

Choosing More Aggressive Commitment Contracts for Others than for the Self

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Motivating Example

Imagine you set a goal to submit a manuscript by the end of the year. To help meet your goal, you are considering a commitment contract—which requires you to donate either to

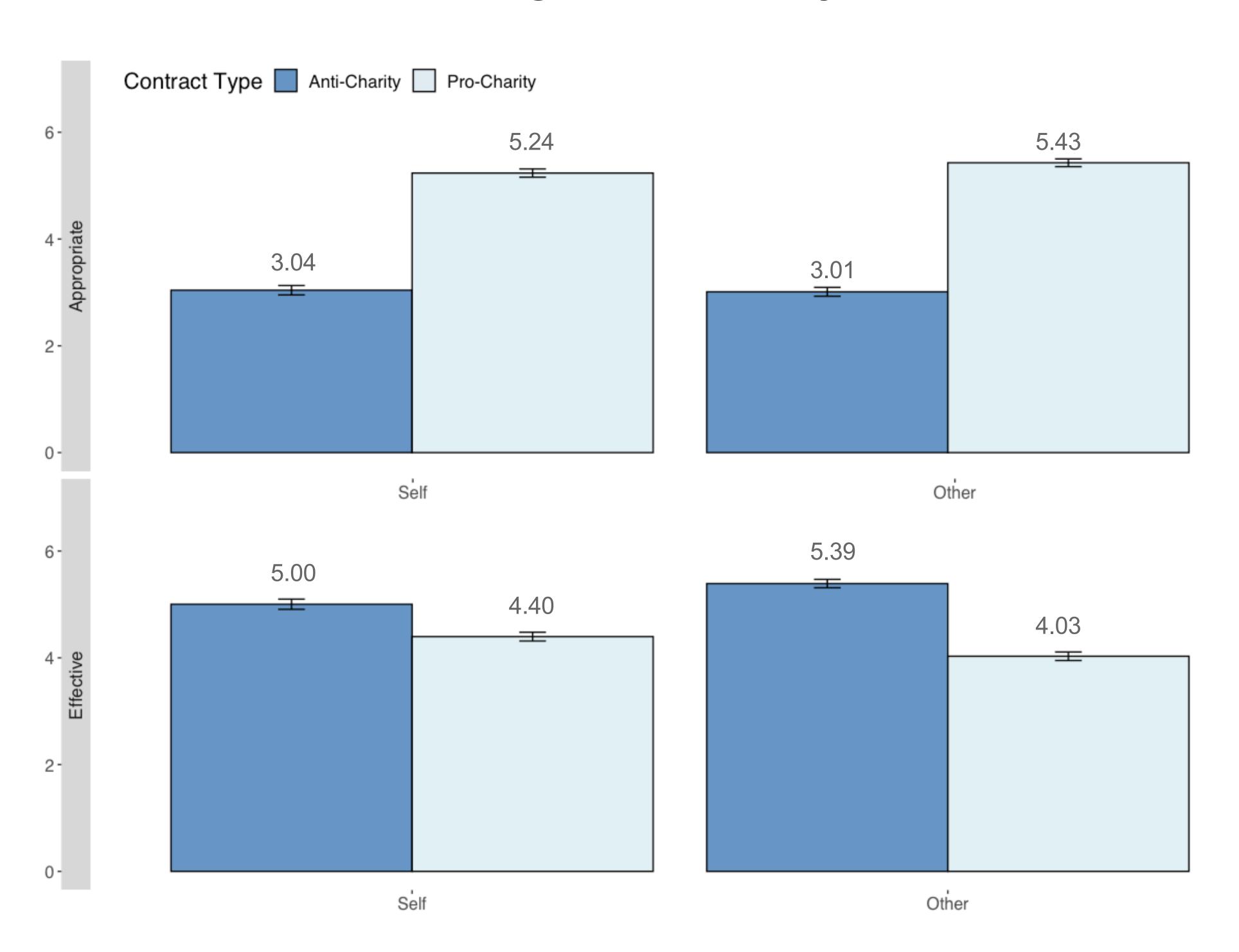
- Nature Conservancy; or
- Friends of Coal

if you do not submit a manuscript by December 31st. Even though you know you'll be incredibly motivated to write every day if failing to means having to donate to an organization you hate (i.e., to an "anti-charity"), you find the mere possibility of donating to your anti-charity morally reprehensible. What do you do? Do you choose the anti-charity contract?

Anti-Charity Contract Selection Rates by Study

| Study | N | Design | Choosing for Self | Choosing for Other | Choosing for Close Friend | $oldsymbol{z}$ | \boldsymbol{p} |
|--|------|---------------------------------------|----------------------|-----------------------|------------------------------|------------------------------------|-------------------|
| 1A | 252 | Incentive-compatible real-effort task | 4% | 33% | | 5.96 | < .001 |
| 1B | 400 | New Year's resolutions | 38% | 51% | | 2.74 | .006 |
| 3 | 1004 | Hypothetical weight- loss scenario | 41% | 50% | | 2.89 | .005 |
| 4 | 1106 | Hypothetical weight- loss scenario | 46% | 58% | 45% | $3.23^{\dagger} \ 3.41^{\ddagger}$ | .001 [†] |
| Note: †comparison between self and other conditions; ‡comparison between friend and other conditions | | | | | | | |

Ratings From Study 3



Key Findings

- Participants are more likely to choose anti-charity commitment contracts for others than for themselves
- Participants view anti-charity contracts are more effective than procharity contracts, but also as less appropriate
- The self-other difference in contract preference is fully mediated by differences in how effective participants believe the contracts will be for themselves versus for another person (b = 0.069, SE = 0.017, p < .001)
- When participants choose a contract for someone they know well, the self-other difference largely disappears