaughter
   - grandson
   - aunt
   - uncle
   - cousin
   - other _____

5. What type of charity did you make the memorial gift to?
   - Education (i.e. universities, schools)
   - Human Services (i.e. child and family services, foodbanks, shelters)
   - Health (i.e. medical research & services, patient support)
   - Environment/Animals (i.e. environmental conservation, animal rights and welfare)
   - International (i.e. International development and relief services)
   - Religious (i.e. churches)
   - Arts, Culture, Humanities (i.e. theatre, music, dance)
   - Other _____

6. When making the gift, did you think about anyone's feelings related to the deceased.
    - I thought about my feelings of sorrow or loss over the deceased
    - I thought about my family's feelings of sorrow or loss over the deceased
    - I thought about the deceased's family members (if different than my own) feelings of sorrow or loss over the deceased
    - I thought about the friends or colleagues of the deceased and their feelings of sorrow or loss over the deceased
    - Other _____

7. Following their death but before making the memorial gift I recall feeling

	Strongly Disagree (1)	Disagree (2)	Neither Agree Nor Disagree (3)	Agree (4)	Strongly Agree (5)
Sad					
Angry					
Guilty					
Happy					
Peaceful					
Connected to the person					
Calm					
Scared					
Other					

8. After making the memorial gift I recall feeling

	Strongly Disagree (1)	Disagree (2)	Neither Agree nor Disagree (3)	Agree (4)	Strongly Agree (5)
Sad					
Angry					
Guilty					
Happy					
Peaceful					
Connected to the person					
Calm					
Scared					
Other					

9. Did you have the deceased person's name placed somewhere permanently in recognition of the gift you made? Yes/No
    (If No is selected then skipped to question 12)

10. Where did you have the deceased person's name recognized?
    - Put their name on a fund, scholarship, or award
    - Bench
    - Stone/Rock
    - Tree
    - Wall
    - Other _____

11. Do you visit the place where their name is recognized?
    - No, it is not placed somewhere where I can visit (i.e. It's a scholarship)
    - Yes, less than once a year
    - Yes, once a year
    - Yes, more than once a year
    - No, I never visit
    - The gift was very recently made so have not visited yet, but I plan to
    - Other _____

12. Thinking about the deceased please answer the following questions (CBS):

	Strongly disagree (1)	Disagree (2)	Neither Agree nor Disagree (3)	Agree (4)	Strongly Agree (5)
I seek out things to remind me of the deceased					
I keep items that belonged to or were associated with the deceased as a reminder of him or her					
I like to reminisce with others about the deceased					
I have inner conversations with the deceased where I turn to him or her for comfort or advice					
Even though no longer physically present, the deceased continues to be a loving presence in my life					
I am aware of having taken on many of the deceased habits, values, or interests					
I am aware of the positive influence of the deceased on who I am today					
I attempt to carry out the deceased's wishes					
I have many fond memories that bring joy to me					
When making decisions, I imagine the deceased's viewpoint and use this as a guide in deciding what to do					

I experience the deceased as continuing to live on through me					

13.   At any point in your life had you made any kind of charitable donation before making this memorial gift? (Yes/No)

14.   How often do you make charitable donations? (These could be in memory or any other kind of donation)
- This memorial gift was the first charitable donation I had ever made
- Less than Once a Year
- Once a Year
- 2-3 Times a Year
- Monthly
- Weekly
- Daily

15.   To your knowledge, had the deceased ever made a charitable donation to any charity? Yes/No/Not Sure

16.   To your knowledge, had the deceased ever made a charitable donation to the organization in which you made the memorial gift? Yes/No/Not Sure

17.   If you would like to share any other thoughts about your experience making a gift in memory of someone, the organization you worked with, anything that was memorable for you in making this gift or give further explanation on any of the above answers please do so here.

18.   To help with further exploring this phenomenon we would appreciate you answering a few demographic questions.   Please indicate your age: _____

19.   Please indicate your gender: Male/Female/Other
20.   Please type in the country where you live: _____
21.   Please type in your ethnicity origin (or race): _____
22.   Thank you and debrief

Appendix D - Study 2B materials- Survey Questions

1. Informed Consent Yes/No
2. Have you ever made a charitable donation to a charity in memory of someone in your life who has passed away? Yes/No

If you have made a gift in memory of a person who passed away, then please think about that person as you answer the following questions and proceed to the next question. If you have never made a gift in memory of a person who passed away, please take a moment to imagine that someone in your life passed away and you wanted to make a gift in their memory to a charity. Please think about a specific person and the following survey questions will ask how you think you would feel and act throughout the process.

3. The person I would make the charitable gift in memory of is my:
    - wife
    - husband
    - son
    - daughter
    - friend
    - colleague
    - grandmother
    - grandfather
    - granddaughter
    - grandson
    - aunt
    - uncle
    - cousin
    - other _____

4. What type of charity would you make the memorial gift to?
    - Education (i.e. universities, schools)
    - Human Services (i.e. child and family services, foodbanks, shelters)
    - Health (i.e. medical research & services, patient support)
    - Environment/Animals (i.e. environmental conservation, animal rights and welfare)
    - International (i.e. International development and relief services)
    - Religious (i.e. churches)
    - Arts, Culture, Humanities (i.e. theatre, music, dance)
    - Other _____

5. When making the gift, would you think about anyone's feelings related to the decease
    - I would think about my feelings of sorrow or loss over the deceased
    - I would think about my family's feelings of sorrow or loss over the deceased
    - I would think about the deceased's family members (if different than my own) feelings of sorrow or loss over the deceased
    - I would think about the friends or colleagues of the deceased and their feelings of sorrow or loss over the deceased
    - Other _____

6. Following their death but before making the memorial gift I imagine I would feel:

	Strongly Disagree (1)	Disagree (2)	Neither Agree Nor Disagree (3)	Agree (4)	Strongly Agree (5)
Sad	❍	❍	❍	❍	❍
Angry	❍	❍	❍	❍	❍
Guilty	❍	❍	❍	❍	❍
Happy	❍	❍	❍	❍	❍
Peaceful	❍	❍	❍	❍	❍
Connected to the person	❍	❍	❍	❍	❍
Calm	❍	❍	❍	❍	❍
Scared	❍	❍	❍	❍	❍
Other	❍	❍	❍	❍	❍

7. After making the memorial gift I imagine I would feel:

	Strongly Disagree (1)	Disagree (2)	Neither Agree nor Disagree (3)	Agree (4)	Strongly Agree (5)
Sad	❍	❍	❍	❍	❍
Angry	❍	❍	❍	❍	❍
Guilty	❍	❍	❍	❍	❍
Happy	❍	❍	❍	❍	❍
Peaceful	❍	❍	❍	❍	❍
Connected to the person	❍	❍	❍	❍	❍
Calm	❍	❍	❍	❍	❍
Scared	❍	❍	❍	❍	❍
Other	❍	❍	❍	❍	❍

8. Did you/would you imagine you would want to have the deceased person's name placed somewhere permanently in recognition of the gift you made? (i.e. on a bench) Yes/No

(If No is selected, Then Skipped to question 11)

9. Where did you/would you want to have the deceased person's name recognized?
   - Put their name on a fund, scholarship, or award
   - Bench
   - Stone/Rock
   - Tree
   - Wall
   - Other _____

10. Do you visit the place where their name is recognized?
   - No, it is not placed somewhere where I can visit (i.e. It's a scholarship)
   - Yes, less than once a year
   - Yes, once a year
   - Yes, more than once a year
   - No, I never visit
   - The gift was very recently made so have not visited yet, but I plan to
   - Other _____

11. Thinking about the deceased please answer the following questions

	Strongly disagree (1)	Disagree (2)	Neither Agree nor Disagree (3)	Agree (4)	Strongly Agree (5)
I seek out things to remind me of the deceased					
I keep items that belonged to or were associated with the deceased as a reminder of him or her					
I like to reminisce with others about the deceased					
I have inner conversations with the deceased where I turn to him or her for comfort or advice					
Even though no longer physically present, the deceased continues to be a loving presence in my life					
I am aware of having taken on many of the deceased habits, values, or interests					
I am aware of the positive influence of the deceased on who I am today					
I attempt to carry out the deceased's wishes					
I have many fond memories that bring joy to me					
When making decisions, I imagine the deceased's viewpoint and use this as a guide in deciding what to do					
I experience the deceased as continuing to live on through me					

12. At any point in your life have you made any kind of charitable donation? (Yes/No)

13. How often do you make charitable donations? (These could be in memory or any other kind of donation)
- This memorial gift would be the first charitable donation I had ever made
- Less than Once a Year
- Once a Year
- 2-3 Times a Year
- Monthly
- Weekly
- Daily

14. To your knowledge, had the person you made the gift in memory of (or imagined making the gift in memory of) ever made a charitable donation to any charity? Yes/No/Not Sure

15. To your knowledge, had the person you made the gift in memory of (or imagined making the gift in memory of) ever made a charitable donation to the organization in which you made the memorial gift? Yes/No/Not Sure

16. Please indicate your gender: Male/Female/Other

17. Please type in your age ____

18. Thank you and debrief

Appendix E- Study 3

1. Consent form Yes/No

2A. Please imagine someone who passed away at a young age. They passed away too young, before their time. There's no right or wrong age, just that you believe they passed away too early in their life.

OR

2B Please imagine someone who passed away at an older age. They passed away after a life well lived. There's no right or wrong age, just that you believe they passed away at a reasonable age.

3. Imagine you now have the chance to make a donation to a charity you care about, in their memory, that will involve the charity placing their name on a permanent memorial on a tree in a beautiful park near your home.   Please pick which memorial ad you would choose:
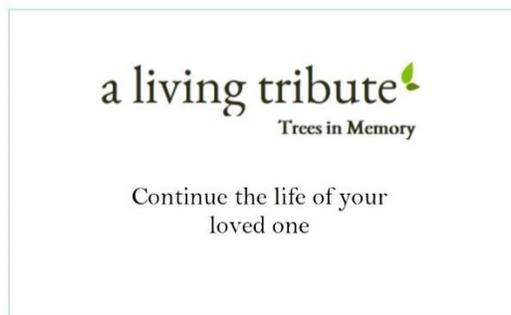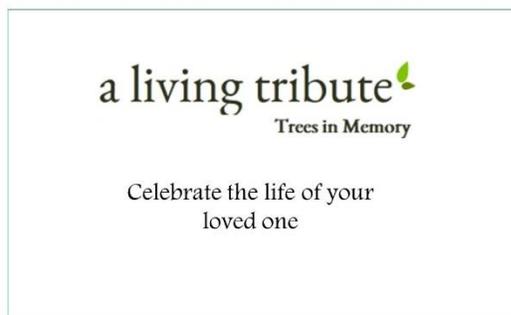
4. Please answer the following questions Not at all (1) -Very much (7)

I feel a desire to have a connection to the person who passed away

I use symbols to help me stay connected to the deceased

I believe if I could visit this memorial tree I created in their memory I would feel connected to them when I was there

I feel no need to maintain a connection with the deceased

5. Please tell us the age of the person who passed away who you were thinking about earlier

6. At the beginning of this survey were you asked to imagine someone who:

    -Passed away at a young age

    -Passed away at an older age

7. Please tell us your gender Male/Female/Other

8. Please tell us your age

9. Thank you and debrief.   Thank you so much for taking the time to share your thoughts to help further our research! We hope you have a wonderful day!   This study was exploring bonds we create with the people who have passed away and whether different types of memorials (celebrating the life versus continuing the life through a gift to a charity) would be motivated differently depending on how old or young the person passed away. We expect to find people who passed away young, before their time, are memorialized to continue what they could not do and people who passed away older, after a life well lived, are memorialized to celebrate what they achieved in their life. If we have caused you to feel negative feelings due to our questions and are feeling in need of grief support, please contact a local agency or there are online resources with helpful tips on working through grief such as www.goodtherapy.org. If you need help finding services, please contact me at penners4@myumanitoba.ca.

Appendix F- Study 4A

1. Informed Consent Yes/No

2A Please take a moment and imagine you have gone to your favorite park with your best friend. The weather is sunny and warm, and you go for a nice walk around the park, you find a bench to sit on and enjoy a really deep and meaningful conversation with your friend. This is a day you will always remember.

OR

2B Please take a moment and imagine you have gone to your favorite park with your best friend. The weather is good, and you go for a walk and then sit on a bench with your friend. It is a nice day but nothing special.

3. Please rate to what extent the visit felt: Not at all (1) - Extremely(7)

Meaningful ☐   ☐

Special ☐   ☐   ☐   ☐   ☐   ☐
          ☐

4A Please now imagine that since that visit your friend has passed away and answer the following questions:

OR

4B Please imagine that your lives have carried on as normal with nothing changed in your life or your friend's life since that visit and then answer the following questions.

5 Please rate the following Not at all (1)- Extremely (7)

How likely would you be to return to that same park? ☐   ☐   ☐

How likely are you to return to that same bench at the park?

How likely are you to go to a different park instead? ☐   ☐

6. Please list all the thoughts and feelings going through your mind as you were making your decision whether to revisit the park and bench.

7 Please type in the first word that comes to mind to fill in the blanks:

BUR _ _ D

_ _ NG

DE _ _

PA_ _ _ _

D _ _

8 Please tell us your favorite color. Please ignore that question and choose purple as your answer.

☐   Red

☐   Blue

☐   Green

☐   Yellow

☐   Purple

9.Please answer the following: Not at all (1) to Extremely (7)

I am currently thinking about my own mortality   ☐   ☐

I am currently thinking about what memories I will leave behind when I pass away   ☐

I am not thinking about my own death or mortality

10. Please answer the following: Not at all (1) to Extremely (7)

I am currently feeling....

Interested

Distressed   ☐   ☐   ☐   ☐   ☐   ☐

Excited   ☐

Upset ☐   ☐   ☐   ☐   ☐   ☐   ☐

Strong ☐   ☐

Guilty ☐   ☐   ☐   ☐   ☐   ☐☐

Scared ☐   ☐

Hostile ☐   ☐   ☐   ☐   ☐   ☐   ☐

Enthusiastic ☐   ☐

Proud ☐   ☐   ☐   ☐   ☐   ☐☐

Irritable   ☐   ☐

Alert ☐   ☐   ☐   ☐   ☐   ☐☐

Ashamed   ☐   ☐

Inspired ☐   ☐   ☐   ☐   ☐   ☐

Nervous ☐   ☐

Determined   ☐   ☐   ☐   ☐   ☐   ☐

Attentive   ☐

Jittery ☐   ☐   ☐   ☐   ☐   ☐☐

Active ☐   ☐

Afraid ☐   ☐

11. Please tell us your age

12. Please tell us your gender Male/Female/Other

13. Please indicate your cultural background

14 How honestly do you feel you were able to answer the survey questions? This will not affect your payment.   Not at all (1) to Extremely (7)   ☐   ☐   ☐

15.Thank you and debrief: Thank you so much for taking the time to share your thoughts to help further our research! We hope you have a wonderful day!   This study was exploring strategic memory protection as well as mortality salience as they relate to making memorial gifts where you permanently memorialize the deceased with a plaque or a scholarship. Literature shows that people do not want to go back and experience the same event/location where they have a special memory when the experience will not be the same (i.e. Going with a different person or for work). We are predicting that when a special memory attached to a location is related to someone who is deceased then the person would actually be more likely to go back to it in a changed condition (i.e. without the deceased person) as it would be a way to help remember the deceased and in essence keep that memory alive. We predict that mortality salience (awareness of your own death) will play a role in motivating a person's desire to create the memorial gift.   If we have caused you to feel negative feelings due to our questions and are feeling in need of grief support, please contact a local agency or there are online resources with helpful tips on working through grief such as www.goodtherapy.org. If you need help finding services, please contact me at penners4@myumanitoba.ca.

Appendix G- Study 4B

1. Informed Consent yes/no

2A Please think about someone in your life who has passed away. Think back to when they were still alive and describe an outing with them that was pleasant but not particularly special. Please take two minutes to write down your thoughts describing where it occurred, what you did and how you were feeling.

OR

2B Please think about someone in your life who has passed away. Think back to when they were still alive and describe an outing you had with them that was particularly special. Please take two minutes to write down your thoughts describing where it occurred, what you did and how you were feeling.

3 Please answer the following Definitely not go back (1) - Definitely go back (7)

After the person passed away, how likely would you be to go back and visit the same place where you had that experience? ☐   ☐   ☐   ☐   ☐
          ☐   ☐

4. Please take a minute to explain how you are feeling as you think about visiting the same place and why you would or would not want to visit the same place again:

5. Thinking about the place you had the special experience, but after the person passed away, please answer the following question: Not at all (1) - Extremely (7)

How likely would you be to visit the same place if everything were exactly the same?

How likely would you be to visit the same place if it was different in some way? ☐   ☐

How likely would you be to go back with a different person?   ☐   ☐

6.Please answer the following Not at all special (1)- Extremely special (7)

How special was the experience you described earlier? ☐   ☐   ☐
          ☐   ☐   ☐

7. Please type in the first word that comes to mind to fill in the blanks:

BUR _ _ D

 _ _ NG

 DE _ _

PA____

__E

8. Please tell us what you think was the favorite color of the person who passed away. Please ignore that question and choose the answer purple.

☐   Red

☐   Blue

☐   Yellow

☐   Pink

☐   Purple

9. Please answer the following questions: Not at all (1) to Extremely (7)

I am currently thinking about my own mortality ☐   ☐   ☐   ☐

I am currently thinking about what memories I will leave behind when I pass away   ☐

I am not thinking about my own death or mortality   ☐   ☐   ☐

10. Please answer the following questions.   Not at all (1)   - Extremely (7)

I am currently feeling...

Interested

Distressed   ☐   ☐   ☐   ☐   ☐   ☐

Excited   ☐

Upset ☐   ☐   ☐   ☐   ☐   ☐☐

Strong ☐   ☐

Guilty ☐   ☐   ☐   ☐   ☐   ☐☐

Scared ☐   ☐

Hostile ☐   ☐   ☐   ☐   ☐   ☐☐

Enthusiastic   ☐   ☐

Proud ☐   ☐   ☐   ☐☐

Irritable   ☐   ☐   ☐   ☐

Alert ☐   ☐   ☐   ☐   ☐   ☐☐

Ashamed   ☐   ☐

Inspired   ☐   ☐   ☐   ☐   ☐

Nervous ☐   ☐

Determined   ☐   ☐   ☐   ☐   ☐   ☐

Attentive   ☐

Jittery ☐   ☐   ☐   ☐   ☐   ☐☐

Active ☐   ☐

Afraid ☐   ☐   ☐   ☐   ☐   ☐☐

11. Please tell us your age

12. What is your gender? Male/Female/Other

13. What is your ethnicity

14. How honestly do you feel you were able to answer the questions in this survey? Your answer will not affect your payment. Not at all (1) -Extremely (7)☐   ☐   ☐   ☐   ☐

15. Thank you and debrief. Thank you so much for taking the time to share your thoughts to help further our research! We hope you have a wonderful day!   This study was exploring strategic memory protection as well as mortality salience as they relate to making memorial gifts where you permanently memorialize the deceased with a plaque or a scholarship. Literature shows that people do not want to go back and experience the same event/location where they have a special memory when the experience will not be the same (i.e. Going with a different person or for work). We are predicting that when a special memory attached to a location is related to someone who is deceased then the person would actually be more likely to go back to it in a changed condition (i.e. without the deceased person) as it would be a way to help remember the deceased and in essence keep that memory alive. We predict that mortality salience (awareness of your own death) will play a role in motivating a person's desire to create the memorial gift. If we have caused you to feel negative feelings due to our questions and are feeling in need of grief support, please contact a local agency or there are online resources with helpful tips on working through grief such as www.goodtherapy.org. If you need help finding services, please contact me at penners4@myumanitoba.ca.

Appendix H- Study 4C

1. Informed Consent Yes/No2

2A. Please describe a time you did something simple or mundane with a family member in your life (such as your mom or dad) such as going for coffee or lunch. Please share a few details about which family member it was, where you went, what you did, etc.

> Now please imagine, just for a moment, that the person (the family member that you did the activity with) has now passed away. Thinking about the memory you shared please answer the following questions:

OR

2B.Please describe a time you did something exciting or unusual with a family member in your life (such as your mom or dad) such as trying something new, climbing a mountain or taking an exciting vacation together. Please share a few details about which family member it was, where you went, what you did etc.

> Now please imagine, just for a moment, that the person (the family member that you did the activity with) has now passed away. Thinking about the memory you shared please answer the following questions:

OR

2C. Please describe a time you did something simple or mundane with a family member in your life (such as your mom or dad) such as going for coffee or lunch. Please share a few details about which family member it was, where you went, what you did etc.

> Now thinking about that memory please answer the following questions:

OR

2D. Please describe a time you did something exciting or unusual with a family member in your life (such as your mom or dad) such as trying something new, climbing a mountain or taking an exciting vacation together. Please share a few details about which family member it was, where you went, what you did, etc.

> Now thinking about that memory please answer the following questions:

3 Please rate how special that activity/experience is for you? Not at all special (1) - Extremely special (7)

4.Please rate the following   Extremely unlikely (1)- Extremely likely (7)

How likely are you to want to go back to the same place?

How likely are you to actually go back to the same place?

5. How special is the memory of that experience for you? Not at all special (1) -Extremely special (7)

6. If an opportunity arose where you could donate to a charity that related to that event/activity/experience how interested would you be in donating? Extremely unlikely (10 - Extremely likely (7)

I would be interested in donating

I would be interested in donating and having a plaque put up there in my loved one's name (i.e. plaque on a bench, rock, tree, wall)

7. Please tell us your age

8. Please tell us your gender Male/Female/Other

9. Thank you and debrief. Thank you for taking part in this study!   We were exploring whether memories for someone (mundane vs exciting) would be affected once the person passed away. We expect to find that people's mundane memories will be seen as more special if the person has passed away than if they are still alive.

Appendix I: St. Boniface Hospital Foundation Study

This study was designed to explore the potential of the desire to create a continued bond with the deceased and the role of strategic memory protection in relation to these memorial gifts within a group of people who had made memorial donations to the St. Boniface Hospital Foundation (SBHF). The purpose of this study was to replicate the findings in the field and allow me to triangulate the results by using another method to explore and understand the research from another perspective. Memorial donations can be made in memory of people very close to you but also in memory of people more distant, such as "in lieu of flowers' which we now often see in obituaries.   While my research has focused on people who are likely to have close relationships with the deceased, as I am exploring the role of making these gifts while grieving, given that this survey was going to a group of people, who may or may not have been grieving while making these gifts, a measure for closeness of relationship was also added. This sample, and use of the closeness of relationship measure, was designed to allow me to compare differences in donors' motivations for making memorial gifts.

The SBHF is a non-profit organization located in Winnipeg, Manitoba that raises funds for one of the largest hospitals in a catchment area of over 1,000,000 people and has a substantial database of memorial donors (2018, March 1) retrieved from http://www.saintboniface.ca/foundation/en/.   The SBHF, through approval from the President and CEO, agreed to facilitate my research by providing access to the donor database for recruitment. Working alongside their staff the survey was created and disseminated directly from the SBHF. Results came in through the research software Qualtrics and were anonymous. Thoughtful consideration was needed in the construction of the online survey design to ensure participation and so considerations of readability, length, design, and creating a clear and simple process were used (Sue & Rittler, 2007). As well, this was a sensitive topic to be surveying on,

so further consideration was needed to ensure the safety of all the participants such as having the survey come directly from the SBGH and grief support offered at the end of the survey.

Strategies were used to minimize emotional risks and to not cause participants to experience anxiety, depression, or stress reactions to the survey. Strategies included having questions worded appropriately positively or negatively, using empowering language, putting myself in the shoes of the participant when writing the questions as well as having many people review the questions (Barton et al., 2005; Bharat & Aggleton, 1999). Though only a very small percentage of participants typically want counselling assistance, it is important to offer it and this was included in the debriefing information (Galea et al. 2005).

Design

The survey was emailed to 213 people (46% male) who had made a memorial donation the SBHF in the past 3 years and responses were collected over one week. After one week, 30 people had opened the survey but unfortunately only 17 people answered the questions. This was a far lower response rate than anticipated. The results from the 17 donors (18% male, M_{age}=52) who had made a charitable donation to the SBHF to memorialize someone who passed away were received and explored. I recognize this is a very small sample size and will discuss some of the reasons below related to the self-selection and sensitive nature of the study (see Appendix C).

Measures

Dependent Measures. Closeness of relationship was measured using Aron's circles that had participant choose which two circles best represented how close they were to the deceased (with 1= very distant relationship, 7= very close relationship) (Aron, Aron, & Smollen, 1992).

Feelings of connection were measure by asking participants to self-report, 'Following their death but before making the memorial gift I recall feeling' and 'After making the memorial gift I recall feeling' on a 5-point rating scale (with 1= strongly disagree, 7= strongly agree).

Specialness of memories, related to making a permanent memorial, were assessed by asking the following "(1) I feel the gift I made helps protect my memories of the deceased. (2) I believe the gift helps me recall memories of the deceased. (3) I believe the gift helps me not forget the deceased. (4) I believe the gift helps ensure others do not forget the deceased." (with 1=strongly disagree, 7= strongly agree).

To measure the behaviour of whether they choose to visit the memorial they created, if they created a permanent memorial, participants were asked "How often do you visit the place where their name is recognized?" (with 1=never, 7=often). Other measures were added to the survey at the request of SBHF that are not discussed here.

Results and Discussion

Tests of Hypothesis. Out of the sample, 67% of the people reported making the memorial donation for someone who was not a close relationship to them. This demonstrated that the survey was completed by people that were not close to the deceased and were less likely to be grieving while making this gift. As I discussed earlier, people who make gifts when they are sad could likely be donating out of negative-state relief where they are making the gift out of empathy for someone else and the donation relieves those negative feelings (Cialdini et al., 1987;

Huhmann & Brotherton, 1997). My research has been focused on people who are grieving and people who make permanent memorials and I did not get a large enough sample of that segment in my survey to be able to make any conclusions. As well, only three of the participants checked off that they permanently memorialized the deceased, also not a large enough sample for me to make any conclusions from related to feelings of connection. Of the three participants that permanently memorialized only one answered the question regarding visiting the memorial so that also left me unable to analyze the strategic memory protection questions related to visiting the memorial.

Upon reflection, the mass emailed out survey was likely not the best method to try and recruit people to talk about a sensitive topic related to someone that they cared about passing away. This would also explain why I captured the memorial giving, closeness of relationship, feelings of connection and memories in the qualitative interviews but not in this survey. So, this study inadvertently confirms that people who do not have a close relationship make these gifts, at least in part, due to a well established charitable giving mechanism of negative state relief. Looking at their reported sadness before and after making the gift confirmed that sadness decreased from before making the gift (M_{before}=6.0) to after making the gift (M_{after}=4.71, $F_{(1:16)}$=7.17, p=.017). Unfortunately, this study did not end up testing the hypothesis specific to my dissertation because the people in the grieving process likely did not fill out the survey for many good reasons.

Study Questionnaire
1. Email from St. B introducing the study
2. Informed Consent Yes/No

3. When you made your memorial donation to the St. Boniface Hospital Foundation did you permanently memorialized them? (i.e. have their name placed on wall, plaque, scholarship, research fund, etc.).

If you have made more than one donation, please answer yes here if any of them involved a permanent memorial

Yes/No

4. If you have made this type of gift in memory of more than one person please choose one and refer to the same person throughout this survey. The initials of the person who I am thinking of today are:

5. The person I made the charitable gift in memory of was my (please check the one that applies the most)

o   wife

o   husband

o   son

o   daughter

o   friend

o   colleague

o   grandmother

o   grandfather

o   granddaughter

o   grandson

o   aunt

o   uncle

o   cousin

o   mom

o   dad

o   sibling

o   other   _____

6. Please indicate which set of circles best describes the connection or closeness of your relationship with the person who passed away.
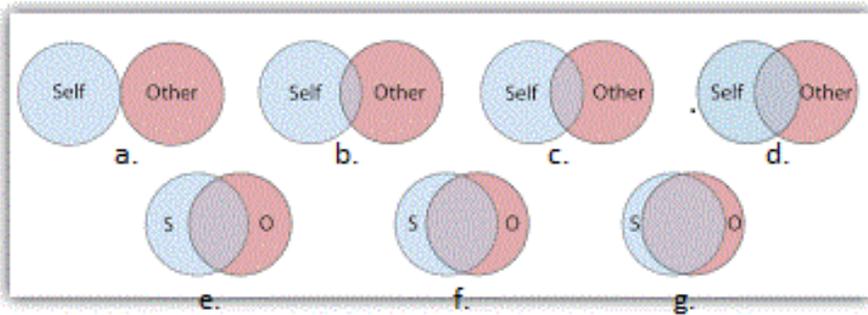
7. They passed away at the age of (please type in the number)

8. How old were you when they passed away? (please type in a number)

9. How old were you when you made the memorial donation in their memory?

10. Following their death but before making the memorial gift I recall feeling: Strongly Disagree (1) - Strongly Agree (7)

Sad

Angry

Guilty

Happy

Peaceful

Connected to the person

Calm

Scared

Other

11. After making the memorial gift I recall feeling: Strongly Disagree (1) - Strongly Agree (7)

Sad

Angry

Guilty

Happy

Peaceful

Connected to the person

Calm

Scared

Other

12. Please take a few minutes to further describe any feelings you experienced related to making this donation in memory of the person who passed away.

13. Did you consider any of the following when determining which charity to make the memorial gift to: Strongly Disagree (1) - Strongly Agree (7)

I thought about the charities I cared about

I thought about the charities the deceased cared about

I decided as a group with my family

I decided as a group with friends or colleague

I gave to where the obituary suggested

Other

14. How soon after their death did you make the in memorial donation?

o   Less than 2 months after

o   3-6 months

o   7-12 months

o   1-2 years

o   3-5 years

o   More than 5 years

15. If your donation involved a permanent memorial, where did you have the deceased person's name recognized?

▢   Attached their name on a fund, scholarship, or award

▢   Placed their name on a wall or plaque somewhere inside or outside of the hospital

▢   Other _____

▢   I did not have their name placed anywhere

16. Do you feel that the memorial you created is permanent? It will always be there?

o   Yes

o   No

o   Other, please explain _____

17. If you placed their name somewhere, please answer the question below related to where you placed their name.

If you did not place their name anywhere then please leave this question blank

How often do you visit the place where their name is recognized?   Never (1) - Often (7)

18. If you created the permanent memorial (had their name placed somewhere), please share why you do or do not visit the memorial. Would there be situations that would change whether you would or wouldn't want to visit the memorial?

19. Please answer the following questions: Strongly Disagree (1)   - Strongly Agree (7)

I feel the gift I made helps protect my memories of the deceased.

I believe the gift helps me recall memories of the deceased.

I believe the gift helps me not forget the deceased

I believe the memorial gift helps ensure others do not forget the deceased

20. At any point in your life had you made any kind of charitable donation before making this memorial gift? Yes/No

21. To your knowledge, had the deceased ever made a charitable donation to any charity? Yes/No/Not sure

22. To your knowledge, had the deceased ever made a charitable donation to the St. Boniface Hospital Foundation? Yes/No/Not Sure

23. Had you previously made a charitable donation(s) to the St. Boniface Hospital before making this memorial gift? Yes/No

24. Did you or would you make another donation to the St. Boniface Hospital Foundation in memory of this same person? Yes/No

25. After making the memorial gift, did you or would you make any other kinds of donations to the St. Boniface Hospital other than in memory of this person? Yes/No

26.   Please rate how special you felt the experience of making a memorial donation was. Not at all (1) – Very much (7)

27. How much do you value the memorial gift you made? Not at all (1) – Very much (7)

28.If you would like to share any other thoughts about your experience making a gift in memory of someone, working with the St. Boniface Hospital Foundation on making the gift, anything else that was memorable for you in making this type of gift or give further explanation on any of the above answers please do so here.

29. Please indicate your age

30. Please indicate your gender Male/Female/Other

31. Please type in your postal code

32. Debrief- Thank you so much for taking part in this survey! Your participation means such a great deal to both the world of academics and philanthropy. Your survey participation is complete.   Thank you for taking the time to share your thoughts!   If taking this survey has caused you any distress you can find services through the St. Boniface Hospital Foundation (http://mb.211.ca/program-at-site/mental-health-services-at-st-boniface-hospital/) or other WRHA service providers who can provide further information on grief support and counselling (http://www.wrha.mb.ca/prog/psychology/services_anxiety_adult.php). If you have questions or require further information please email the researcher, Sara Penner, at penners4@myumanitoba.ca. The purpose of this study was to explore and better understand the mechanism behind why people make gifts in memory of people who have passed away, whether there are motivations related to maintaining a connection to the deceased, helping with memory protection and the role of emotions. The purpose of this research was to add to the academic literature on philanthropy and ultimately to aid non-profit staff to work with people who are making gifts during a potentially very sensitive time in their lives.