

RUNNING HEAD: RELATIONSHIPS WITH PROSOCIAL BEHAVIOR

Relationships Between Prosocial Behavior, Spirituality, Narcissism, and Satisfaction with Life

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## Abstract

Past research has shown a number of significant correlations between prosocial behavior, spirituality, narcissism, and satisfaction with life, but no studies have attempted to examine all four of these variables together. The present study attempted to replicate correlations found in past studies as well as develop a model to explain prosocial behavior using spirituality, narcissism, and satisfaction with life. 100 Gustavus Adolphus College students took four surveys measuring each of the four constructs. Spirituality was the only variable found to account for some of the variance of prosocial behavior. Positive correlations were found between spirituality and satisfaction with life, prosocial behavior and spirituality, satisfaction with life and narcissism, public prosocial behavior and narcissism, direct prosocial behavior and spirituality, and altruistic prosocial behavior and spirituality. The reasons behind these correlations are examined in the discussion section.

## Relationships Between Prosocial Behavior, Spirituality, Narcissism and Satisfaction with Life

Prosocial behavior can be defined as behavior that benefits society. The prosocial or altruistic personality is said to include moral reasoning, empathic concern, the ability to take the perspective of others, and agreeableness (Sprecher and Fehr, 2005). It is a broad construct that can be classified into at least the two different categories of global prosocial behavior and situation-specific prosocial behavior. In the past few decades, much research has been done on prosocial behavior (Carlo, 2003). For the purpose of this study, the literature relevant to the relationships between each of variables of prosocial behavior, satisfaction with life, narcissism, and spirituality is reviewed. The present study will determine whether or not these variables can account for some of the variance of prosocial behavior. In addition, correlations between each of the variables will be examined.

Research has consistently shown positive correlations between spirituality and prosocial behavior. Rossano (2007) claimed that the belief in supernatural forces in life (gods, ancestors, spirits) influenced our predecessors to work together and behave more socially responsibly than they would have otherwise. It is thought that if one believes his or her behavior is being monitored by a supernatural force, then selfishness will be reduced and prosocial behavior will be increased. This finding coincides with Batson (1983) who theorized that humans are biologically programmed to be altruistic toward their kin, but that social forces such as religious beliefs are necessary in order for humans to extend this altruism outside of their kinship circle. Further, he said that humans act altruistically towards their own kin to ensure the survival of their genes, but acting altruistically towards those who are biologically unrelated produces no such survival benefit. Therefore, social influences such as religion provide reason for humans to act altruistically towards others in society.

Sprecher and Fehr (2005) found that it was compassionate love that was positively correlated with prosocial behavior, and that those who were religious or spiritual felt more compassionate love than those who were not. However, it was compassionate love for humanity and strangers that was linked to volunteer behavior; compassionate love for close others was not. They conjectured that perhaps humans must have a direct emotional investment in those who will benefit from their prosocial behavior.

Bonner, Koven, and Patrick (2003) also found that both religiosity and general spirituality are positively correlated with prosocial behavior. They suggested that this was because people's spiritual or religious beliefs may help them feel more personally fulfilled and worthy, leading them to participate in activities that heighten their levels of self-actualization, including prosocial behavior. According to them, religiosity involves organizational behaviors such as participation in religious services. It also involves nonorganizational elements such as prayer and religious reading. Spirituality, in comparison, is more general and subjective, and may involve feelings of closeness to a higher power, harmony with others, and a sense of coherence.

Research has also shown that prosocial behavior is positively correlated with satisfaction with life. Hunter and Lin (1981) found that retirees over the age of 65 who volunteered were more satisfied with life, and were less depressed and had low anxiety. This effect has been shown among other age groups as well. Martin and Huebner (2007) found that a higher rate of prosocial interactions was linked to greater life satisfaction and prosocial acts for middle school students. Schwartz, Meisenhelder, Yunsheng, and Reed (2003) analyzed questionnaires from a stratified random sample of about 2000 members of the Presbyterian Church. The questionnaires assessed helping behaviors, prayer activities, coping strategies, and subjective mental and

physical health. The researchers found that giving help was the most significant factor in greater mental health, regardless of other factors as long as there were no feelings of being overwhelmed by others' demands. This was similar to the findings of Gebauer, Riketta, Broemer, and Maio (2007), who found that only pleasure based, not pressure based, prosocial motivation was linked to life satisfaction. They suggested this was because it is intrinsic motivation, not extrinsic, that is necessary for a greater sense of well-being. Pleasure based prosocial motivation is personally driven; the person has sincere, genuine interest in prosocial behavior and derives pleasure from prosocial behavior. Pressure based prosocial motivation, on the other hand, is driven by external factors; people with pressure based prosocial motivation may engage in prosocial behavior to avoid guilt or obtain other secondary goals, such as praise.

Currently, there have been few studies that have examined narcissism and its relation to prosocial behavior. However, Wink (1991) examined this relationship by conducting a study analyzing self- and object-directedness in women. Self-directed factors of development were considered to be narcissistic and included hypersensitivity, willfulness, and autonomy. Hypersensitivity includes oversensitivity to criticism, comparing oneself to others, hostility, and defensiveness. Willfulness includes the value of power, self-indulgence, and the tendency to push or stretch limits. Autonomy includes independence and a high aspiration level for the self. Object-directed factors of development dealt more with relationships with others and included straightforwardness and givingness. Straightforwardness includes being candid with others, dependability, responsibility, and consistency of personality. Those with straightforwardness are turned to for advice and also have insight into their own motives and behaviors. Givingness includes nurturant feelings towards others, behaving in a giving manner, protectiveness of others, submissiveness, and a warm and compassionate nature. Only the object-directed factors of

development (straightforwardness and givingness) were linked to prosocial tendencies, while the self-directed factors were not. This suggests that narcissism and prosocial behavior may be unrelated or possibly negatively correlated, since the self-directed factors were more closely associated with the concept of narcissism than the object-directed factors.

### *Spirituality and/or Religiosity*

Religion can be defined as a system of beliefs with certain rituals, practices, which are learned and demonstrated in places of worship. Religion differs from spirituality in that spirituality is considered as a way of living which predetermines how individuals respond to life experiences. One need not engage in any formal religious activities to be spiritual, and spirituality can be used as a flexible and more general term. In addition, while religion may be an expression of spirituality, it is not guaranteed that all religious people are spiritual (Zullig, Ward, and Horn, 2006). It is necessary to distinguish between the concepts of spirituality and religiosity, yet some researchers use these terms almost interchangeably. Many studies examine both religiosity and spirituality simultaneously in relation to other variables, and many variables relate in the same way to spirituality as they do to religiosity.

Research on spirituality and religiosity has been consistently found to be positively correlated with life satisfaction. Zullig, Ward, and Horn (2005) found that college students who are spiritual or religious are likely to view themselves as healthier, and this view is likely to be linked to greater life satisfaction as well. Kelley and Miller (2007) also found that aspects of spirituality and religiosity were linked to life satisfaction, but that “Daily Spiritual Experiences” (daily interactions with the transcendent) contribute the most. Gauthier, Christopher, Walter, Mourad, and Marek (2006) found a positive correlation between religiosity and life satisfaction, but this effect was only found in women. There were no correlations found between religiosity

and life satisfaction for men. The researchers suggest that this may be because men were found to experience more religious doubts than women, and these doubts may offset the positive effects of religiosity on their well-being.

Research on the relationships between religiosity/spirituality and narcissism has found varying results. Watson, Hood, Morris, and Hall (1987) found that intrinsic religiosity (a personal feeling of the value and significance of religion) was found to be negatively correlated with the maladaptive aspects of entitlement and exploitativeness of narcissism in college students. However, Wink and Dillon (2008) found no relationship between religiousness/spirituality and narcissism in middle and late adulthood. Research has also found that certain aspects of narcissism may be involved in promoting positive spiritual development in adolescents. For example, Aalsma and Lapsley (1999) examined the roles that religiosity and narcissism play in values counseling, which is a type of counseling with a framework of shared values between the counselor and patient, such as pastoral counseling. They also found that the exploitativeness and entitlement aspects of narcissism were associated with maladaptive outcomes to counseling, but the leadership-authority and superiority aspects of narcissism were associated with positive adjustment outcomes to counseling. They suggested that narcissism could be manipulated in adolescents to promote self-transcendence and relational autonomy, both of which have positive effects on religious development. This is because adolescent narcissism is thought to be a natural part of the separation-individuation stage of development, when one is beginning to form his or her own identity. Narcissism may help the ego with a necessary amount of self-esteem as it moves through this process.

### *Satisfaction with Life*

Studies have shown variable results in examining the relationship between satisfaction with life and narcissism. Kopelman and Mullins (1991) found that narcissism was negatively correlated with life, self, family, and job satisfaction. However, Rose (2001) found that it was *covert* narcissism that was negatively correlated with satisfaction with life, and that *overt* narcissism was positively correlated with satisfaction with life. The difference between covert and overt narcissism, Rose stated, is that covert narcissists “feel profoundly inferior to others, are hypersensitive to others’ evaluations, and are generally dissatisfied” (380). In contrast, overt narcissists “experience a grandiose sense of self, tend to demand others’ attention, and are socially charming even though they are relatively oblivious of others’ needs” (380).

### *Narcissism*

In recent years, much research has been focused on the area of narcissism. Narcissism has been defined according to four elements: longing for attention, admiration, and approval; feelings of incompetence, sadness, and anxiety; disturbances in interpersonal relationships (e.g. exploitativeness, sense of entitlement, lack of empathy); and sensitivity to criticism and defeat (Mullins and Kopelman, 1988). In addition, several theorists argue for a distinction between overt and covert narcissism as mentioned above. Many researchers have theorized that today’s generations are much more narcissistic than previous generations. Twenge, Konrath, Foster, Campbell, and Bushman (2008) found that scores on the Narcissistic Personality Inventory (NPI), a measure that examines a subject’s level of narcissism, have increased by 30% since 1982. Trzesniewski, Donnellan, and Robins (2008) found no difference in narcissism between generations in their study, but when their data was controlled for ethnicity, a generational difference in narcissism was found similar to the original Twenge, et. al. study (Twenge and



Foster, 2008). Younger generations were found to be more narcissistic than older generations. Since 1982, NPI scores have continuously been on the rise among college students.

Although they are unsure why narcissism has been shown to increase over the years, Twenge et. al. (2008) believe that schools and the media may have had an influence. This includes, but is not limited to, classes with an emphasis in self-esteem, grade inflation, and websites such as MySpace and YouTube that encourage self-promotion. In addition to this, there have been other cultural phenomena occurring alongside the increase in narcissism, though it is unsure if or how they are tied into an increase in narcissism. For example, materialism has greatly increased in recent generations, and college students have become more interested in “hooking up” than having sex in committed relationships (Twenge, et. al, 2008).

Researchers have also found many correlates of narcissism. Positive correlates of narcissism include self-esteem, positive affect, extraversion, assertiveness, enhanced performance on public tasks, and life satisfaction. Destructive correlates of narcissism include risky decision making, distorted judgment of one’s abilities, addictive disorders, and gambling (Twenge et. al., 2008).

However, there have also been some recent changes that do not seem to agree with the increase in narcissism. Crime rates have decreased in recent generations, but narcissism has been found to be correlated with illicit behavior. In addition, community service among high school students has increased over the last 10 years. One reason this is occurring might be because of high schools requiring community service and the fact that colleges prefer students with community service experience. On the other hand, it could be that a genuine increase of the interest in community service is co-occurring with more narcissism (Twenge, et. al., 2008). This finding is particularly interesting, because community service could be considered a form of

prosocial behavior. The present study will further examine the relationship between prosocial behavior and narcissism.

### *Present Study*

One purpose of the present study is to develop a model to explain prosocial behavior. Based on the above research, it is hypothesized that spirituality, satisfaction with life, and narcissism will all be found to account for some of the variance of prosocial behavior. No past studies have been found that have examined all four of these constructs together. This study examines these relationships because it is important to examine the components of prosocial behavior as it is beneficial to individuals of society and to society as a whole. If we know the values behind the motivations for prosocial behavior, we can find ways to foster these values which will in turn foster prosocial behavior.

A second purpose of the present study is to see if any of the relationships between each of the variables will replicate the correlations found by past studies using other scales. The hypothesis is that correlations found by past studies will be replicated. Overall prosocial behavior and its subscales will be positively correlated with spirituality, satisfaction with life, and narcissism. In addition, spirituality will be positively correlated with satisfaction with life, and negatively correlated with narcissism. Finally, satisfaction with life will be positively correlated with narcissism.

A third purpose of the present study is to compare the average scores on the present constructs used of Gustavus Adolphus College students to the scores of other populations. The hypothesis is that Gustavus Adolphus College students will score higher on a measure of prosocial behavior, satisfaction with life, and spirituality and lower on narcissism than other populations. It is hypothesized that Gustavus students will score higher on a measure of

prosocial behavior because service is one of the college's core values; Gustavus encourages this value in its students by providing many opportunities to exercise prosocial behavior. In addition, Gustavus students are predicted to have a greater than average satisfaction with life. In order to have been accepted into Gustavus Adolphus College, students must have experienced at least some success in their educations and perhaps other areas of their lives as well. This success and the fact that they have been able to earn an education in general may cause them to feel satisfied with their lives. Gustavus students have also generally been involved in a number of self-fulfilling and meaningful activities, such as extra-curricular activities, clubs, and sports. Gustavus students are predicted to score higher on a measure of spirituality than the average population because Gustavus Adolphus College is a Lutheran-affiliated college that provides a variety of opportunities for spiritual or religious involvement. Finally, Gustavus students are predicted to have a lower level of narcissism than average because of the values that Gustavus Adolphus College fosters in its students. Two of the core values of the college are community and service, both of which promote self-less behavior, not narcissism.

## Method

### *Participants*

The participants of this study were 100 Gustavus Adolphus College students. These students were recruited from General Psychology courses and received course credit for their participation. Gender and age were not specified.

### *Materials*

*16-Item Narcissistic Personality Inventory (NPI-16; Ames, Rose, and Anderson, 2005).* The NPI-16, a shortened version of the NPI-40, was used to measure narcissism. The NPI-16 is an instrument comprised of 16 pairs of statements that participants must choose between,

depending on which statement most describes them (e.g. “I really like to be the center of attention” or “It makes me uncomfortable to be the center of attention”). Research has shown the NPI-16 to be a reliable measure with face, internal, discriminant, and predictive validity.

*Satisfaction with Life Scale (SWLS; Diener, Emmons, Larsen, Griffin, 1985).* The SWLS is a 5-item measure that was used to evaluate each participant’s global cognitive judgments of satisfaction with his or her life (e.g. “In most ways my life is close to ideal” and “The conditions of my life are excellent”). Participants responded to each question of the SWLS using a 7-point Likert-type scale (1= “Strongly Disagree”; 7= “Strongly Agree”).

*Revised Spiritual Involvement and Beliefs Scale (SIBS-R; Hatch, Spring, Ritz, Burg; 2006).* The SIBS-R is a 22-item instrument used to measure participants’ spirituality, intended to assess both actions and beliefs across all religious traditions (e.g. “I set aside time for meditation and/or self-reflection” and “I can find meaning in times of hardship”). Participants responded to each statement according to a 7-point Likert-type scale (1= “Strongly Disagree”; 7= “Strongly Agree”).

*Revised Prosocial Tendencies Measure (PTM-R; Carlo and Randall, 2002).* The PTM-R was used to measure prosocial behavior, independently assessing the six different types of prosocial tendencies: public, anonymous, compliant, altruism, emotional and dire. The PTM-R consists of 21 items (e.g. “I can help others best when people are watching me” and “It makes me feel good when I can comfort someone who is very upset”). Participants responded to each statement according to a 5-point Likert-type scale (1= “Does not describe me at all”; 5= “Describes me greatly”).

### *Procedure*

Participants completed each of the four surveys online using Sona Systems, a web-based experiment management software system. Participants logged on to the system and were each assigned a random identification number. They then completed the surveys in the following order: NPI-16, SWLS, SIBS-R, and PTM-R. All participants completed all questions. The average time it took for the students to complete the four surveys was 10 minutes. All surveys were then scored and analyzed.

### Results

The goal of the regression model was to determine whether spirituality, narcissism, and satisfaction with life would account for some of the variance of prosocial behavior. As shown in Table 1, spirituality was found to be the only significant variable, accounting for 9% of the variance of prosocial behavior,  $F(1, 98)=9.67, p=.002$ . The other two variables were not significant predictors.

Pair-wise correlations were conducted between each of the four variables of prosocial behavior, narcissism, satisfaction with life, and spirituality. In addition, pair-wise correlations were conducted between the six subscale variables of prosocial behavior and the variables of narcissism, satisfaction with life, and spirituality. Spirituality was positively correlated with satisfaction with life,  $r(98)=.26, p<.01$ . Spirituality was also positively correlated with prosocial behavior,  $r(98)=.30, p<.01$ . Satisfaction with life was positively correlated with narcissism,  $r(98)=.32, p<.01$ . Public prosocial behavior was positively correlated with narcissism,  $r(98)=.28, p<.01$ . Dire prosocial behavior was positively correlated with spirituality,  $r(98)=.26, p<.01$ . Finally, altruistic prosocial behavior was positively correlated with spirituality,  $r(98)=.23, p<.05$ . The significant correlations are reported in Table 2.

A final goal of this research was to compare the scores of Gustavus Adolphus College students on each of the four measures used in this study with the scores of other populations in other studies. These comparative population scores were derived from the original research articles of the scale's first-time use. Gustavus students scored lower on the 16-Item Narcissism Personality Inventory than the original population of 776 undergraduate students. The scores were computed by dividing the number of narcissistic statement choices into the total number of statements. Gustavus students scored an average of .25 on the scale, whereas the original population scored an average of .38. On average, Gustavus students scored "High" on the Satisfaction With Life Scale as indicated by the scoring key of the scale. Gustavus students scored higher on the Revised Spiritual Involvement and Beliefs Scale than the original population of 77 family practice patients and professionals, with an average score of 4.8 compared to an average score of 3.4. On average, Gustavus students scored about the same on the Revised Prosocial Tendencies Measure as the original population of 249 undergraduate students at a Mid-western state university. The average scores were 3.37 and 3.36, respectively. These comparisons are illustrated in Table 3. No statistical analyses were conducted.

### Discussion

The first goal of this study was to develop a model to explain prosocial behavior using the variables of spirituality, narcissism, and satisfaction with life. The only variable that was found to account for some of the variance of prosocial behavior was spirituality. This may be the case because spirituality influences one to believe that they are being scrutinized by a higher being, and engaging in prosocial behavior influences that higher being to view one more favorably (Rossano, 2007). Research suggests that when peoples' behavior is monitored by others, they behave in a more prosocial manner (Rossano, 2007). Therefore, it can be surmised

that if people believed they are being monitored by a higher being, they will act in a more prosocial manner.

Bonner, Koven, and Patrick (2003) suggested that spirituality or religiosity gives people a sense of worth, fulfillment, and ability to reach their potential. Perhaps people who experience these feelings through spirituality realize their positive effects and tend to seek out other opportunities that may provide the same feelings. It is likely that prosocial behavior provides the same positive feelings as spirituality, so this may help to explain why spiritual people are more likely to engage in prosocial behavior than non-spiritual people.

The Christian background of the participants may also help to explain why spirituality accounts for some of the variance in prosocial behavior. Christianity is a religion that values and promotes altruism, a concept closely tied to prosocial behavior. This study was conducted with participants from Gustavus Adolphus College, which is a Lutheran-affiliated college. While not all of Gustavus's students are Christian, many are. In addition, all students are required to take a Christian theology course as a requirement for their degree. Therefore, Christian religious values, and consequently altruism, are promoted and encouraged simultaneously at Gustavus Adolphus College. Christian values may encourage the students to act more altruistically and prosocially.

Narcissism and satisfaction with life did not account for any significant amount of variance of prosocial behavior. This was unexpected because narcissism and prosocial behavior have both shown to increase in recent years (Twenge, et al., 2008). Since narcissism is considered to be excessive self-love, it could be that it promotes selfish values instead of prosocial values. The scale used in this study, the 16-Item Narcissism Personality Inventory, is considered to be an overt measure of narcissism as opposed to a covert measure of narcissism.

Overt narcissists are characterized as having an extremely high opinion of themselves while not giving any consideration to other people's needs (Rose, 2001). If overt narcissists are unaware of other people's needs, it is likely that they will not act prosocially.

Satisfaction with life also did not account for any of the variance of prosocial behavior in this study. This suggests that those who demonstrate prosocial behavior are not significantly motivated to do so because of life satisfaction, but as a result of other factors. Perhaps prosocial behavior is too complex and too broad to be significantly accounted for by satisfaction with life.

The second goal of this study was to replicate past correlations found between each of the four variables of prosocial behavior (and its subscales), spirituality, narcissism, and satisfaction with life. As expected, spirituality was positively correlated with both prosocial behavior and satisfaction with life, and satisfaction with life was found to be positively correlated with narcissism. The positive correlation between spirituality and prosocial behavior was explained in the above discussion.

In addition to prosocial behavior, spirituality was found to be positively correlated with satisfaction with life. It could be that spirituality gives one's life a sense of meaning and purpose, consequently increasing one's satisfaction with life. Kelley and Miller (2003) found that it was daily personal experiences that accounted for the correlation between spirituality and satisfaction with life. It could be that one needs a meaningful personal connection to a higher power or higher being in order to obtain satisfaction from spiritual experiences. On the other hand, it could be that those who are satisfied with life are more motivated to seek out religious or spiritual experiences that may enhance their well-being than those who are unsatisfied with life.

Narcissism and satisfaction with life were also found to be positively correlated. This finding was expected because overt narcissism, as measured by the 16-Item Narcissistic



Personality Inventory as used in this study, has been found to be positively correlated with satisfaction with life in past studies. Covert narcissism, on the other hand, was found to be negatively correlated with satisfaction with life. The fact that overt narcissism was the only type of narcissism to be correlated with satisfaction with life suggests that it is the exaggerated self-esteem of overt narcissists that provides benefits to their perceived satisfaction with life (Rose, 2001).

The subscale public prosocial behavior was found to be positively correlated with narcissism, while overall prosocial behavior was found to be unrelated to narcissism. This correlation coincides with the claim by Rossano (2003) whose research has shown that when people are publicly monitored, they tend to behave more prosocially. He suggested that humans have a natural tendency to adjust their behavior to group norms, but they do so in the best way to benefit themselves as well. If this is true, it may help explain the correlation between public prosocial behavior and narcissism. Humans who are narcissistic may only act prosocially if they know others will be watching them do so. Praise from others for doing prosocial acts may provide an extra boost of self-esteem and attention that those high in narcissistic tendencies may crave.

A correlation between overall prosocial behavior and narcissism was not found. However, as discussed above, public prosocial behavior was correlated with narcissism. It may be that the public prosocial behavior is more associated with extrinsic motivation (praise for the behavior in the case of narcissism), whereas the other forms of prosocial behavior require intrinsic motivation, such as a true desire to help others (Gebauer, et al., 2007). Direct, emotional, altruistic, and anonymous behavior all seem to require intrinsic motivation as there is no direct benefit to the self as a result of engaging in these types of behaviors. Compliant prosocial

behavior is the only exception to this, as this type of prosocial behavior occurs in response to a specific request for the behavior. Since narcissistic people have a lack of awareness of other people's needs, they are unlikely to be motivated by intrinsic values.

Both dire prosocial behavior and altruistic prosocial behavior were found to be positively correlated with spirituality. Dire prosocial behavior is characterized as helping behavior in an emergency or crisis situation, while altruistic prosocial behavior is characterized as helping behavior motivated by a concern primarily for the well-being of others. As described above, many of the students at Gustavus Adolphus College are Christian, and Christianity promotes altruism. The fact that these two factors of Christianity and altruism are so closely tied could explain the correlation. In addition, perhaps when people with spiritual or religious beliefs are confronted with an emergency situation, they feel compelled to help if they believe they are being monitored by a higher being (Rossano, 2007). It could also be that they feel more responsible to help because of the urgency and intensity of the situation, and know they will feel guilty and will fear the punishment of the higher being if they do not help.

Prosocial behavior and satisfaction with life were also found to be unrelated. Perhaps this finding can be explained by the study by Gebauer, et al. (2007). As discussed in the introduction, these researchers found that in order for prosocial behavior to positively relate to life satisfaction, the behavior needed to have pleasure based motivation, not pressure based motivation. Pleasure based prosocial behavior is motivated by personal interest, whereas pressure based prosocial behavior is motivated by external factors, such as guilt or praise. Perhaps there was no correlation found between prosocial behavior and satisfaction with life because Gustavus students have more pressure based prosocial motivations than pleasure based prosocial motivations. College life is hectic; students are often stressed and overwhelmed with

the responsibilities they face in everyday life. However, prosocial behavior such as volunteering looks great on resumes and graduate school applications, so Gustavus students may feel pressured to volunteer for extrinsic motivations such as these.

Finally, spirituality and narcissism were found to be unrelated. These two variables were expected to be negatively correlated because of the fact that spirituality promotes altruism and narcissism promotes selfish values. However, there are many other aspects of spirituality, and one does not necessarily need to be altruistic to be spiritual. Wink and Dillon (2008) also found no relation between religiosity nor spirituality and narcissism. However, they did find that spirituality was related to wisdom and a wide social perspective, both of which are adversative to narcissism. In addition, other researchers have found that narcissism is a natural part of the separation-individuation phase of development characterized by separating from one's parents and forming an independent identity (Aalsma & Lapsley, 1999). Perhaps college students are still engaged in this phase of development and therefore still have healthy narcissistic tendencies that are unrelated to spirituality.

A third goal of this study was to compare the average scores on the various measures used of Gustavus Adolphus College students to the scores of other populations. As expected, Gustavus students had higher scores on the Spiritual Involvement and Beliefs Scale than the original population of 77 family practice patients and professionals. This was expected because Gustavus Adolphus College is a Lutheran-affiliated college that provides a variety of opportunities for spiritual or religious involvement, such as daily non-denominational chapel services, Sunday Lutheran worship services, weekly Proclaim contemporary worship services, and weekly meditation classes. Gustavus also has a Center for Vocational Reflection that

encourages students to think about and discuss their vocational hopes or plans, which may include their spiritual vocation or calling.

Gustavus students also scored “high” on the satisfaction with life scale. This was also expected as Gustavus students have experienced at least some success in their educations, and they may have experienced success in other areas of their lives as well, as many students are involved in music, sports, clubs, or other extra-curricular activities. This coincides with the finding by Lyubomirsky, King, and Diener (2005) that happiness is positively correlated with success. They suggest that happiness causes success, but also that success causes happiness. They suggest that that happy people are more creative and better problem-solvers than unhappy people, which results in success in many different areas of life.

Gustavus students scored lower on the 16-Item Narcissism Personality Inventory than the original population. This was expected because Gustavus fosters both values of community and service in its students, and these are both values that oppose narcissism. Gustavus provides many service opportunities through the community service center, such as Big Partner Little Partner, Pound Pals, and Gustie Buddies. Most of the programs of the community service center involve reaching out to serve the needs of the St. Peter community. There are also opportunities for spring break work trips through Habitat for Humanity as well as opportunities for involvement intentional living programs focused on social justice or general wellness of the Gustavus community.

Finally, Gustavus Adolphus College students scored about the same on the Revised Prosocial Tendencies Measure as the original population of college students from a Mid-western state university. This was unexpected as Gustavus Adolphus College encourages service as a core value in its students and provides many opportunities for students to exercise prosocial

behavior. Perhaps the Mid-western state university where the measure was originally used promotes the same values in its students and provides ample prosocial opportunities as well.

To sum up, spirituality was the only variable to account for some of the variance of prosocial behavior. Narcissism and satisfaction with life did not account for any significant amount of the variance of prosocial behavior. Spirituality was positively correlated with satisfaction with life, spirituality was positively correlated with prosocial behavior, and satisfaction with life was positively correlated with narcissism. Public prosocial behavior was positively correlated with narcissism, and both direct prosocial behavior and altruistic prosocial behavior were positively correlated with spirituality. Correlations between prosocial behavior and narcissism, prosocial behavior and satisfaction with life, and spirituality and narcissism were not found. Gustavus Adolphus College students scored higher than the original population on the Revised Spiritual Involvement and Beliefs Scale. Gustavus students also scored “high” on the Satisfaction With Life Scale as indicated by the measure’s scoring key. Gustavus students scored lower on the 16-Item Narcissism Personality Inventory than the original population. Finally, Gustavus students scored about the same as the original population on the Revised Prosocial Tendencies Measure.

Future research could include the examination of the differences in age, culture, and gender in prosocial behavior. Prosocial behavior could also be looked at in the perspective of evolutionary psychology. Why have humans evolved to prosocial beings and in what ways has it been beneficial to their survival? Finally, research could examine prosocial behavior in the context of social exchange theory. This theory is the idea that humans operate according to a cost and benefit analysis of behavior. Does prosocial behavior fit into this theory? Overall, these are just a few ideas for the possible future research of prosocial behavior.

Table 1. Linear Regression Predicting Overall Prosocial Behavior (n=100)

<b>Variable</b>	<b>B</b>	<b>SE B</b>	<b>Standardized Beta</b>
Step one Spirituality	.13	.04	.30**

Step two			
Spirituality	.12	.04	.28**
Satisfaction w/Life	.01	.01	.09
Step three			
Spirituality	.12	.04	.28**
Satisfaction w/Life	.01	.01	.07
Narcissism	.01	.02	.04

Note: \*\* p < .01, R<sup>2</sup> = .09

Table 2. Pair-wise Correlations Between Prosocial Behavior, Spirituality, Narcissism, and Satisfaction with Life

Measures	Correlation value
Spirituality & satisfaction w/life	.259**
Spirituality & overall pro-social behavior	.300**

Satisfaction w/ life & narcissism	.316**
Public prosocial & narcissism	.279**
Dire prosocial & spirituality	.259**
Altruistic prosocial & spirituality	.232*

Note: \*p < .05, \*\* p < .01, n = 100

Table 3. Comparison of Average Scores on Each Measure

Measure	Gustavus	Original Population
Narcissism (0 - 1)	.25	.38
Satisfaction w/ life (range)	Avg. scores indicates "High"	--
Spirituality	4.8	3.4



Pro-Social	3.37	3.36
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