

**Does Self-Efficacy Moderate the Relationship Between Moral Conviction and Prosocial
Behavior in the Context of the Afghanistan Refugee Crisis?**

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Abstract

After the government was overthrown by Taliban militias in August 2021, the humanitarian situation in Afghanistan has deteriorated further. Many thousands of Afghans fled the country due to human rights violations and lack of security. Previous research indicates that moral conviction drives prosocial behavior. Therefore, this study aims to conceptually replicate this relationship in the context of the Afghanistan refugee crisis and examine under which conditions it occurs. We expected that (1) moral conviction is positively associated with prosocial behavior, (2) self-efficacy is positively associated with prosocial behavior, and (3) self-efficacy moderates this relationship, such that it is stronger for high scores of self-efficacy. We conducted a correlational study in which participants from an American sample (N = 249) completed an online survey. Results indicated statistical support for the relationship between moral conviction and prosocial behavior, self-efficacy was not significantly associated with prosocial behavior. The interaction effect was marginally significant, however, the relationship between moral conviction and prosocial behavior did not vary as a function of self-efficacy. To overcome the limitations of this study, further research is needed to investigate the generalizability of our findings, and to examine under which conditions the relationship between moral conviction and prosocial behavior occurs.

Keywords: moral conviction, prosocial behavior, self-efficacy, Afghanistan, refugee crisis

Does Self-Efficacy Moderate the Relationship Between Moral Conviction and Prosocial Behavior in the Context of the Afghanistan Refugee Crisis?

In response to the terrorist attacks of September 11, 2001, an international coalition led by the U.S. invaded Afghanistan to defeat the terrorist group al-Qaeda (U.S. Department of State, 2001). After 20 years of war, President Biden announced in a speech from April 2021 that all remaining US and NATO troops will be withdrawn from the conflict by early September (United Nations, 2021). This date was brought forward as the Taliban militias reached Afghanistan's capital city Kabul on the 15th of August in 2021, where they overthrew the government and took over the presidential palace within hours after President Ghani fled the country (Amnesty International, 2022). From the end of July to the end of August more than 120000 Afghans were evacuated from Kabul airport, of whom about 76000 reached the United States (Jordan, 2022; United Nations, 2021). The evacuation operation appeared hectic and chaotic, and images of desperate Afghans clinging onto and falling off U.S. military aircraft during takeoff went around the world (Crane, 2021). Under the new Taliban regime, countless human rights have been violated, especially those of women: Girls were told to stay home from school, and female students were not allowed to attend universities anymore (Amnesty International, 2022). These circumstances caused a worsening in the already critical humanitarian situation in Afghanistan. According to a United Nations conference in June 2022, Afghanistan is now the country with the highest number of people living in extreme poverty worldwide (United Nations, 2022). People around the world expressed their solidarity by donating to those affected by the humanitarian crisis (e.g., Unicef, 2023), protesting for human rights (Dawi, 2023), raising awareness through social media (Spangler, 2021), applying political

pressure onto the Taliban regime (Barr, 2021), and offering asylum to Afghan refugees (Government of Canada, n.d.).

This raises the question of what motivates people from around the world to engage in acts of helping toward people from Afghanistan. In this study we aim to investigate whether moral conviction relates to prosocial behavior in the context of the Afghanistan refugee crisis, and under which conditions this relationship occurs.

Moral Conviction

Moral convictions are described as strong attitudes that are grounded in morals, that is, fundamental beliefs about right and wrong, and are expressions of core values (e.g., “I strongly support international aid for refugees from Afghanistan because it is a matter of moral principle”; Skitka et al., 2005). According to the domain theory of attitudes (Nucci, 2001; Nucci & Turiel, 1978; Skitka, 2014; Skitka et al., 2005), strong attitudes grounded in moral conviction are distinct from strong attitudes grounded in preferences and conventions. Attitudes grounded in preferences are described as tolerant and subjective opinions (e.g., “I strongly support international aid for refugees from Afghanistan because I feel that is the way it should be”) whereas attitudes grounded in conventions are shaped by social norms or authority (e.g., “I strongly support international aid for refugees from Afghanistan because all my friends do it”). Thus, attitudes grounded in moral conviction are always strong attitudes, but not all strong attitudes are grounded in morality.

Moral convictions have unique characteristics. People with strong moral convictions about an issue tend to perceive their own beliefs as factual and fundamentally right, and therefore show intolerance toward deviating views (Van Bavel et al., 2012; Morgan & Skitka, 2020; Skitka et al., 2021). Furthermore, moral convictions are often held independently of authorities

and law (Mullen & Nadler, 2008; Skitka et al., 2021), and they seem to be resistant to normative and majority influence (Aramovic et al., 2012; Conover & Miller, 2018). Additionally, moral convictions appear to influence and predict people's behavior. For example, people with strong moral convictions are more likely to show deviant behavior by rejecting authority and law - seemingly, for people with strong moral convictions, the ends justify the means (Mueller & Skitka, 2018; Mullen & Nadler, 2008). The current body of research also suggests a strong relationship between moral convictions and emotions (Skitka et al., 2017, 2021). This includes emotions that are tied to the moral issue itself (Skitka & Wisneski, 2011), as well as self-relevant emotions like anticipated pride to become involved in an issue, and, conversely, anticipated guilt about not becoming engaged (Skitka et al., 2017, 2021). Moreover, people with strong moral convictions tend to exhibit strong positive emotional reactions toward people with similar positions, as well as strong negative responses to those holding divergent views (Ryan, 2014; Skitka et al., 2021).

Importantly, previous research suggests that moral conviction is associated with social activism. For instance, a variety of studies have shown that strong moral convictions are associated with political engagement (Mazzoni et al., 2015), collective action (Sabucedo et al., 2018; Van Zomeren et al., 2012), and prosocial behavior (Kende et al., 2017). Therefore, the consequences of moral convictions should not be overlooked. To date, research has mainly focused on how moral convictions may drive activist support aimed at changing situations of group disadvantage by engaging in collective action (Pauls et al., 2022; Van Zomeren et al., 2011, 2012). Therefore, we know very little about whether and how moral convictions may relate to more benevolent forms of social support, aimed at alleviating the suffering of others in

situations of group disadvantage (Louis et al., 2019; Thomas & McGarty, 2017) such as prosocial behavior directed at others.

Moral Conviction and Prosocial Behavior

In this research, we suggest that moral conviction is related to prosocial behavior. We refer to prosocial behavior as actions that are voluntarily done with the intention of benefiting others (Thomas & McGarty, 2017). This can involve a range of different behaviors, including sharing, donating, caring, comforting, and helping (e.g., Caprara & Steca, 2005). As a novelty in this field, Kende and colleagues (2017) offered the first evidence demonstrating that people's level of moral conviction can predict both, significantly more political activism, and volunteerism. Their research concerning 2015's refugee crisis indicates that Hungarian volunteers engaged in outgroup helping due to their social change motivations and moral convictions, similar to people engaging in direct political activism (e.g., Van Zomeren et al., 2011, 2012). Findings of their study suggest that participants engaged in volunteerism to express their opinion-based identities and act accordingly to their moral convictions, and therefore engaged in prosocial behavior towards refugees (Kende et al., 2017). In this research, we aim to conceptually replicate the relationship between moral conviction and prosocial behavior.

Indeed, moral conviction may drive prosocial behavior because people tend to have a strong urge to act in line with their beliefs and convictions, in order to maintain their sense of identity, and because they feel morally obliged to do so (Mazzoni et al., 2015; Morgan, 2011). This idea is supported by, for instance, Festinger's cognitive dissonance theory (1957). This theory states that people try to avoid the discomfort that comes from not acting in accordance with their convictions, either by acting in line with them, or by adapting their belief system. As moral convictions are core attitudes about fundamental right and wrong, it is reasonable to

expect that people with strong moral convictions act in line with them to validate who they are and what they stand for (e.g., engage in prosocial behavior, Kende et al., 2017; Van Zomeren et al., 2018) rather than change their worldview. Furthermore, as moral convictions appear to be tied to self-relevant emotions like anticipated pride and guilt (Skitka et al., 2017, 2021), people are emotionally motivated to approach behavior in line with their moral convictions and, conversely, avoid the unpleasant feelings that would arise from not acting accordingly.

The Moderating Role of Self-Efficacy

Even though there is initial evidence showing that moral conviction is related to prosocial behavior (Kende et al., 2017), we know little about the conditions under which this relationship occurs. As a novelty of this study, we propose that self-efficacy may strengthen this relationship. Perceived self-efficacy refers to the belief that one is capable of organizing and carrying out the actions necessary to achieve specific goals, to successfully deal with a specific situation (Bandura, 1997, 2001; Caprara et al., 2012). As defined by Bandura (1977), self-efficacy influences the choice of behaviors, the level of effort, and the duration of persistence in the face of adversity. Self-efficacy is not described as a global trait, but as an ability that is context dependent (Bandura, 1997). In the context of our study, we therefore specifically focus on the prosocial domain of self-efficacy, that is a person's belief in their own ability to behave prosocially (Caprara & Steca, 2005), such as people's self-efficacy beliefs about successfully sharing resources or engaging in helping behavior (Cuadrado et al., 2016).

A variety of previous research indicates that self-efficacy is associated with prosocial behavior (e.g., Caprara & Steca, 2005, 2007; Caprara et al., 2010, 2012; Yao & Enright, 2020; Fu et al., 2022). Caprara and Steca (2005) found that both, social self-efficacy and empathetic self-efficacy were related to prosocial behavior. Furthermore, research by Chawla and Cushing

(2007) and Yao and Enright (2020) suggests that whether people actually act upon their attitudes is highly dependent on their levels of self-efficacy. Possibly, people with high self-efficacy are more optimistic about the outcome of a situation and believe that they are able to change a situation of inequality or disadvantage by taking action. This confident attitude might be an important factor for people to overcome their doubts, and consequently put their prosocial intentions into practice. Additionally, according to Caprara and Steca (2007), strong self-efficacy beliefs are essential to perform actions that may involve sacrifice and loss. Thus, self-efficacy may drive prosocial behavior because people who hold strong self-efficacy beliefs are more resilient when they experience setbacks (Bandura, 1977). We therefore predict that self-efficacy is associated with prosocial behavior.

Within our study we will investigate self-efficacy as a possible moderator between moral conviction and prosocial behavior. As mentioned in the previous section, people with strong moral convictions tend to feel committed to act consistently with their beliefs (e.g., Mazzoni et al., 2015). According to Bandura (2001), people who are more confident in their abilities are more likely to show corresponding behavior. Conversely, individuals are less likely to engage in a certain behavior when they are in doubt about its' successful execution (Bandura, 1997, 2001). Therefore, we expect that people engage in prosocial behavior when they hold certain moral convictions and have the self-efficacious confidence that they are capable to act in accordance with them. In this relationship between moral conviction and prosocial behavior, self-efficacy may function as a decisive enhancement that helps people to overcome the threshold between feeling obligated and motivated by their moral beliefs to act prosocial, and actually engaging in prosocial behavior. Thus, we suggest that the association between moral conviction and prosocial behavior will be strengthened by strong perceptions of self-efficacy.

Hypotheses

The goal of this research is to conceptually replicate the findings of Kende et al. (2017), suggesting that moral conviction is associated with prosocial behavior in the context of a humanitarian and refugee crisis, and to investigate whether self-efficacy may moderate this relationship. We hypothesize that (1) moral conviction is positively associated with prosocial behavior, (2) self-efficacy is positively associated with prosocial behavior, and (3) self-efficacy moderates the relationship between moral conviction and prosocial behavior, such that the relationship between moral conviction and prosocial behavior is stronger for people who score highly on self-efficacy. We will investigate these hypotheses in the context of the Afghanistan refugee crisis, especially focusing on the developments since the United States withdrew from the conflict in 2021.

Method

Participants and Design

We recruited 249 American individuals who participated in our online study via Academic Prolific, and sampled people who currently reside in the U.S. and are American. As compensation, the participants received 0.75 USD for completing the study. The final sample consisted of 249 American participants (126 male, 120 female, 3 reported other) ranging in age from 18 to 76 years ($M_{age} = 38.17$, $SD = 13.69$). One hundred and fifty-five participants reported being members of the Democratic party, 47 were members of the Republican party, and 47 reported Other. The study had a correlational design in which the independent variable was moral conviction, the dependent variable was prosocial behavior, and the moderator was self-efficacy.

Procedure

The Ethics Committee of the Faculty of Behavioral and Social Sciences at the University of Groningen approved the study. At the beginning of the study, participants' informed consent was obtained. In the first part of the questionnaire, they were asked to answer several questions about their moral convictions regarding different societal issues, namely abortion, human-made climate change, the Afghanistan refugee crisis, and death penalty. We additionally included filler items by asking them about their attitudes towards the aforementioned issues. The target issue of moral conviction was the Afghanistan refugee crisis, and the other issues were used as fillers. In the second part of the study, participants were briefly informed about the Afghanistan refugee crisis and subsequently completed a questionnaire stating their willingness to engage in prosocial behavior toward Afghan refugees. Participants then filled out a questionnaire about their self-efficacy beliefs, specifically focusing on its prosocial domain. The study was part of a larger project. As such, participants additionally answered other questionnaires that were not relevant for the hypotheses of this study. Finally, participants provided information about their gender, age, and political ideology. At the end of the study, participants were paid, fully debriefed, and informed about the purpose of the study.

Measures

Moral Conviction

The scale measuring moral conviction (Skitka et al., 2005, 2017) was adapted for the Afghanistan refugee crisis and included the following three items: "How much is your opinion on the Afghanistan's refugee crisis..." "a reflection of your core moral beliefs and convictions?", "connected to your beliefs about fundamental right and wrong?", "based on moral principle?" Participants answered these questions by using a 7-point Likert scale ranging from 1 (*not at all*)

to 7 (*very much*). We averaged the items and created a composite score for moral conviction ($\alpha = .97$; $M = 4.74$, $SD = 1.66$).

Prosocial Behavior

We measured prosocial behavior by using four items adapted from Kende et al. (2017). Participants indicated their willingness to engage in the following behaviors: “donate 15 euros to an organization that is supporting Afghan refugees”, “take part in a fundraising project to aid Afghan refugee activists”, “help Afghanistan refugees with official documents if they want to come to your country of residence”, and “offer emotional support via an internet platform to English-speaking Afghan refugees”, on a 7-point Likert scale ranging from 1 (*not at all*) to 7 (*very much*). We averaged the items and created a composite score for prosocial behavior ($\alpha = .88$; $M = 3.48$, $SD = 1.68$).

Self-Efficacy

Participants’ level of self-efficacy in the prosocial domain was assessed by using items established by Cuadrado et al. (2016) that were based on previous work by Bandura (2006). The five measured items were: “I can behave cooperatively”, “I can distribute resources equitably”, “I can make an equal division of a common monetary fund”, “I can adopt behavior oriented to help others” and “I can share resources”. Answer options ranged from 1 (*strongly disagree*) to 5 (*strongly agree*). We averaged the items and created a composite score for self-efficacy ($\alpha = .90$; $M = 4.27$, $SD = 0.56$).

Results

The dataset was imported into the statistical software Jasp (Version 0.16.3; Jasp Team, 2022) for analysis.

Preliminary Analyses

We first tested the assumptions for multiple linear regression. The assumption of normality was inspected via a Quantile-Quantile plot, which showed that the residuals were close to normally distributed, without any visible outliers (see Appendix, Figure 1).¹

Next, we plotted the residuals on a scatterplot and their scattered distribution indicated that the assumption of homoscedasticity was slightly deviant, but not violated (see Appendix, Figure 3). Also, by inspecting the correlation scatterplots (see Appendix, Figures 4, 5 and 6), it was apparent that a linear relationship between the variables existed. The independence of residuals was assessed with the Durbin-Watson test, resulting in a value of 1.80 ($p = .112$), therefore indicating low autocorrelation. Finally, there appeared to be no multicollinearity between the variables ($VIF \leq 1.14$) and tolerance scores were above 0.25 ($\geq .88$).

¹ The distribution of self-efficacy scores was found to be strongly left-skewed (see Appendix, Figure 2).

Table 1 below displays the means, standard deviations, and correlations among the study variables.

Table 1

Descriptive Statistics of the Independent Variable, Dependent Variable and Moderator, and Correlations Between Variables

Variable	N	M(SD)	1	2	3
1. Moral Conviction	249	4.74 (1.66)	-	-	-
2. Prosocial Behavior	249	3.48 (1.68)	0.44**	-	-
3. Self-efficacy	249	4.27 (0.56)	0.32**	0.18*	-

Note. Range Likert scales = 1-7 for Moral Conviction and Prosocial Behavior, 1-5 for Self-efficacy; * $p < .005$, ** $p < .001$.

Main Analyses

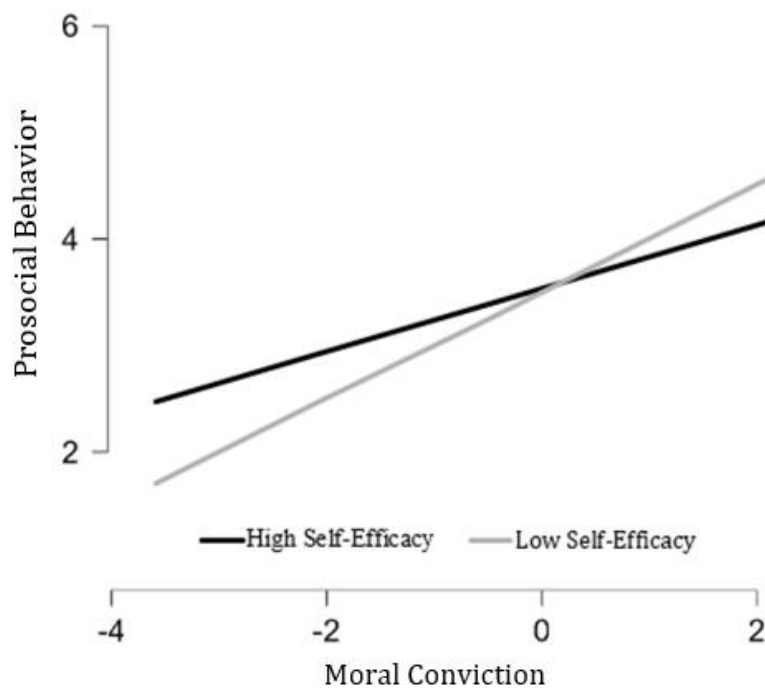
As the assumptions were not violated, we proceeded to our main analyses. First, we centered the independent (moral conviction) and moderating variable (self-efficacy) around a meaningful zero, and then calculated an interaction between our centered moderator self-efficacy and our centered independent variable moral conviction.

We then conducted a multiple linear regression with prosocial behavior as the dependent variable, and moral conviction, self-efficacy, as well as the computed interaction variable as predictors of prosocial behavior. The overall model was significant, $F(3, 245) = 21.05$, $p < .001$, and accounted for 21% of the total variance, $R^2 = .21$. We found a significant relationship between moral conviction and prosocial behavior, $\beta = 0.43$, $t(245) = 7.11$, $p < .001$, $B = 0.43$, 95% CI [0.31, 0.55], $sr^2 = .16$, but no significant relationship between self-efficacy and prosocial behavior, $\beta = 0.03$, $t(245) = 0.43$, $p = .671$, $B = 0.08$, 95% CI [-0.28, 0.44], $sr^2 = .001$.

Furthermore, we found a marginally significant interaction effect, $\beta = -0.11$, $t(245) = -1.96$, $p = .052$, $B = -0.18$, 95% CI [-0.36, 0.00], $sr^2 = .01$. Therefore, we conducted simple slope analyses to explore the data further. As displayed in Figure 7 below, we found that the relationship between moral conviction and prosocial was significant for people who scored highly, $\beta = 0.33$, $t(245) = 4.25$, $p < .001$, $B = 0.33$, 95% CI [0.18, 0.48], $sr^2 = .06$, but also low on self-efficacy, $\beta = 0.53$, $t(245) = 6.53$, $p < .001$, $B = 0.53$, 95% CI [0.37, 0.69], $sr^2 = .14$.

Figure 7

The Relationship Between Moral Conviction and Prosocial Behavior for High and Low Levels of Self-Efficacy



Note. The y-axis represents the composite scores of prosocial behavior, the x-axis the centered scores of moral conviction. The two functions display the relationship between our independent variable moral conviction and our dependent variable prosocial behavior for high and low levels of self-efficacy.

Discussion

The goal of this study was to conceptually replicate the findings of Kende et al. (2017), suggesting a relationship between moral conviction and prosocial behavior. Additionally, we aimed to investigate under which conditions this relationship occurs, considering self-efficacy as a moderator in the context of the Afghanistan refugee crisis. We hypothesized that (1) moral conviction is positively associated with prosocial behavior, (2) self-efficacy is positively associated with prosocial behavior, and (3) self-efficacy moderates the relationship between moral conviction and prosocial behavior, such that the relationship between moral conviction and prosocial behavior is stronger for people who score highly on self-efficacy. We found support for our first hypothesis, moral conviction was significantly associated with prosocial behavior. For our second hypothesis we did not find statistical support, self-efficacy was not significantly associated with prosocial behavior. Furthermore, we also did not find support for our third hypothesis. Even though we found a marginally significant interaction effect, the relationship between moral conviction and prosocial behavior did not vary as a function of self-efficacy.

Theoretical Implications

This research has some theoretical implications. First, we found support for the relationship between moral conviction and prosocial behavior, which is in line with previous research (Kende et al., 2017). Apparently, moral convictions could also drive prosocial behavior in our research context, the Afghanistan refugee crisis. As previous research suggests, this relationship may have occurred because participants were inclined to act upon their beliefs in order to maintain a sense of who they are and what they stand for, and because they felt morally obligated to do so (e.g., Kende et al., 2017; Mazzoni, 2015; Van Zomeren et al., 2018). As

Kende and colleagues (2017) were the first who found initial evidence for this relationship in the context of 2015's refugee crisis, our conceptual replication in the context of the Afghanistan refugee crisis solidifies the idea that moral conviction is indeed associated with prosocial behavior in the context of a refugee crisis.

Second, contrary to previous findings (e.g., Caprara & Steca, 2005, 2007; Caprara et al., 2010, 2012; Yao & Enright, 2020; Fu et al., 2022), self-efficacy was not associated with prosocial behavior in our model. One possible explanation for these results could be that American participants were hesitant to support people from an outgroup, in this case Afghan refugees. Perhaps participants lacked identification with the outgroup because they were not fully aware of the situation in Afghanistan and could not relate to their circumstances, as a similar situation in the U.S. seemed unimaginable to them. Our statistical results would support this explanation, the average score for prosocial behavior intentions was found to be considerably low. Another possible explanation for these findings could be that our measures for self-efficacy reflected general self-efficacious beliefs in the prosocial domain and were not specifically related to our research context. This would also explain why, on average, participants indicated very strong self-efficacy beliefs in the prosocial domain, but considerably low prosocial behavior intentions. Therefore, these findings imply that self-efficacy measured with items adapted from Cuadrado et al. (2016) is not associated with prosocial behavior in the context of the Afghanistan refugee crisis.

Third, even though our proposed interaction effect between self-efficacy and moral conviction was marginally significant, the relationship between moral conviction and prosocial behavior did not vary as a function of self-efficacy. One explanation for this could be related to our data distribution. Most participants indicated considerably high levels of self-efficacy beliefs,

therefore it seems that there was not enough variance to detect an interaction. Furthermore, it is possible that we did not successfully measure the influence of self-efficacy on the relationship between moral conviction and prosocial behavior. Within our study we measured prosocial behavior intentions. As previous research suggests that self-efficacy can be decisive if people do actually act upon their attitudes (e.g., Chawla & Cushing, 2007), it is possible that the enhancing role of self-efficacy on the relationship between moral conviction and prosocial behavior can only be demonstrated in research that measures actual behavior rather than behavior intentions.

Limitations and Future Research

This study has some limitations. First, all our participants were American, thus it is questionable whether our findings can be generalized to other populations. Therefore, further research should also consider different populations. Furthermore, the present findings are specific to our study's context, the Afghanistan refugee crisis. Both, the study by Kende and colleagues (2017) and our study investigated the relationship between moral conviction and prosocial behavior in the context of a refugee crisis, further research should therefore aim to replicate this relationship in different contexts (e.g., poverty in third world countries).

Second, for some measures our sample lacked variance, particularly for self-efficacy. It is therefore possible that the role of self-efficacy in the relationship between moral conviction and prosocial behavior could not be accurately reflected in our statistical results. Further research should consider using different measures for self-efficacy to increase variance, and ideally adapt them to the specific study context.

Third, another fundamental limitation of this study was that we measured prosocial behavior intentions and not prosocial behavior. Previous research suggests that the willingness to engage in prosocial behavior does not necessarily reflect actual levels of engagement (Nguyen et

al., 2022). For instance, the expression of behavior intentions does not require effort and perseverance in comparison to actual participation. Therefore, it can be expected that measuring actual behavior instead of behavior intentions would result in significantly lower levels of prosocial behavior. Future research should investigate whether the relationship between moral conviction and prosocial behavior is strong enough to be detected when actual behaviors are measured instead of behavior intentions.

Additionally, it is likely that our data were influenced by a social desirability bias. Addressing moral issues and helping intentions may have caused participants to give more socially desirable answers, since it is seen as a positive trait when people have strong moral beliefs and are willing to help. Even though we included filler items in the form of additional measures and contexts in our study, participants possibly realized that all contexts were related to moral issues, and therefore may have provided more socially desirable responses.

In general, further research should intend to establish the relationship between moral conviction and prosocial behavior in different moral contexts in order to investigate whether the results of our research are generalizable. To do so, it could be insightful to control for additional variables in this relationship, for instance examining differences in age or political orientation. Furthermore, it is of great importance to study under which conditions this relationship occurs, therefore different moderating variables should be tested.

Conclusion

The purpose of this research was to conceptually replicate the relationship between moral conviction and prosocial behavior in the context of the Afghanistan refugee crisis, and to examine under which conditions it occurs. Based on the statistical analysis we carried out, we replicated the relationship between moral conviction and prosocial behavior in our context. As a

novelty of this study, we introduced self-efficacy as a possible moderator between moral conviction and prosocial behavior. Contrary to previous research, findings indicated that self-efficacy was not associated with prosocial behavior, and we did not find support for our moderation hypothesis. Further research needs to examine under which conditions the relationship between moral conviction and prosocial behavior occurs, and if it is generalizable to other populations and contexts.

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Appendix

Statistical Output

Figure 1

Normality Assumption

Q-Q Plot Standardized Residuals

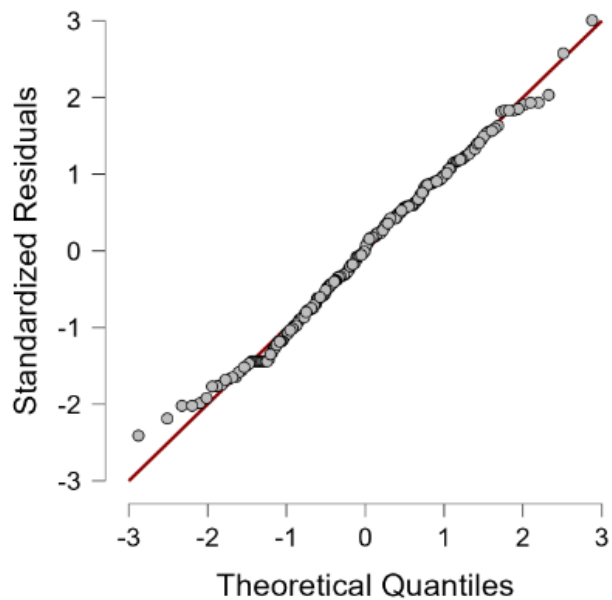


Figure 2

Distribution of Self-Efficacy Scores

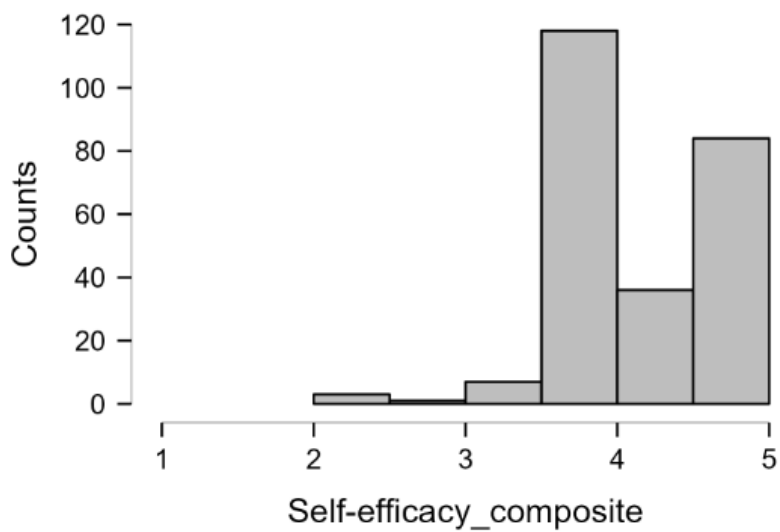


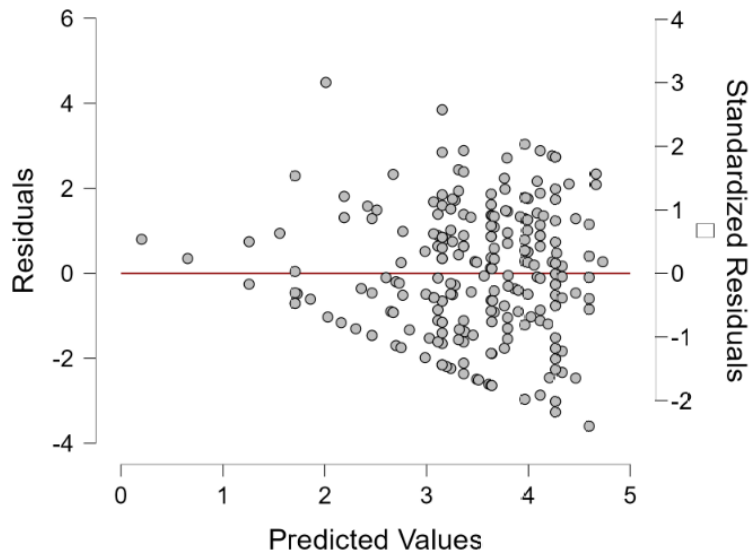
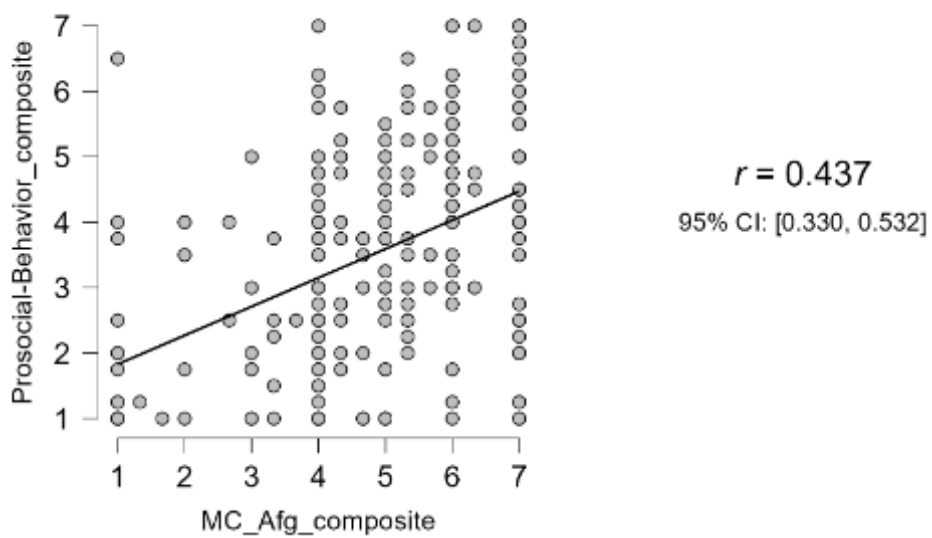
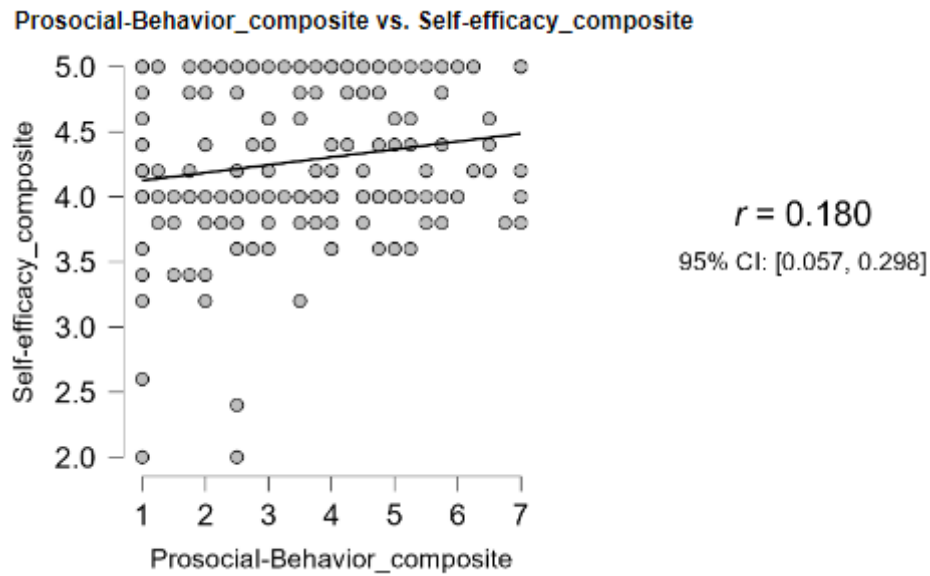
Figure 3*Homoscedasticity Assumption***Residuals vs. Predicted****Figure 4***Linearity Between Moral Conviction and Prosocial Behavior***MC_Afg_composite vs. Prosocial-Behavior_composite**

Figure 5*Linearity Between Prosocial Behavior and Self-Efficacy***Figure 6***Linearity Between Moral Conviction and Self-Efficacy*