

Who Gives? Multilevel Effects of Gender and Ethnicity on Workplace Charitable Giving

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Research on diversity in organizations has largely focused on the implications of gender and ethnic differences for performance, to the exclusion of other outcomes. We propose that gender and ethnic differences also have implications for workplace charitable giving, an important aspect of corporate social responsibility. Drawing from social role theory, we hypothesize and find that gender has consistent effects across levels of analysis; women donate more money to workplace charity than do men, and the percentage of women in a work unit is positively related to workplace charity, at least among men. Alternatively and consistent with social exchange theory, we hypothesize and find that ethnicity has opposing effects across levels of analysis; ethnic minorities donate less money to workplace charity than do Whites, but the percentage of minorities in a work unit is positively related to workplace charity, particularly among minorities. The findings provide a novel perspective on the consequences of gender and ethnic diversity in organizations and highlight synergies between organizational efforts to increase diversity and to build a reputation for corporate social responsibility.

Keywords: diversity, ethnicity/race, gender, corporate social responsibility, prosocial behavior

The number of female and ethnic minority (e.g., Asian, Black, Hispanic, Native American) employees in American organizations is on a steep upward trajectory, a trend that has captured the attention of practitioners and scholars alike.¹ Early discourse surrounding workplace diversity focused on complying with antidiscrimination legislation and facilitating equal opportunity (Edelman, Fuller, & Mara-Drita, 2001; Kelly & Dobbin, 1998). More recently, the dialogue has shifted from a focus on fairness to a focus on performance and specifically the notion that diversity offers strategic advantages. Case studies document organizations that have embraced diversity and, in turn, reached a broader customer base, engendered more creative business solutions, and ultimately improved the bottom line (e.g., Thomas, 2004). Scholars have similarly devoted time and energy to understanding the implications of diversity for performance. Overall, gender and ethnic diversity are unrelated to performance; however, the null relationship masks significant variation and researchers have iso-

lated the conditions under which diversity enhances performance, thus substantiating claims that workplace diversity can facilitate organizational success (e.g., Ely & Thomas, 2001; Joshi & Roh, 2009; Richard, 2000).

Although gender and ethnic differences have been the topic of much research, to date, the consequences of increased diversity have been narrowly defined by a focus on performance. Reviews of the literature have concluded that performance is the most commonly studied outcome of diversity (Jackson, Joshi, & Erhardt, 2003; Joshi & Roh, 2009). Scholars have also investigated process outcomes, including information sharing, social integration, and conflict (e.g., van Knippenberg, De Dreu, & Homan, 2004; Webber & Donahue, 2001; Williams & O'Reilly, 1998); however, diversity research has been guided by the input-process-output model of group functioning, and scholars have therefore studied process variables to understand why gender and ethnic differences ultimately drive performance (van Knippenberg et al., 2004; Williams & O'Reilly, 1998).

The focus on performance, albeit beneficial for organizations, may have hindered the study of the benefits of workplace diversity for the broader society. Theory and research have long supported a linkage between diversity and societal outcomes. For example, intergroup contact theory suggests that contact among members of different social groups mitigates intergroup prejudice, and evidence supports that the benefits of intergroup contact extend beyond the specific individuals present in the contact situation (e.g., Allport, 1954; Pettigrew & Tropp, 2006). If intergroup contact fosters positive intergroup attitudes in general, exposure to dissimilar others at work may lead to more positive attitudes and

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¹ We use the terms *ethnic* and *ethnicity* to refer to the confluence of race (e.g., Asian, Black, Native American, White) and ethnicity (e.g., Hispanic, non-Hispanic; cf. Phinney, 1996).

behaviors toward others in the society at large. Yet little is known regarding whether and how the diversity employees experience in organizations transcends organizational boundaries.

In the present research, we investigate whether the consequences of workplace diversity extend beyond organizations by studying the relationship between demographic differences and employee contributions to workplace charity drives, defined as organizational initiatives aimed at soliciting charitable donations from employees (Barman, 2006). We focus on workplace charity for three reasons. First, workplace charity helps constituents in the broader society, and studying workplace charity therefore enables an analysis of the impact of organizational diversity on societal outcomes. Second, although workplace charity benefits the society, it takes place inside organizations. As a result, elements of the organizational context, including gender and ethnic composition, are likely to influence workplace charity. Third, workplace charity is a means organizations use to give back to the society and thus constitutes a form of corporate social responsibility, a workplace initiative that is rapidly becoming a key strategic imperative (cf. Aguilera, Rupp, Williams, & Ganapathi, 2007). Thus, studying workplace charity allows us to provide insight into a societal outcome with significant practical importance for organizations.

In investigating the linkage between diversity and workplace charity, we focus on gender and ethnicity at both the individual and work unit levels of analysis. At the individual level, our predictions are grounded in prior work on gender and ethnic differences in other types of prosocial behavior (e.g., charitable giving not tied to organizations, organizational citizenship). In contrast, the effect of unit-level gender and ethnic differences on prosocial behavior has received little attention, and we therefore build new theory regarding the effects of work unit gender and ethnic composition. Importantly, existing research supports that gender differences in prosocial behavior can be explained by social role theory (e.g., Eagly, 2009), whereas ethnic differences in prosocial behavior can be explained by social exchange theory (e.g., Jones & Schaubroeck, 2004). We therefore base our predictions for gender and ethnicity on distinct theoretical frameworks, suggesting that gender and ethnicity do not necessarily have the same consequences for workplace charity.

The present research extends current understanding in several ways. First, we link gender and ethnic differences to workplace charitable giving and thus integrate the literatures on diversity and corporate social responsibility. Second, whereas prior work on prosocial behavior in organizations has focused primarily on organizational citizenship, we expand scholarly inquiry to the domain of workplace charity. Third, we propose that work-unit composition influences workplace charity over and above individual differences and thus substantiate the importance of a multilevel perspective on drivers of prosocial behavior. Finally, from a practical standpoint, the present work suggests synergies between two popular workplace initiatives: efforts to increase diversity and to build a reputation as a socially responsible employer.

Individual Gender and Ethnicity

Little is known regarding the antecedents of workplace charity. We therefore build our hypotheses by drawing from prior work on gender and ethnic difference in other types of prosocial behavior, including charitable giving not tied to organizations; organiza-

tional citizenship behaviors (OCBs), defined as discretionary behaviors aimed at benefiting organizations and their members (cf. C. A. Smith, Organ, & Near, 1983); and other interpersonal helping behaviors that take place outside of the workplace.

Drawing from social role theory (e.g., Eagly, 1987), we propose that women will donate more to workplace charity, and particularly human services charities, than will men. Historically, women have been more likely than men to fill the social role of homemaker and caretaker, which breeds the belief that women possess the traits necessary to succeed in this role—namely, that they are communal, helpful, and nurturing (Eagly, 1987, 2009). The role-based belief that women are communal is reflected in both dispositional differences and gender stereotypes. Individuals internalize role-based beliefs into their identities (Wood & Eagly, 2010), and in the aggregate women thus report personalities higher in altruism, tender-mindedness, agreeableness, and warmth, as compared to men (Costa, Terracciano, & McCrae, 2001; Schmitt, Realo, Voracek, & Allik, 2008). Role-based beliefs also reside in the socially shared perception that women are communal, even if this perception is not true for a given woman. Both dispositional differences and gender stereotypes shape women's behavior (Wood & Eagly, 2010). It follows that women will be more likely than men to help others by donating to workplace charity.

Scholars have yet to investigate the effects of gender on workplace charity; however, studies of general charitable giving document that women give more than men, controlling for income (Brown & Ferris, 2007; Mesch, Rooney, Steinberg, & Denton, 2006; Piper & Schnepf, 2008; Rajan, Pink, & Dow, 2009; Rooney, Mesch, Chin, & Steinberg, 2005; Simmons & Emanuele, 2007; but see Bryant, Jeon-Slaughter, Knag, & Tax, 2003, and Wang & Graddy, 2008, for exceptions). Moreover, gender differences in giving are most pronounced for human services charities (Andreoni, Brown, & Rischall, 2003), suggesting that a communal desire to help others drives the effect. Research also supports gender differences in other prosocial behaviors; women perform more altruistic OCBs that involve helping others and more acts of interpersonal caregiving outside of the workplace than do men (Eagly, 2009; Eagly & Crowley, 1986; Kidder, 2002).

Hypothesis 1: Female employees will donate more money than male employees to workplace charity drives.

In contrast, we propose that minorities will give less than Whites to workplace charity, due to social exchange. In American society, minorities have less favorable societal experiences and outcomes than Whites, including lower educational attainment, higher unemployment rates, and worse physical and mental health (see Major & O'Brien, 2005, and Sidanius & Pratto, 1999, for reviews). Social exchange theory dictates that individuals are generous toward an individual or entity if treated well by that individual or entity (e.g., Blau, 1964; Gouldner, 1960). It follows that minorities will donate less than Whites to workplace charity drives intended to benefit the society because they receive poor treatment and outcomes from the society.

Consistent with theory, research on general charitable giving demonstrates that Asians, Blacks, and Hispanics donate less than Whites, controlling for ethnicity-based income disparities (Brooks, 2005; Brown & Ferris, 2007; Bryant et al., 2003; Rooney et al., 2005; Wang & Graddy, 2008; but see Mesch et al., 2006, for an

exception).² Ethnic differences in workplace prosocial behaviors have received less attention; however, a few studies have found that minorities perform fewer OCBs than do Whites (Jones & Schaubroeck, 2004; Thau, Aquino, & Bommer, 2008), and one study demonstrated that the effect is driven by ethnic differences in social support (Jones & Schaubroeck, 2004), which is consistent with a social exchange perspective.

Hypothesis 2: Ethnic minority employees will donate less money than White employees to workplace charity drives.³

Work Unit Gender and Ethnic Composition

In spite of much research on individual-level gender and ethnic differences in prosocial behavior, the effects of work unit gender and ethnic composition have received little attention. We therefore build new theory and hypothesize that work unit gender and ethnic composition will have contextual effects on workplace charity, such that they will shape workplace charity over and above any individual-level effects (cf. Firebaugh, 1980; James & Williams, 2000).

Percent Female

Social role theory suggests that the percentage of women in a unit will be positively related to workplace giving. The segregation of men and women into different social roles breeds socially shared perceptions that women are communal, which are further reinforced by observations that women tend to be more communal than men, at least in the aggregate (Eagly, 1987, 2009; Wood & Eagly, 2010). As a result, both men and women are likely to believe that women are more likely than men to engage in prosocial acts. Indeed, experimental evidence documents that individuals assume women perform more OCBs than do men (Allen & Rush, 2001; Farrell & Finkelstein, 2007) and that OCBs are viewed as less optional for women than for men (Heilman & Chen, 2005). The perception that women perform more prosocial behaviors than do men suggests that employees are increasingly likely to assume that many of their coworkers give to workplace charity as the percentage of women in the unit increases.

Individuals are more likely to engage in a given behavior if they believe that referent others perform that behavior (e.g., Cialdini & Goldstein, 2004; Crutchfield, 1955). For example, individuals' subjective perceptions regarding the amount of money donated to charity by referent others positively relates to the amount of money donated by the self (Croson, Handy, & Shang, 2009), and the level of OCBs performed by an employee's coworkers is positively related to the level of OCBs that employee performs (Bommer, Miles, & Grover, 2003). Notably, employees often make charitable contributions in private (e.g., online or via the mail) and may therefore lack objective information about coworkers' donations. In the absence of objective information, however, individuals overestimate the extent of prosocial behaviors performed by women (Farrell & Finkelstein, 2007), and subjective perceptions of others' behaviors influence one's own behavior (Croson et al., 2009). Thus, work unit percent female should be positively related to workplace charity, even if employees are unaware of the amount donated by their coworkers.

Hypothesis 3: The percent of female employees in a work unit will be positively related to workplace charitable giving.

Percent Minority

The percentage of minorities in a work unit is also likely to have consequences for workplace charity, although the effect may differ for minority versus White employees. Drawing from social exchange theory, we have hypothesized that minorities will donate less than Whites because minorities have less favorable societal experiences and outcomes. Extrapolating this idea to the unit level, if there are few minorities in a unit, the notion that minorities are disadvantaged in society and underrepresented in organizations will be salient to the minorities in that unit. Alternatively, if there are many minorities in a unit, minorities are less likely to feel chronically disadvantaged and may interpret minority representation as a signal that their opportunities are improving. Consistent with this reasoning, evidence indicates that minorities feel less distinctive and disadvantaged as the number of minorities in their work unit increases (e.g., Niemann & Dovidio, 1998). If minorities' disadvantaged status impedes their workplace giving and feelings of disadvantage are less salient when minorities are well represented, it follows that work unit percent minority will be positively related to workplace giving by minorities.

Hypothesis 4: Among ethnic minority employees, the percentage of ethnic minority employees in a work unit will be positively related to workplace charitable giving.

For Whites, the direction of the effect of work unit percent minority on giving is less clear. We have hypothesized that Whites will donate more than minorities to workplace charity because Whites are relatively advantaged in society. Yet if a work unit contains a substantial number of minorities, Whites may interpret minority representation as evidence of improving minority outcomes and declining White advantage. To the extent that increasing minority representation threatens Whites' advantaged status, it may reduce the associated tendency to give back to the society. Consistent with this reasoning, theories of resource competition posit that increasing minority representation threatens Whites and motivates them to protect ingroup resources (e.g., Blalock, 1956; Quillian, 1996; Sherif, 1958). Thus, the percentage of minorities in a work unit may be negatively related to workplace charitable giving by Whites.

Alternatively, the relationship between work unit percent minority and workplace giving by Whites may be positive. Intergroup contact theory suggests that exposure to members of different social groups, including ethnic groups, facilitates intergroup understanding and has positive consequences for attitudes and behaviors toward dissimilar others (Allport, 1954; Pettigrew, 1998). Moreover, meta-analytic evidence indicates that the effects of intergroup contact extend beyond the specific individuals present in the contact situation, and that contact with dissimilar others

² Minorities donate less than Whites to secular causes, but at least one study found that Blacks donate more than Whites to religious causes (Brown & Ferris, 2007).

³ In contrast to Hypothesis 1, it is possible that women will donate less than men to workplace charity because women, like minorities, face societal disadvantage (e.g., Leslie, King, Bradley, & Hebl, 2008). Yet gender disparities tend to be smaller than ethnic disparities (cf. Reskin, McBrier, & Kmec, 1999), and women fare better than men on some societal outcomes (e.g., unemployment; U.S. Census Bureau, 2010). Thus, women are less likely than minorities to feel chronically disadvantaged.

engenders more favorable attitudes toward outgroups in general (Pettigrew & Tropp, 2006). Thus, contact with minorities may lead Whites to form more favorable attitudes toward minority groups and others who face societal disadvantage, which may in turn motivate Whites to help those who are less fortunate by donating to workplace charity. As a result, the percent of minorities in a work unit may be positively related to workplace giving by Whites.

Just as extant theory offers no clear prediction, empirical evidence provides no strong conclusions regarding the effect of ethnic composition on prosocial behaviors among Whites. A study of general charitable giving found that the percentage of Black Americans in a state is positively related to charitable donations in that state (Gittell & Tebaldi, 2006), but it is unclear if the finding is driven by increased giving by Whites, Blacks, or both. In addition, research on work unit composition and OCBs is mixed; one study found that the degree of ethnic differences in a work unit was negatively related to OCBs among Whites (Chattopadhyay, 1999), but another found that ethnic dissimilarity was unrelated to OCBs at the traditional significance level (Pelled, Cummings, & Kizilos, 2000). Given the lack of a strong theoretical or empirical rationale, we pose a research question instead of a hypothesis.⁴

Research Question 1: Among White employees, is the percentage of minority employees in a work unit related to workplace charitable giving?

Specific Minority Groups

Our theory for the effects of ethnicity is grounded in social exchange processes and evidence that minorities face more societal disadvantage than do Whites. We have therefore focused on minority–White comparisons, which is consistent with evidence that all minority groups tend to experience more disadvantage than do Whites (e.g., Avery, McKay & Wilson, 2008; Bell, Harrison, & McLaughlin, 1997; Utsey, Chae, Brown, & Kelly, 2002). Nevertheless, some minority groups are more disadvantaged than others. In particular, Blacks report more disadvantage and discrimination than other minorities (Bell et al., 1997; McKay et al., 2007; Utsey et al., 2002), which suggests that Blacks may be particularly unlikely to donate to workplace charity. Similarly, due to Blacks' disadvantaged status, the presence of Blacks in a work unit may strongly signal increased social justice. It follows that the hypothesized effects of individual ethnicity and work unit ethnic composition will be most likely to emerge for Blacks.

Hypothesis 5: The hypothesized effects of (a) individual minority status and (b) work unit percent minority will be more likely to emerge for Blacks than for other minorities.

Method

We constructed an archival data set that includes data on all employees of a large university. The data set combines human resources (HR) data on employees' demographics with data on the employees' contributions to the organization's annual charitable giving campaign.

Sample

The initial sample included 17,634 individuals, nested within 529 work units. The work units, identified via administrative

records, were either academic departments or university functions. We eliminated work units with fewer than three members (8% of units, 3% of employees; cf. Glomb & Liao, 2003), as well as individuals with missing data on one or more of the study variables (4% of employees). The final sample included 16,429 individuals across 487 work units (unit size: $M = 39.93$, $SD = 73.86$). In the final sample, 54% of participants were female and 84% of participants were White. Most participants were staff (78%) rather than faculty. The average age was 45.76 years ($SD = 11.82$), and average salary was \$58,812 ($SD = \$33,894$).

Variables

Demographics. We gathered data on employee gender and ethnicity from the HR database. For gender we created an individual-level dummy variable (1 = female, 0 = male; 54% female) and a work unit percent female variable ($M = 56%$, $SD = 22%$, range = 0% to 100%).

The ethnicity data included six categories: Asian (6%), Black (5%), Hispanic (2%), Native American (1%), White (84%), and nonresident alien (3%). We created an individual-level minority dummy variable (1 = Asian, Black, Hispanic, or Native American; 0 = White or nonresident alien; 13% minority). Ethnicity was not available for nonresident aliens (i.e., non-citizens without a green card who do not meet the substantial presence test). We therefore created a nonresident alien dummy variable (1 = yes, 0 = no), which we included as a control so that the minority dummy variable captured differences between minorities and Whites. We also created a separate dummy variable for each minority group (e.g., Asian: 1 = yes, 0 = no).

At the work unit level, we calculated a percent minority variable that reflected the proportion of work unit members who were Asian, Black, Hispanic, or Native American ($M = 11%$, $SD = 13%$, range = 0% to 100%). We also calculated the percentage of nonresident aliens in each work unit and used this variable as a control ($M = 3%$, $SD = 5%$). Finally, we calculated separate variables that reflected the percent of Asians ($M = 5%$, $SD = 7%$), Blacks ($M = 3%$, $SD = 7%$), Hispanics ($M = 2%$, $SD = 5%$), and Native Americans ($M = 1%$, $SD = 7%$) in each unit.

Workplace charitable giving. We gathered data on the amount each employee donated during the organization's annual month-long charitable giving campaign, which took place approximately six months after the demographic data were collected. Employees could donate cash (via the mail) or through payroll deductions (via an online form) to one or more of seven charitable foundations.⁵ Three of the charities focused on eliminating poverty, and the others focused on education, chronic illness, the environment, and the arts. We have proposed that gender is related to workplace charity because women possess a communal desire to help other individuals. To maximize alignment between our theory

⁴ Consistent with our theory for gender composition, another possibility is that individuals assume Whites donate more than minorities, and that workplace giving therefore increases with work unit percent White. Yet this is unlikely given that Whites, unlike women, are not generally perceived as communal and helpful (e.g., Chung-Herrera & Lankau, 2005).

⁵ A small number of donations (<1%) were group donations. We were able to identify only one individual associated with each group donation and therefore excluded group donations from the analyses. Including group donations had no impact on our statistical conclusions.

and data, our main analyses include donations to the five charities that provide human services (80% of donations; 21% of employees gave to one or more human services charities) and exclude donations to the environmental charity (13% of donations; 8% of employees gave) and arts charity (6% of donations; 4% of employees gave). We also investigate whether the results differ for the non-human services charities.

Control variables. We gathered a number of control variables from the HR database. A resource-based view of charitable giving suggests that salary, position level, and age will be positively related to workplace charity because individuals with higher salaries and positions and older individuals have more resources (cf. Brown & Ferris, 2007; Bryant et al., 2003). Each of these variables was also correlated with gender (salary: $r = -.19$; position: $r = -.22$; age: $r = -.08$; $ps < .01$) and/or ethnicity (salary: $r = -.06$, $p < .05$; position: $r = .01$, ns ; age: $r = -.08$, $p < .01$) in our sample. We therefore controlled for salary (natural log; Gerhart & Milkovich, 1989), position (1 = faculty, 0 = staff), and age (in years) to rule out the possibility that these variables provide an alternative explanation for our findings. We also controlled for unit size (number of employees) to account for any potential differences between large and small units.

Employee survey. We had access to an employee survey conducted several months prior to the charity drive and completed by 41% of the sample ($N = 6,810$; 62% female; 90% White; 82% staff; age: $M = 45.90$, $SD = 11.50$; salary: $M = \$61,401$; $SD = \$31,849$). We could not select measures to include, but the survey contained several variables that allowed us to address alternative explanations for our findings, including coworker satisfaction (five items; $\alpha = .80$; P. C. Smith, Kendall, & Hulin, 1969), coworker social integration (four items; $\alpha = .80$; adapted from Klein, Conn, Smith, & Sorra, 2001; e.g., "Are the members of your workgroup good friends with one another?"), and prosocial climate (three items; $\alpha = .79$; measure developed by the organization; e.g., "In my current work setting, I am supported in efforts to promote efforts that work toward the good of society"). We used confirmatory factor analysis to assess the factor structure of the measures. A three-factor model fit the data well (comparative fit index [CFI] = .94, root-mean-square error of approximation [RMSEA] = .07, standardized root-mean-square residual [SRMR] = .04), $\chi^2(51) = 1,606.54$, and significantly better than a one-factor model (CFI = .59, RMSEA = .18, SRMR = .12), $\chi^2(54) = 11,016.48$; $\Delta\chi^2(3) = 9,409.94$, $p < .01$. We discuss how we use the survey measures to address alternative explanations in the Results section.⁶

Analyses

We used hierarchical linear modeling because employees were nested within work units. This approach allowed us to account for within and between work-unit variation in the dependent variable and thus prevent nesting from biasing our results (Klein & Kozlowski, 2000). We first assessed whether there was significant between-unit variation in the dependent variable (Bliese, 2000). A one-way random effects analysis of variance revealed that work unit membership explained significant variation in workplace charity, $F(486, 15,942) = 2.28$, $p < .01$; intraclass correlation(1) = .04. The presence of significant between-unit variance indicates that it is ap-

propriate to investigate whether unit-level characteristics predict the individual-level outcome of interest.

Many employees (79%) did not donate to the charity drive, and the dependent variable was therefore censored at zero (i.e., many observations fell at the lower limit). To prevent the non-normal distribution from biasing our results we used tobit regression (Long, 1997), a procedure commonly used in studies of charitable giving and other low base-rate behaviors (e.g., Baba, 1990; Batt, 2002; Brown & Ferris, 2007; Frone, 2003; Wang & Graddy, 2008). Tobit regression coefficients do not have the same meaning as ordinary least squares (OLS) regression coefficients. Following prior work (e.g., Batt, 2002; Frone, Cooper, & Russell, 1994; McDonald & Moffitt, 1980), we decomposed the tobit coefficients into the portion of the coefficients that captures the effect of changes in the independent variables on changes in the continuous (i.e., noncensored) portion of the dependent variable. The resulting coefficients have the same interpretation as OLS regression coefficients. In addition, R -squared values are not a meaningful index of model fit in tobit regression. Instead, we evaluated model fit by using chi-square difference tests to compare the fit of different regression models (Frone, 2003; Long, 1997).

Results

The means, standard deviations, and correlations between the study variables are presented in Table 1. Importantly, the correlations do not account for the nested structure of the data, the skewed distribution of the workplace giving dependent variable, or the control variables, and they should therefore be interpreted with caution. For this reason, we rely on hierarchical linear modeling with tobit estimation, not the zero-order correlations, to test our hypotheses.

Hypothesis Testing

We first regressed individual gender and ethnicity, work unit percent female and percent minority, and the control variables on workplace giving (see Table 2, Model 1). The individual- and unit-level antecedents were entered simultaneously to assess whether percent female and percent minority were related to workplace charity, over and above the effects of individual-level gender and ethnicity and vice versa (cf. Firebaugh, 1980; James & Williams, 2000).

Individual level. We predicted that women would donate more than men (Hypothesis 1) and that minorities would donate less than Whites (Hypothesis 2). In support of Hypothesis 1, gender (1 = female, 0 = male) was positively related to giving ($b = 30.59$, $p < .01$); women donated \$30.59 more to the workplace charity drive than did men. In support of Hypothesis 2, ethnicity (1 = minority, 0 = White) was negatively related to giving ($b = -25.82$, $p < .01$); minorities donated \$25.82 less to the workplace charity drive than did Whites. Individual-level gender and ethnicity were entered simultaneously, which indicates that the effects of gender and ethnicity are independent. Consistent with this conclusion, further analyses revealed that the interaction

⁶ The employee survey included several additional controls (education, tenure, work satisfaction) that may impact giving. Controlling for these variables did not alter our findings.

Table 1
Means, Standard Deviations, and Correlations Between the Study Variables

Variable	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8	9
1. Salary (natural log)	10.85	0.53	—								
2. Position (1 = faculty, 0 = staff)	0.22	0.42	.36**	—							
3. Age, years	45.76	11.82	.31**	.23**	—						
4. Nonresident alien (1 = yes, 0 = no)	0.03	0.16	-.01	.07**	-.13**	—					
5. Gender (1 = female, 0 = male)	0.54	0.50	-.19**	-.22**	-.08**	-.05**	—				
6. Ethnic minority (1 = yes, 0 = no)	0.13	0.34	-.06**	.01	-.08**	-.06**	-.03**	—			
7. Asian (1 = yes, 0 = no)	0.06	0.23	.02*	.09**	-.05**	-.04**	-.03**	.63**	—		
8. Black (1 = yes, 0 = no)	0.05	0.21	-.09**	-.07**	-.06**	-.04**	-.02*	.58**	-.05**	—	
9. Hispanic (1 = yes, 0 = no)	0.02	0.13	-.02*	-.01	-.02*	-.02*	.00	.35**	-.03**	-.03**	—
10. Native American (1 = yes, 0 = no)	0.01	0.09	-.02*	.00	.01	-.02*	.01	.24**	-.02*	-.02*	-.01
11. Work unit size	39.93	73.86	-.09**	-.14**	.00	-.04**	-.11**	.10**	-.03**	.18**	.01
12. % nonresident alien	0.03	0.05	.10**	.23**	-.01	.29**	-.09**	.02*	.12**	-.08**	-.01
13. % female	0.56	0.22	-.08**	-.12**	-.05**	-.06**	.42**	-.04**	-.02*	-.06**	.02*
14. % ethnic minority	0.11	0.13	-.06**	-.03**	-.04**	.02*	-.05**	.29**	.12**	.22**	.12**
15. % Asian	0.05	0.07	.06**	.19**	-.03**	.14**	-.03**	.14**	.24**	-.03**	.01
16. % Black	0.03	0.07	-.11**	-.19**	-.02*	-.07**	-.08**	.20**	-.03**	.31**	.03**
17. % Hispanic	0.02	0.05	-.05**	-.03**	-.02*	-.01	.04**	.14**	.01	.04**	.25**
18. % Native American	0.01	0.07	-.04**	.00	.01	-.02*	.03**	.09**	-.02*	.02*	.01
19. Amount donated (\$)	53.15	224.19	.22**	.10**	.14**	-.03**	-.01	-.05**	-.03**	-.02*	-.02*
20. Coworker satisfaction	2.66	0.62	.07**	.00	.06**	-.01	.03*	-.04**	-.04**	-.01	-.01
21. Coworker social integration	2.92	0.74	.01	-.05**	-.07**	.02	.02	-.01	.01	-.01	-.01
22. Prosocial climate	3.95	0.82	.00	-.12**	.00	.01	.09*	.02	-.01	.04**	.00

Note. $N = 16,429$ for individual-level variables (1–10, 19); $N = 487$ for unit-level variables (11–18); $N = 6,810$ for the survey subsample measures (20–22). Cronbach's reliability coefficients are on the diagonal in parentheses.

* $p < .05$. ** $p < .01$.

between individual-level gender and ethnicity was not significant ($b = 8.80$, *ns*).

Unit level. We predicted that work unit percent female would be positively related to workplace giving (Hypotheses 3) and that work unit percent minority would be positively related to workplace giving by minorities (Hypotheses 4). We also posed a research question regarding the effect of percent minority on giving by Whites (Research Question 1). Percent female was unrelated to giving ($b = 20.24$, *ns*), but percent minority was positively related to giving ($b = 77.90$, $p < .05$). The percent minority variable ranged from zero (0% minority) to one (100% minority). The coefficient therefore indicates that a 10% increase in percent minority (e.g., a change from 20% to 30% minority) is associated with an additional \$7.79 in giving per work unit member (i.e., a \$0.779 increase in giving per 1% increase in percent minority).

To determine whether the effect of work unit percent minority on giving differed for minorities and Whites, we entered the cross-level interaction between individual ethnicity and percent minority. Given the null finding for percent female, we also entered the cross-level interaction between individual gender and percent female to explore whether percent female impacted giving for one gender but not the other (see Table 2, Model 2). The female by percent female interaction was significant ($b = -50.43$, $p < .01$). Simple slope tests (Aiken & West, 1991) revealed that percent female was positively related to giving by men ($b = 52.05$, $p < .05$) but not by women ($b = 1.62$, *ns*; see Figure 1). Thus, Hypothesis 3 received partial support. The minority by percent minority interaction was also significant ($b = 123.43$, $p < .01$). Simple slope tests revealed that percent minority was positively related to workplace giving by minorities ($b = 158.30$, $p < .01$) but not by Whites ($b = 34.88$, *ns*; see Figure 2). Thus, Hypothesis

4 was supported and the test of Research Question 1 did not produce a significant result.

Like individual-level gender and ethnicity, unit-level gender and ethnic composition were entered simultaneously. Thus, work unit percent minority was related to giving, regardless of the percentage of women in the unit and vice versa. Additional analyses similarly revealed that the interaction between percent female and percent minority was not significant ($b = -112.07$, *ns*).

Specific minority groups. Consistent with our theory that social exchange and differences in the quality of Whites' and minorities' societal experiences drive ethnic differences in workplace giving, we hypothesized that the individual- and unit-level ethnicity effects would be most likely to emerge for Blacks because this group experiences the most disadvantage (Hypotheses 5a–b). At the individual level, Asians ($b = -38.55$, $p < .01$), Hispanics ($b = -25.73$, $p < .05$), and Native Americans ($b = -60.22$, $p < .01$) all gave less than Whites, but giving did not differ for Blacks versus Whites ($b = -7.42$, *ns*; see Table 3, Model 1). The null finding for Blacks appears to contradict Hypothesis 5a; however, one of the five charities focused on improving outcomes specifically for Blacks, whereas the remaining four charities targeted disadvantaged individuals in general. We therefore assessed whether Blacks were more likely to donate to the charity that targeted their ingroup but less likely to donate to other charities.

As shown in Table 3 (Models 3 and 5), Blacks donated more than Whites to the Black-specific charity ($b = 21.68$, $p < .01$). When the Black-specific charity was excluded, however, Blacks ($b = -31.14$, $p < .05$), Asians ($b = -34.79$, $p < .01$), Hispanics ($b = -24.56$, $p < .05$), and Native Americans ($b = -59.48$, $p < .01$) all donated less than Whites. To compare the magnitude of the

Table 1 (continued)

10	11	12	13	14	15	16	17	18	19	20	21	22
—	—	—	—	—	—	—	—	—	—	—	—	—
-.01	—	—	—	—	—	—	—	—	—	—	—	—
-.03**	.03	—	—	—	—	—	—	—	—	—	—	—
.02*	-.07	-.27**	—	—	—	—	—	—	—	—	—	—
.09**	.08	.09*	.01	—	—	—	—	—	—	—	—	—
-.02*	.07	.39**	-.11*	.51**	—	—	—	—	—	—	—	—
.01	.11*	-.12**	.05	.59**	.05	—	—	—	—	—	—	—
.01	.01	-.01	.02	.46**	.05	.08	—	—	—	—	—	—
.30**	-.04	-.07	.07	.48**	-.08	.01	.00	—	—	—	—	—
-.01	-.04**	.01	.01	-.02*	.01	-.03**	-.01	-.02*	—	—	—	—
-.02	-.05**	-.02	.09**	-.05**	-.02	-.07**	.02	.00	.06**	(.80)	—	—
.00	-.03*	-.02	.05**	-.02	-.02	-.01	-.01	.01	.01	.33**	(.80)	—
-.01	-.04**	-.10**	.12**	.00	-.07**	.02	.02	.04**	.06**	.36**	.33**	(.79)

effects, we calculated 95% confidence intervals (CI₉₅) for the coefficients. The confidence interval for the Black dummy variable (CI₉₅ = -60.44 to -1.85) overlapped with that for the Asian (CI₉₅ = -49.21 to -20.36), Hispanic (CI₉₅ = -48.50 to -0.62), and Native American (CI₉₅ = -95.24 to -23.73) dummy variables, indicating that the effect size did not differ across minority groups. Thus, Hypothesis 5a was not supported. Instead, all minorities gave less than Whites, at least to charities that do not target their ingroup.

At the work-unit level, percent Black was positively related to giving ($b = 212.47, p < .01$; see Table 3, Model 1). Alternatively,

Table 2
Workplace Charitable Giving Regressed on Individual and Work Unit Characteristics

Predictor variable	Model 1		Model 2	
	<i>b</i>	<i>t</i>	<i>b</i>	<i>t</i>
Individual characteristics				
Salary (natural log)	89.73	11.82**	90.20	12.17**
Position (faculty vs. staff)	-3.55	-0.54	-3.44	-0.55
Age	1.32	7.34**	1.33	7.36**
Nonresident alien (vs. White)	-58.41	-4.10**	-58.79	-4.13**
Female (vs. male)	30.59	7.92**	57.01	5.92**
Ethnic minority (vs. White)	-25.82	-2.73**	-49.77	-5.96**
Work unit characteristics				
Size	0.04	1.14	0.06	1.46
% nonresident alien	-175.40	-1.96*	-156.62	-1.72
% female	20.24	0.93	52.05	2.04*
% ethnic minority	77.90	2.18*	34.88	0.86
Cross-level interactions				
Female × % Female			-50.43	-2.95**
Minority × % Minority			123.43	2.71**
Δχ ²	—	—	—	19.95**

Note. $N = 16,429$ individuals and 487 units. The chi-square change value ($\Delta\chi^2$) indicates the change in model fit, compared to Model 1.
* $p < .05$. ** $p < .01$.

work-unit percent Asian ($b = 115.51, ns$) and Hispanic ($b = -1.37, ns$) were unrelated to giving, and percent Native American was negatively related to giving ($b = -643.99, p < .01$).⁷ As shown in Table 3 (Models 3 and 5), percent Black was positively related to giving to both the Black-specific charity ($b = 65.44, p < .01$) and the four other charities ($b = 187.62, p < .01$). Also, the Black-by-percent-Black interaction was the only significant cross-level interaction ($b = 161.32, p < .05$; see Table 3, Model 2). Simple effects revealed that percent Black was positively related to giving by Blacks ($b = 209.23, p < .01$) but not by Whites ($b = 47.92, ns$; see Figure 3). The Black-by-percent-Black interaction remained significant when we excluded the Black-specific charity ($b = 232.67, p < .05$; see Table 3, Model 6) but did not predict giving to the Black charity ($b = -14.08, ns$; see Table 3, Model 4). The Black-by-percent-Black interaction was driven by increased giving by Blacks. Blacks gave more than Whites to the Black charity, and it is thus not surprising that the Black-by-percent-Black interaction was not significant for the Black charity. The significant Black-by-percent-Black interaction and nonsignificant interactions for the other minorities support Hypothesis 5b.

Non-human services charities. We theorized that the effects of gender are driven by the social-role-based belief that women possess a communal desire to help others, and thus limited the analyses to human services charities. If driven by communal tendencies, the gender results should be stronger for human services charities than for other charity types. We reran the analyses using giving to the non-human services charities (i.e., environmental and arts charities) and used 95% confidence intervals to compare the findings to the main study results. Individual gender was positively related to giving to non-human services charities ($b =$

⁷ The negative effect of percent Native American may be explained by evidence that Native Americans tend to receive more governmental support than other minorities. Some may see such benefits as unfair and react negatively to increasing Native American representation.

10.40, $p < .01$, $CI_{95} = 6.56$ to 14.25), but the effect was significantly smaller than the gender effect in the main results ($b = 30.59$, $p < .01$, $CI_{95} = 23.02$ to 38.16), as indicated by nonoverlapping confidence intervals for the two effects. In addition, neither percent female ($b = 2.99$, ns) nor the gender-by-percent female interaction ($b = -6.93$, ns) predicted giving to the non-human services charities. Evidence that the gender results were stronger for the human services charities than for the other charities is consistent with our theory that role-based beliefs explain the gender effects.⁸

Alternative Theoretical Mechanisms

The study findings are largely consistent with our theoretical framework, which suggests that social role theory accounts for gender differences in giving and that social exchange accounts for ethnic differences in giving. Yet the process of theory building involves not only providing empirical support for hypothesized relationships but also ruling out alternative theoretical mechanisms (cf. Heine & Norenzayan, 2006). To this end, we conducted additional analyses to demonstrate that our findings are not driven by a number of alternative explanations, including social categorization, coworker interactions, prosocial climate, and coworkers' giving behavior, and thereby narrow the field of possible rival explanations for our findings.

Social categorization. We theorized (a) that gender composition is related to giving because the assumption that many of one's coworkers give increases with work unit percent female and (b) that ethnic composition is related to giving by minorities because minorities' feelings of disadvantage decrease as work unit percent minority increases. Alternatively, a social categorization perspective suggests that work unit gender and ethnic heterogeneity, not percent female/minority, will be related to workplace giving. Individuals tend to prefer members of their social ingroup to members of social outgroups, with the result that heterogeneous work units at times experience more negative work unit interactions than do homogeneous work units (cf. van Knippenberg et al., 2004; Williams & O'Reilly, 1998), which may in turn decrease employees' motivation to engage in prosocial behaviors (cf. Chattopadhyay, 1999; Choi, 2009; Pelled et al., 2000). To assess the plausibility of this alternative mechanism, we used Blau's (1977)

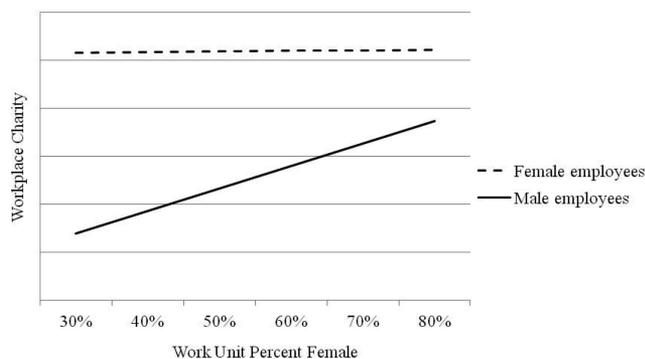


Figure 1. Effects of gender and work unit percent female on charitable giving, graphed at approximately one standard deviation above and below the mean of percent female.

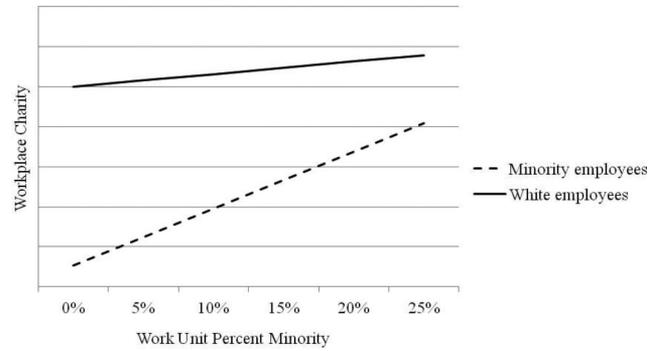


Figure 2. Effects of minority status and work unit percent minority on charitable giving, graphed at approximately one standard deviation above and below the mean of percent minority.

index to calculate work unit gender and ethnic heterogeneity and reran the analyses. Gender heterogeneity ($b = 46.12$, ns), ethnic heterogeneity ($b = 34.11$, ns), and the cross-level interactions between individual gender/ethnicity and unit gender/ethnic heterogeneity (gender: $b = 1.03$, ns ; ethnicity: $b = 130.27$, ns) were all nonsignificant. The null results for gender and ethnic heterogeneity, coupled with the significant results for percent female/minority, are consistent with our theory that the effects of gender and ethnic composition are explained by social role theory and social exchange theory, respectively, and inconsistent with the possibility that the effects are instead driven by social categorization.

Coworker interactions. The above analysis is suggestive that social categorization and the associated negative consequences for coworker interactions do not explain the effects of gender and ethnicity on workplace charity. For a subset of the sample, we had access to two survey measures of coworker interactions—coworker satisfaction and social integration—which we used to provide more definitive evidence that coworker interactions do not drive our findings. We first ran the study analyses on the survey subsample to see if the same findings emerged. Consistent with the full sample results, gender ($b = 20.53$, $p < .01$), ethnicity ($b = -29.09$, $p < .01$), and work unit percent minority ($b = 87.46$, $p < .05$) predicted workplace giving, but work unit percent female did not ($b = 5.73$, ns). The cross-level interactions, however, were no longer significant, likely due to reduced statistical power (gender: $b = -39.62$; ethnicity: $b = 5.05$; both ns). We next tested whether the subsample results changed when coworker satisfaction and social integration were included in the analysis. Coworker satisfaction was positively related to workplace charity ($b = 19.80$, $p < .01$), but coworker social integration was not ($b = 0.65$, ns). More important, our statistical conclusions for the effects of gender and

⁸ If minorities give less due to feelings of disadvantage, the ethnicity effects should apply to human services charities and charities that benefit other aspects of society. Individual ethnicity ($b = -26.52$, $p < .01$; $CI_{95} = -32.35$ to -20.69) and percent minority ($b = 28.85$, $p < .05$; $CI_{95} = 3.62$ to 54.09) predicted giving to non-human services charities, and the effects did not differ in magnitude from the human services charities results (ethnicity: $b = -25.82$, $p < .01$, $CI_{95} = -44.33$ to -7.30 ; percent minority: $b = 77.90$, $p < .05$, $CI_{95} = 7.77$ to 148.03), although the cross-level ethnicity interaction was nonsignificant for non-human services charities ($b = 15.15$, ns).

Table 3
Regression Results by Specific Minority Groups

Predictor variable	All human services charities						Black charity only						Black charity excluded					
	Model 1		Model 2		Model 3		Model 4		Model 5		Model 6		Model 5		Model 6			
	b	t	b	t	b	t	b	t	b	t	b	t	b	t	b	t		
Individual characteristics																		
Salary (natural log)	90.44	12.22**	92.18	12.32**	16.55	6.35**	16.57	6.34**	83.70	11.94**	83.77	11.45**	83.70	11.94**	83.77	11.45**		
Position (faculty vs. staff)	-3.90	-0.60	-8.51	-1.33	1.79	0.88	1.79	0.89	-4.19	-0.68	-15.31	-2.44*	-4.19	-0.68	-15.31	-2.44*		
Age	1.32	7.38**	1.25	7.40**	0.23	3.31**	0.23	3.34**	1.19	6.88**	1.18	7.26**	1.19	6.88**	1.18	7.26**		
Nonresident alien (vs. White)	-58.97	-4.16**	-59.25	-4.26**	-9.85	-1.76	-9.97	-1.78	-55.64	-4.00**	-58.55	-4.14**	-55.64	-4.00**	-58.55	-4.14**		
Female (vs. male)	30.37	7.89**	53.58	5.80**	2.99	1.89	8.38	1.81	29.22	8.11**	53.61	4.61**	29.22	8.11**	53.61	4.61**		
Asian (vs. White)	-38.55	-4.95**	-20.62	-1.56	-10.50	-3.13**	-5.59	-1.18	-34.79	-4.73**	-16.45	-1.33	-34.79	-4.73**	-16.45	-1.33		
Black (vs. White)	-7.42	-0.66	-28.13	-2.56**	21.68	8.65**	23.24	6.58**	-31.14	-2.08*	-52.51	-4.25**	-31.14	-2.08*	-52.51	-4.25**		
Hispanic (vs. White)	-25.73	-2.11*	-22.80	-1.63	-5.17	-0.92	-2.43	-0.38	-24.56	-2.01*	-16.65	-1.19	-24.56	-2.01*	-16.65	-1.19		
Native American (vs. White)	-60.22	-3.07**	-62.96	-2.89**	-8.50	-1.00	5.65	0.45	-59.48	-3.26**	-63.05	-3.14**	-59.48	-3.26**	-63.05	-3.14**		
Work-unit characteristics																		
Size	0.01	0.37	0.01	0.28	-0.01	-0.72	-0.01	-0.88	0.02	0.49	-0.04	-1.26	0.02	0.49	-0.04	-1.26		
% nonresident alien	-202.49	-2.08*	-154.47	-1.75	-4.77	-0.19	-4.14	-0.17	-174.57	-1.90	-168.45	-1.58	-174.57	-1.90	-168.45	-1.58		
% female	21.74	1.04	46.16	2.02*	3.70	.68	8.64	1.24	20.63	1.05	11.81	0.22	20.63	1.05	11.81	0.22		
% Asian	115.51	1.83	11.25	0.18	12.18	0.62	15.92	0.79	91.78	1.56	-10.69	-0.17	91.78	1.56	-10.69	-0.17		
% Black	212.47	2.92**	47.92	0.70	65.44	3.65**	70.42	4.17**	187.62	2.96**	40.03	0.52	187.62	2.96**	40.03	0.52		
% Hispanic	-1.37	-0.02	36.72	0.45	4.54	0.18	12.75	0.45	78.46	1.17	36.78	0.51	78.46	1.17	36.78	0.51		
% Native American	-643.99	-3.26**	-265.31	-1.78	-51.23	-1.33	-41.80	-1.07	-587.93	-3.22**	-258.43	-1.88	-587.93	-3.22**	-258.43	-1.88		
Cross-level interactions																		
Female × % Female			-46.19	-2.82**			-9.88	-1.31			-56.45	-2.66**			-56.45	-2.66**		
Asian × % Asian			-159.53	-1.42			-50.17	-1.35			-169.50	-1.58			-169.50	-1.58		
Black × % Black			161.32	2.46*			-14.08	-0.95			232.67	2.42*			232.67	2.42*		
Hispanic × % Hispanic			-16.47	-0.18			-5.61	-1.05			-37.39	-0.45			-37.39	-0.45		
Native American × % Native American			17.95	0.10			-524.08	-1.17			40.55	0.26			40.55	0.26		
$\Delta\chi^2$			40.95**				4.69				130.96**				130.96**			

Note. N = 16,429 individuals and 487 units. Chi-square change values ($\Delta\chi^2$) indicate changes in model fit, compared to the previous model.
* $p < .05$. ** $p < .01$.

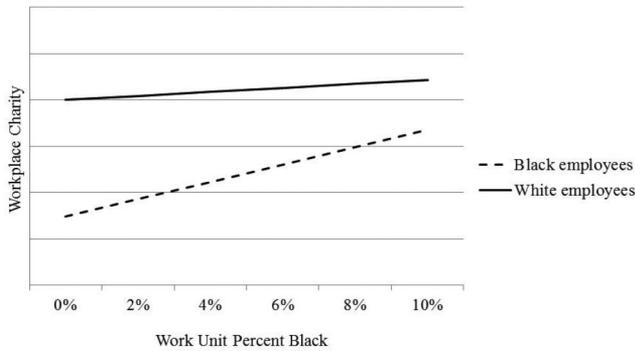


Figure 3. Effects of Black ethnicity and work unit percent Black on charitable giving, graphed at approximately one standard deviation above and below the mean of percent Black.

ethnicity were unaltered after controlling for coworker satisfaction and social integration (full results available by request). Thus, consistent with our theory, coworker interactions do not explain (i.e., mediate) the effects of ethnicity and gender on workplace charity (Baron & Kenny, 1986).

Prosocial climate. Another possibility is that the extent to which prosocial behaviors are valued and supported (i.e., prosocial climate) varies across work units and provides a potential alternative explanation for our findings. For example, work units with prosocial climates may attract both minority employees and employees who are likely to make charitable donations, and prosocial climate may thus be a third variable that explains the positive effect of percent minority. A prosocial climate measure was available in the survey subsample, and we therefore ran the subsample analyses controlling for prosocial climate. Prosocial climate was positively related to workplace charity ($b = 19.65, p < .01$); however, controlling for prosocial climate did not alter our findings for the effects of gender and ethnicity (full results available by request). Thus, variation in prosocial climate does not provide an alternative explanation for our results.

Coworkers' giving behavior. We theorized that when work unit percent female is high, employees assume that many of their coworkers give to workplace charity and thus increase their own giving behavior. Importantly, workplace charitable donations are made in private and employees are likely unaware of the amount donated by their coworkers. Thus, our theory is predicated on the notion that employees assume that many of their coworkers give in units with a large percentage of women, regardless of whether this perception is a reality. If our theory is correct, the results should hold controlling for the actual amount donated by one's coworkers. We therefore ran the full sample analyses controlling for the average amount donated in each work unit. Mean coworker donations were positively related to giving ($b = 0.87, p < .01$); however, controlling for this variable did not alter the results for gender and ethnicity (full results available by request). This finding suggests that the effects of work unit composition are driven by subjective perceptions, not objective knowledge of coworkers' giving behavior.

Discussion

To date, the diversity literature has focused on the consequences of gender and ethnic differences for performance, to the exclusion

of other outcomes. Our goal in the present research was to link diversity to a novel outcome, workplace charitable giving, and thus document a linkage between organizational diversity and corporate social responsibility. Our findings support that individual- and unit-level gender and ethnicity shape workplace charitable giving. As such, the results suggest that the consequences of workplace diversity extend beyond organizational boundaries and that diversity in organizations can impact the broader society.

Drawing from social role theory, we theorized and found that the effects of gender were consistent across levels of analysis; women gave more than men and work unit percent female was positively related to giving, although this effect was significant only among men. We also found that the individual- and unit-level gender effects were stronger for human services charities than for other charity types, which supports our theory that the gender results are driven by the social-role-based belief that women possess a communal desire to help others.

Alternatively and consistent with social exchange processes, we theorized and found that ethnicity had opposing effects across levels of analysis; minorities gave less than Whites, but work unit percent minority was positively related to giving, although the effect was significant only among minorities. Moreover, when we broke down the results by specific minority groups, we found that the effect of work unit percent minority was driven by the percentage of Blacks in the unit. Blacks tend to experience more disadvantage than other minorities (e.g., McKay et al., 2007), and this finding is therefore consistent with our theory that the effects of ethnicity are driven by social exchange and differences in the quality of Whites' and minorities' societal experiences. At the same time, the results based on specific minority groups should be interpreted with some caution, given that a small percentage of the sample belonged to each minority group.

Implications for Theory and Practice

The present research expands understanding regarding the interplay between organizations and the communities in which they are embedded. Evidence supports that community demography is part of the baggage individuals bring to work that in turn shapes how employees interpret and respond to diversity (cf. Brief et al., 2005; Pugh, Dietz, Brief, & Wiley, 2008). Our findings similarly document interdependencies between workplace diversity and the broader community, but they suggest that the flow occurs in the opposite direction. Whereas prior work indicates that community contexts spill over into organizations, we find that workplace contexts may spill over into the community through an association with workplace charity.

Our findings also highlight differences in the effects of gender versus ethnicity. Gender and ethnicity are both types of social category diversity (cf. van Knippenberg et al., 2004), and scholars often combine gender and ethnicity when building theory, for example by assuming that women and minorities have similar outcomes. Drawing from prior research on prosocial behavior, we theorized and found that gender and ethnicity have distinct consequences. In particular, women donate more than men but minorities donate less than Whites. Moreover, percent female increases giving among men, whereas percent minority increases giving among minorities. We also ruled out the possibility that the effects of gender and ethnicity are driven by more parsimonious

theoretical mechanisms, including social categorization and coworker interaction quality, which imply that gender and ethnic diversity will have similar outcomes. Our findings therefore suggest that the behavior of women and the behavior of minorities are at times motivated by distinct processes and that gender and ethnicity do not always have the same consequences.

In addition, our research expands scholarship on prosocial behavior at work beyond organizational citizenship. Although OCBs and workplace charity are both types of prosocial behavior, our findings highlight potential differences in the relationship between diversity and different types of prosocial behavior, at least at the unit level. Some evidence indicates that gender and ethnic heterogeneity is negatively related to OCBs, although findings have been inconsistent (Chattopadhyay, 1999; Choi, 2009; Pelled et al., 2000). Alternatively, we found that percent female and percent minority were positively related to workplace charity, at least for some employees, and that ethnic and gender heterogeneity were unrelated to workplace charity. One potential explanation is that OCBs benefit one's coworkers, whereas workplace charity benefits the broader society. Thus, demographic differences (i.e., heterogeneity) and the associated potential for poor coworker interactions may impede the desire to help one's coworkers (i.e., OCBs) more than the desire to help the broader society (i.e., workplace charity).

From a practical standpoint, our findings highlight synergies between two popular workplace initiatives—efforts to increase diversity and efforts to build a reputation for corporate social responsibility. We found that increased representation of women has positive consequences for workplace charity at both the individual and work unit levels. Alternatively, the consequences of increased minority representation are less clear; minorities gave less than Whites at the individual level, but work unit percent minority was positively related to workplace giving. We therefore used the regression results to estimate the net difference in workplace charitable giving between an organization that is 11% minority at the individual and unit level (i.e., the current level of diversity in the organization) and an organization that is 35% minority at the individual and unit level (i.e., the level of diversity in the surrounding community). Although prospective in nature, the findings suggest that the positive effect of work unit percent minority outweighs the negative effect of individual minority status; predicted charitable contributions in an organization that is 35% minority exceed that of an organization that is 11% minority by approximately \$165,000, which is equivalent to a 19% net increase in charitable giving.

Limitations and Future Research

Several limitations and avenues for future research merit discussion. We studied secular charities and tested our hypotheses in a university setting, and it remains unknown if the findings generalize to other charity types (e.g., religious) or organizations. Notably, the employees studied held a variety of jobs (e.g., dining services, administrative professionals, high-level leaders) and the sample was large. These sample characteristics increase the likelihood that the findings will generalize to other settings. In addition, only 21% of employees made charitable contributions. In spite of the low base rate, there was significant variation in giving; individual giving ranged from \$0 to \$3,300, and the percent of unit

members who gave ranged from 0% to 100%. Moreover, our use of tobit regression accounted for the skewed distribution of the giving variable. It is therefore unlikely that the low base rate impacted on our findings. Another potential limitation is that we had data on employees' contributions to a workplace charity campaign but not on nonwork charitable donations; however, the individual-level results converge with prior work on general charitable giving, and it is unclear how the inability to assess total charitable contributions provides a plausible alternative explanation for our findings.

We gathered the demographic data before the charity data but cannot draw causal inferences. For example, rather than work unit composition causing workplace charity, an omitted variable may cause both unit composition and workplace charity. Alternative causal patterns are unlikely given that we ruled out a likely third variable—prosocial climate—that may be related to both unit composition and workplace charity. Moreover, an unmeasured variable does not provide a likely explanation for the cross-level interactions that emerged. Nevertheless, experimental studies remain an important avenue for future work. For example, laboratory-based experiments could use an organizational simulation (e.g., Leslie & Gelfand, 2008), in which information regarding the organization's demographic composition is manipulated and charitable giving is assessed by allowing participants to donate some of their compensation to charity.

We theorized that the effects of gender and ethnicity on workplace charity are accounted for by social role theory and social exchange theory, respectively, but our data set did not allow direct assessment of these mechanisms. Empirical evidence for the proposed mediators therefore remains a critical avenue for future work. Future studies—conducted in either the laboratory or the field—should test whether the gender effects are driven by the role-based belief that women are communal as well as perceptions of the extent to which one's coworkers' give to charity. Such research would also be useful for determining the relative importance of true gender differences in communion (e.g., "I am communal") versus gender stereotypes (e.g., "Others expect me to be communal") in explaining the gender effects. It is important to note, however, that dispositional differences and gender stereotypes are interrelated and may be difficult to fully disentangle (cf. Wood & Eagly, 2010). Similarly, future research should directly assess if the individual- and unit-level effects of ethnicity are driven by individuals' beliefs that they receive poor treatment and outcomes in society due to their ethnicity.

We found that percent female was related to giving by men but not by women and that percent minority was related to giving by minorities but not by Whites. On the one hand, it is possible that because women and Whites are already relatively likely to give at the individual level they are less sensitive to contextual cues, including unit composition, that may shape workplace giving. On the other hand, the null effects of unit composition on women and Whites may mask variation. For example, future work should investigate whether gender identity moderates the effect of gender composition such that percent female is only positively related to giving by women who strongly identify with their gender. Similarly, Whites' collective relative deprivation (CRD)—or belief that Whites face societal disadvantage (Shteynberg, Leslie, Knight, & Mayer, 2011; Tougas & Veilleux, 1988)—may moderate the ethnicity effect such that percent minority is negatively related to

giving among Whites with high CRD beliefs but positive related to giving among Whites with low CRD beliefs. A deeper understanding of moderating conditions will enhance knowledge of the interplay between organizational diversity and workplace charity.

Conclusion

Despite much research on gender and ethnic diversity in organizations, scholars have focused on the consequences of increased diversity for performance to the exclusion of other outcomes. We begin to move the diversity literature beyond performance by showing that gender and ethnic differences have implications for the broader society, through an association with workplace charitable giving. Our findings suggest that the implications of increased diversity extend beyond organizational boundaries and facilitate a richer understanding of the consequences of workplace contact among members of different gender and ethnic groups.

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