Consumer, Product and Situational Effects on Willingness to Help Churches: The Role of Emotion and Reason

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We investigate changes among Catholic subjects in willingness to help churches (catholic and non-catholic) over time (Lent and Easter). We use a repeated measures (mixed model between-within subjects) design to collect the data during the early period of Lent and, later, during Easter. We find that highly religious Catholic subjects significantly change their willingness to help a non-catholic (but not a catholic church) church from Lent to Easter. However less religious Catholic subjects significantly change their willingness to help a Catholic (but not a non-catholic) church during the same period. We also find evidence that changes in feelings (emotion) dominates over changes in thoughts about self-interest (rationality) for both less religious and highly religious Catholics.

INTRODUCTION

Religious institutions, such as churches, have initiated marketing practices to improve attendance and, consequently, willingness to help through both monetary and non-monetary means (Reising 2006). We investigate whether Catholic subjects undergo changes in willingness to help depending on their extent of religiosity, the type of church and the time of year. We further investigate whether changes in emotional and rational thoughts and feelings during an important time period (Lent) explains changes in willingness to help. Understanding this process may help religious institutions improve on their situational appeals at various times of the year to both their loyal and less loyal parishioners. Other faith based marketing programs (loyalty programs, reward based incentives, etc.) may also be able to draw from the results of this study.

Some classic experiments in social psychology have demonstrated the importance of situational effects in people's willingness to help (or not to help) others. The Stanford prison experiment (Haney, Banks and Zimbardo 1973), in spite of criticism, provided evidence that the situation (a prison) and not the personality traits (sadistic tendencies) of the subjects accounted for their sadistic behavior. The "good Samaritan" experiment (Darley and Batson 1973) showed that time is also a situational variable which has a clear effect on willingness to help others. Subjects who were in a hurry were less likely to help others than subjects who had more time. Thus, situational effects have long been considered to be important determinants of willingness to help others.

However, time, as a situational variable during the year, has not been considered as an independent variable that changes people's willingness to help others. For example, with some notable exceptions (see Radas and Shugan 1998), there is surprisingly little academic research on seasonality effects in the marketing literature. This in spite of the fact that the practitioner literature has clearly embraced the situational determinants of marketing strategies (e.g. Doctors, Hanson, Nguyen and Barzelay 2012). We contribute to the literature on marketing and religion (see Mathras, Cohen, Mandal and Mick 2016) by studying the effect of the situation in people's willingness to help churches. Does the willingness to give to churches change according to the situation (Lent and Easter)? Does it depend on the level of religiosity of the person? Does it vary by the type of church? Or, do certain people give more to certain churches during certain times of the year?

In this study, we examine the effect of the three way interaction between a consumer (their level of religiosity), the type of product/service (the type of church) and the temporal situation (Lent vs. Easter) on people's willingness to help a church, as well as the role of feelings and thoughts (about self-interest) on these effects. We discuss our methodology, our findings and we provide a discussion of our study. Finally, we conclude with managerial implications, and offer directions for future research.

DEFINITIONS AND HYPOTHESES

Definitions

We define willingness to help as a desire to behave towards a relevant other in a manner that involves the sacrifice of monetary and/or non-monetary (time, effort) resources. In the context of marketing, the relevant other refers to the products and services with which a consumer has some level of relationship. In the context of this study, the relevant other is one of two different types of churches. We posit that willingness to help a church is influenced by some *combination* of the consumer's own characteristics (personality, etc.), the product/service (churches, etc.) and the situation (the time of year, etc.). Further, emotion and reason are the mediating constructs that help to explain the effect of these determinants on willingness to help.

Emotion and reason are two different types of cognitions (Buck 1988). In keeping with psychosocial theories of emotion (Averill 1980; Mandler 1979), we define emotional responses as feelings that arise because of cognitions about relevant others (people, pets, deities) whether physically absent or present. Emotional responses are different from consumers' sensual reactions to the environment, which we consider to be arousal. Emotions (such as happiness, sadness, surprise, anger, fear, disgust) may be evoked by something that someone says, or by reflecting on one's religion (love and awe), or watching our pets play (amusement). However, swimming in the ocean produces an increase in arousal, but no emotion, just as falling asleep produces a decrease in arousal, but no emotion. Thus, emotion is a larger notion which always includes arousal but arousal does not always involve emotion (Buck 1988). This is important since emotion, thus, cannot be predicted solely from an environmental (situational) stimulus which may produce arousal but not the full gamut of an emotional experience. Such an emotional outcome is also dependent on individual traits and the relationship between the person and relevant others.

Rational responses (rationality) by consumers are thoughts that arise when considering their self-interest (Kotler 1980) and personal goals in relation to relevant others. Since the situation or context is known to activate such goals (van Osselaer and Janiszewski 2012), we can surmise, in our particular case, that rational responses towards a relevant church may vary, depending on the situation, the person and his or her relationship with the relevant church.

Simply defined, religiosity is the level of belief in religious issues. Since all religions believe in a (at least one) superhuman power, an afterlife, prayer and some method of religious service it holds that religiosity involves some level of belief in each of these religious issues. Note that, according to this definition, one does not have to be an accepted member of an organized system of religion to be considered to have some level of religiosity. Further, in spite of the fact that all subjects in this study were Catholic, it does not follow that all subjects had a high level of religiosity.

Assael (2004) defines situational influences in marketing as "temporary conditions or settings that occur in the environment at a specific time and place" (p. 122). Such situational influences represent the 'how', 'when', 'with whom' and 'why' of consumer purchases and consumption. For instance, the "when" aspect could address the timing of a purchase (say, at Easter, Christmas or Thanksgiving). Such situational influences interact with our choices of certain objects. For example, a person could give more to a certain church at Easter but give less during the initial period of Lent for emotional "reasons" such as affection, compassion, kindness etc. or for "selfish" rationalizations of gain. Our intent in this study is to investigate whether these choices are driven by such emotional or rational motivations.

Hypotheses

We hypothesize that highly religious Catholic subjects will significantly change their willingness to help a *non*-catholic church due to changes in positive feelings for others. However less religious Catholic subjects will significantly change their willingness to help a *catholic* church due to changes in thoughts about their own self-interest. This is based on the literature on loyalty and value.

Oliver (1999) defined loyalty as "a deeply held commitment to rebuy or repatronize a preferred product/service consistently in the future, thereby causing repetitive same-brand or same brand-set purchasing, *despite* situational influences and marketing efforts having the potential to cause switching behavior" (p. 34). Contrast this to the notion of value which has been defined as "the customer's perception of what they want to have happen (i.e. the consequences) in a specific use situation, with the help of a product or service offering, in order to accomplish a desired purpose or goal" (Woodruff and Gardial 1996, p.54) (see also Holbrook 1999).

Hence, "loyalty" occurs when a certain type of consumer (say, highly religious Catholics) helps a certain type of service (say, a Catholic church) in the same way, *regardless* of the situation (say, Lent and Easter). However, "value" occurs when another type of consumer (say, less religious Catholics) helps a service *only* for a certain occasion or situation (say, Easter). Typically, loyalty and value are considered to have different underpinnings (Chaudhuri 2006), i.e. loyalty is considered to be emotionally motivated while value is considered to be motivated by rationality or thoughts about one's own self-interest. Thus, emotion and reason explain different pathways leading to the same behavior (willingness to help, buy, pay a higher price, etc.).

Accordingly, based on the literature on loyalty and value, we predict that highly religious Catholics are loyal to catholic churches and, thus, there will be *no* significant difference in their willingness to help scores between Lent and Easter for this type of church. In other words, in keeping with Oliver's definition cited above, the situation (Lent/Easter) will not make a difference for loyal Catholics with regard to their willingness to help a Catholic church since they are *always* willing to help this type of church.

However, we propose that this will be mediated by positive emotional outcomes. As Parker, Lehman and Xie (2016) state, soft positive emotions (like comfort, etc.) rely on affect-relevant cues (in our case, images of the crucifixion, the ascension etc.). The more religious Catholics will pick up on the affect-relevant cues more than the less religious Catholics. Thus, a more religious parishioner will act upon the "true meaning" of Christmas and Easter, for instance. For these parishioners, Easter is not about Easter eggs but about the salvation of humanity. In other words, they will extend their feelings of peace and piety towards all groups and not just towards Catholic churches. Thus, there will be a significant increase in their willingness to help a non-catholic church from Lent to Easter but no increase on their willingness to help a catholic church during the same period.

Conversely, based on the notion of value described above, we propose that willingness to help a catholic church will increase among less religious Catholics during Easter. For less religious Catholics, who are not loyal to a Catholic church, we predict that self-interest (rationality) will drive them to be more willing to help a catholic church than a non-catholic church at Easter than at Lent. This would be akin to a less family-oriented person occasionally buying a present for a close relative (but not for a less close relative) for the goal of some gain or benefit at a later date. As stated, since the appraisal of the situation or context is known to activate such goals (van Osselaer and Janiszewski 2012), we can surmise, in our particular case, that rational responses towards a catholic church for less religious Catholics will

vary from Lent to Easter. This will result in an increase in willingness to help a catholic church more than a non-catholic church during Easter because of his/her existing (albeit weak) relationship with a catholic church.

Accordingly,

H1: There will be a three way interaction such that Catholics (highly religious/less religious) will differ on their willingness to help churches (catholic/non-catholic) depending on the situation (Lent/Easter). Specifically,

H1a: Highly religious Catholics will be more willing to help a non-catholic church during Easter than at Lent, but their willingness to help a catholic church will not differ between Lent to Easter.

H1b: Less religious Catholics will be more willing to help a catholic church during Easter than at Lent, but their willingness to help a non-catholic church will not differ between Lent and Easter.

METHODS

Subjects and Procedures

Sixty six undergraduate marketing majors from a small university in North-East U.S.A were recruited as interviewers to obtain the subjects for the study. These interviewers were trained to conduct a questionnaire on a one-on-one basis among residents in the zip code area they considered to be their primary residence.

Data were collected at two points in time for each subject: first, during the early period of Lent beginning in mid-February and, second, during Easter weekend. Random call backs were made to check the authenticity of the interviews. In all, there were 83 zip codes mainly from the states of Connecticut, Massachusetts, New Jersey and New York. Respondents had a mean age of 46.2 years (ranging from 17 to 81) and 60.4% of respondents were female. All respondents were Catholic so that we could target a specific segment of the religious population. Accordingly, any generalizations from this study should be made to the community of Catholics only.

Our study was a two sessions mixed between-within subjects design with time (Lent vs. Easter), church type (Catholic vs. Non-catholic) and religiosity as the independent variables and willingness to help as the dependent variable. At Lent, participants were randomly assigned to either a Catholic church or a non-Catholic church condition. At Easter, they were assigned to the same condition and responded to the same questions. In order to ensure the validity of the study, we asked subjects towards the end of the questionnaire to recall the church that they were asked to imagine at the beginning of the questionnaire. Those subjects who failed to recall the church correctly were dropped from the final analysis. A total of 113 respondents were finally used.

Subjects answered a questionnaire in a quasi-experimental setting. Subjects were first informed of the confidentiality and anonymity of the study and were asked to provide truthful answers. Next, subjects were asked to provide their demographics and to indicate how often they frequented a place of worship (see "Measures" below). Subjects were then asked to imagine that they had received a letter from a Catholic (non-Catholic) church. They were also told that the church was holding a charity event to benefit the church and to develop its activities. Finally, they were asked to imagine that the church was asking them for a monetary donation and also to help in the charity event as a volunteer. After reading this scenario, subjects were asked to answer questions on an emotional, as well as rational response scale (see "Measures" below). Finally, they answered questions on willingness to help and religiosity (see below).

Because of the covariates that may be time-variant in our repeated-measure design, a 2 (Time: Lent vs. Easter) X 2 (Catholic Condition: Catholic vs. Non-Catholic Church) X 2 (Religiosity (Low vs. High) linear model design was used to analyze the data.

Measures
Independent Variables

To measure religiosity, we used the CRS (Centrality of Religiosity Scale) scale by Huber and Huber (2012) and slightly adapted all five items to create a seven-point scale (1=Strongly disagree; 7=Strongly

agree) (Personal prayer is important to me; It is important to me to take part in religious services; I often experience situations in which I feel that God or something divine is present; I am interested in learning more about religious issues; I believe in an afterlife). We used this scale because of its ease of use and because its five dimensions of intellect, ideology, experience, private and public practice most closely resembles the accepted aspects of religiosity (see Mathras, Cohen, Mandal and Mick 2016). Cronbach's alpha for the combined religiosity items was .88. Respondents were divided into high and low religiosity groups with a median split (Median = 5.6) on their religiosity scores.

Covariates

We measured subjects' frequency of church visits ("How often do you frequent a place of worship?") as a covariate, with a 7-point semantic differential scale (1=Never; 7=Very Often).

We measured emotions (hopeful, encouraged, generous, considerate, optimistic, etc.) on a 7-point Likert type scale with the end points being "Strongly disagree" to "Strongly agree". To ensure that subjects did not forget the type of church that had been presented to them, every question incorporated the type of church into the question. For instance, a question on the emotional response of optimism was phrased as "Helping this Catholic church makes me feel optimistic". Principal components (Varimax rotation) analysis of the emotional items extracted one factor with an eigenvalue greater than one and which explained 47.4% of the total variance in all the items. All the items loaded greater than .40 on this factor. Cronbach's alpha for the six positive emotional responses was .52.

After providing responses to the emotional items, subjects read the scenario once again and then provided responses to our rational measures on a scale of 1 (Strongly disagree) to 7 (Strongly agree). All rational response questions were centered on the description of the particular church that was provided to the subjects. Responses were sought on the following: "Helping this (Catholic/non-Catholic) church would result in benefits that are greater than its costs for me;" "Helping this church is valuable to me;" I will gain if I help this church;" "Helping this church is a wise decision;" "Helping this church is the rational thing to do;" "Helping this church is exactly what I need to do." Principal components (Varimax rotation) analysis of the rational items extracted one factor with an eigenvalue greater than one and which explained 39.1% of the total variance in all the items. All the items loaded greater than .35 on this factor. Cronbach's alpha for the six rational responses was .53.

Dependent Variable

The willingness to help questions were also centered on the description of the church event that was provided to the subjects. Responses were sought on whether subjects would be willing to visit the church event over other similar church events, willing to help the church event, willing to spend time at the church event, willing to volunteer at the church event; and, whether they would be willing to give money to this church event, over other similar church events. All responses were provided on a 7-point scale (1= Strongly disagree to 7= Strongly agree). Principal components (Varimax rotation) analysis of the dependent variable measures extracted one factor with eigenvalue greater than one, which explained 78.2% of the variance. All the items loaded greater than .68 on this factor. Cronbach's alpha for the 5 willingness to help items was .87.

RESULTS

To examine our hypotheses, we first conducted a 2X2X2 linear mixed model analysis, with willingness to help as the dependent variable and "I regularly give money to a place of worship" as the covariate.

The results show a significant main effect of church condition [$F(1, 133) = 33.45$, $p < .001$], of religiosity [$F(1, 194) = 10.78$, $p = .001$] and of time [$F(1, 99) = 12.76$, $p = .001$], a significant two-way interaction of time and church condition [$F(1, 107) = 6.65$, $p = .011$], of religiosity and church condition [$F(1, 192) = 5.42$, $p = .021$], and a significant three-way interaction [$F(1, 148) = 4.78$, $p = .03$]. The effect of the covariate was non-significant ($p = .21$), thus the covariate has not been included in further analyses.

H1a

The results show that, for highly religious subjects, there is a significant interaction between time and church condition [$F(1,67) = 12.52$, $p < .001$]. Specifically, highly religious people were more likely to help a Non-Catholic church at Easter (M= 4.66) than at Lent [M = 3.16, $F(1,33) = 17.06$, $p < .001$], but there was no difference between their willingness to help a Catholic church at Lent (M = 5.86) vs. Easter [M = 5.64, $F(1,20) = 1.45$, $p = .24$] (see Table 1 and Figure 1).

TABLE 1
WILLINGNESS TO HELP BY EXPERIMENTAL CONDITIONS

	Catholic Church Condition		Non-Catholic Church Condition	
	Lent	Easter	Lent	Easter
Highly Religious People	5.86	5.64	3.16 [a]	4.66 [a]
Less Religious People	3.87 [b]	4.52 [b]	3.15	3.94

[a] Significant difference between willingness to help at Lent vs. Easter at $p < .001$
[b] Significant difference between willingness to help at Lent vs. Easter at $p < .05$

FIGURE 1
HIGHLY RELIGIOUS CATHOLICS' WILLINGNESS TO HELP
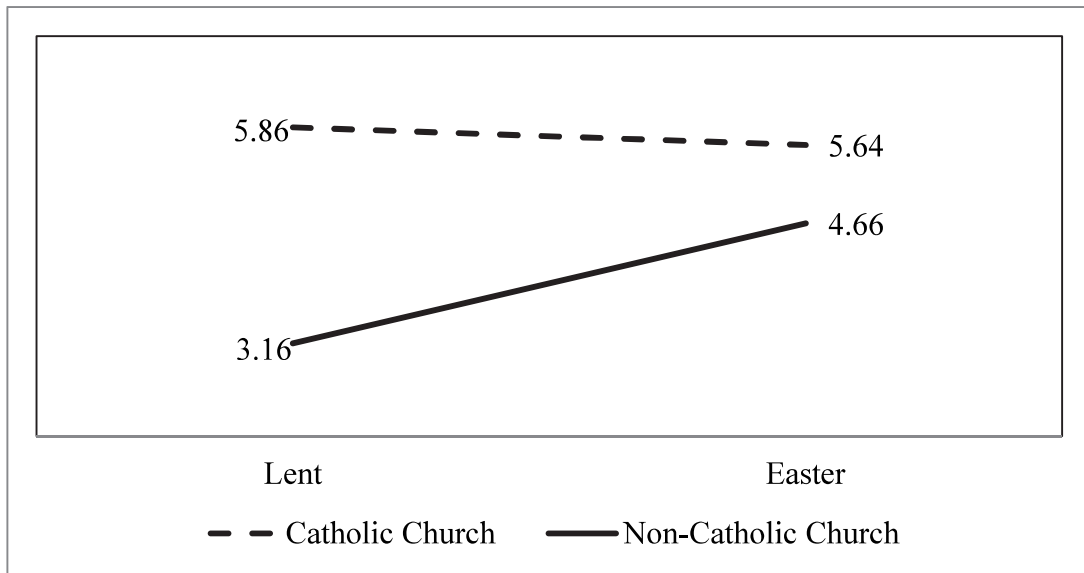
H1b

The results further show that, for less religious people, there is no interaction between time and church condition [$F(1,59) = .036$, $p = .85$], as less religious people's willingness to help a church was higher at Easter (M = 4.13) than at Lent [M = 3.54, $F(1.51) = 4.07$, $p = .049$] for both Catholic and non-Catholic churches. Still, their willingness to help at Easter vs. Lent was significantly higher *for a Catholic church* (M_{Easter} = 4.52 vs. M_{Lent} = 3.87, $F(1,20) = 5.06$, $p = .036$], but not for a Non-Catholic church (M_{Easter} = 3.94 vs. M_{Lent} = 3.15, $F(1,28) = 2.32$, $p = .14$] (see Figure 2).

FIGURE 2
LESS RELIGIOUS CATHOLICS' WILLINGNESS TO HELP

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LESS RELIGIOUS CATHOLICS' WILLINGNESS TO HELP
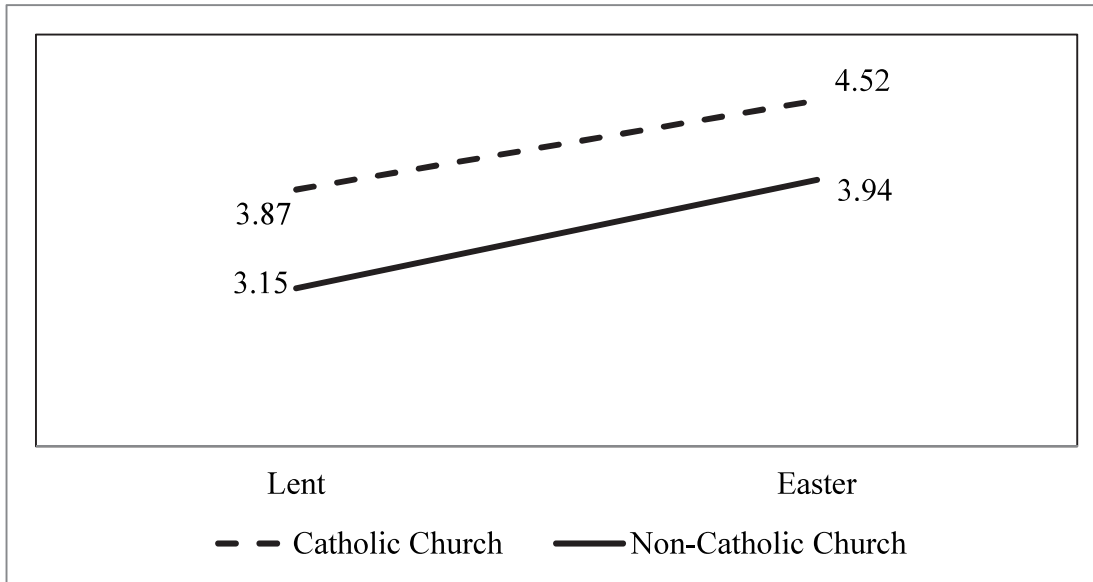
Although not hypothesized, we examined the role of reason and emotions on the effects reported above. When rationality was included as a covariate in the model, its effect was significant [F(1, 154) = 20.95, p < .001], but rationality did not change the significance level of any of the other main or interaction effects. When positive emotions were included as a covariate in the model, their effect was significant [F(1, 190) = 9.4, p = .002], and the three-way interaction hypothesized in H1 became non-significant [F(1, 158) = 3.09, p = .08]. Emotions did not explain the difference in highly religious people's willingness to help a Non-Catholic church between Easter (M = 3.08) and Lent (M = 4.71), as the difference stayed highly significant [F(1,32) = 22.38, p < .001]. However, for less religious people, the difference between willingness to help a Catholic Church at Easter versus Lent became non-significant [F(1,20) = 4.09, p =.056].

DISCUSSION

We found in this study that, as expected, the level of willingness to help a catholic church for more religious ("loyal") Catholics remained at a high level at both Lent and Easter. This supports the argument made by Oliver (1999) that loyalty to a product/service is maintained regardless of the situation. However, these highly religious Catholics did significantly increase their willingness to help a *non-catholic* church from the period of Lent and Easter. Thus, these consumers *also* react to situational influences but only for a non-affiliated church. This may be explained by the notion of "situational value" based on situational involvement (Assael 2004) with a product or service which leads to differences in behavior as a result of a particular situation at a certain time or place. Such a phenomenon of situational value occurs when a consumer subscribes to his/her usual, "loyal" product/service while also subscribing, at the same time, but only temporarily, to another closely related yet non-affiliated product/service.

There was also evidence that less religious Catholics increased their willingness to help a *catholic* church more than a non-catholic church during the same period. While this provides further evidence of the notion of "situational value" with regard to an increase in willingness to help among both more and less religious Catholics depending on the situation, we found that this is more likely to be due to feelings for others than for reasons of self-interest. This was evidenced by the three way interaction between

person, service and situation which was mediated by emotional responses but not by rationality or thoughts about one's self interest.

In our study, emotion and reason, as covariates, were both significantly related to willingness to help but it was less clear what their relative functions were. As stated, we found that emotion accounts for the three way interaction between type of person, type of church and type of situation while rationality does not. This may be explained by Christian theology which holds that emotions are a way to *directly* understand the existence of God (relevant others in our case) without the intervention of reason. According to Pelser (2015), emotions are evaluative perceptions that lead people to understand the existence of God in their lives. These "evaluations" are all the "reasons" that one needs in faith based behavior.

We can further differentiate between soft positive emotions (Parker, Lehman and Xie 2016) such as optimism, hope, encouragement, generosity, consideration and confidence and strong positive emotions like joy, love, awe, wonder, admiration, ecstasy, desire, etc. The behavior of most religious people may be more of a function of the extent to which they feel the more frequently experienced softer positive emotions rather than the strong positive emotions which are experienced less frequently. Thus, we proposed that Catholics will have an increase in the softer peaceful emotions from Lent to Easter. Lent is associated with a period of inward sober reflection and leads to Easter, which is associated with greater outward piety, good will and peace towards all persons. However, this appears to be due, in the most part, to our findings on the less religious segment of our population of Catholics. It is less clear what, if anything, is the role of emotion for the highly religious segment.

Future Research

Future research should investigate this unexplained result of our study. We recommend that a between-subjects design may allow greater emotional responses to occur among subjects. Our repeated measures procedures while obtaining greater internal validity for our measures across the same subjects, may also have reduced the extent to which subjects expressed their emotional responses at Easter. Having to repeat their emotional responses within a month or so (from Lent to Easter) may have dulled their self-reported emotional expressions. In any case, moving forward, this possibility for testing effects (Cook and Campbell 1979) needs to be assessed and ruled out.

Future research may also want to replicate our study in non-religious settings and, perhaps, using a more behavioral dependent variable such as a dollar pledge. For instance a study conducted between early fall and thanksgiving weekend for a related but non-religious product/service (say, different types of charities), across subjects who were more or less philanthropic, would constitute a replication with extension of our present study. We would posit that more philanthropic subjects would be more interested in new, innovative and "heartfelt" charitable opportunities that allowed their contributions to better assist the needy ("relevant others"). On the other hand, less philanthropic subjects, who may be more attuned to a tax-deductible charitable opportunity towards the end of the year, would be more willing to give based on their self-interest. Or, perhaps, in parallel with the results of the present study, even these less philanthropic subjects would provide more assistance to the more innovative charity, based on their natural emotional propensity to help "others", less fortunate, during a season of giving.

Implications for Practitioners

The implication of our results for non-catholic churches is clear. These churches should expand their target audiences to include highly religious Catholics during Easter. For instance, an appeal (flyers etc.) sent to regular Catholic Church attendees should be effective in addition to their appeals to their own non-Catholic constituents. Our results indicate that more religious Catholics are willing to substantially increase their willingness to help other church denominations during Easter. For this segment of Catholics, there is a propensity to go beyond their most immediate affiliation and help other non-affiliated churches. Thus, a charitable event sponsored by a non-Catholic church to help all local boys and girls in the community may be able to recruit volunteers and contributors who are not only their regular church-

goers. More religious Catholics may also be willing to sacrifice their resources for such a non-catholic church event.

For catholic churches, the implications are equally clear. These churches should appeal not only to their regular, more religious church-goers but also to those less regular church-goers during Easter. If this segment is brought "into the fold" at Easter, they are likely to be more generous towards their affiliated church at this time than during the earlier period of Lent. This less religious segment may comprise of younger Catholics (in our study, mean age of the less religious group was 44.7) who accompany their more elderly relatives (in our study, mean age of the more religious group was 48.1) to church during Easter. Our results indicate that their emotions during Easter may motivate them to accept the donation box with greater zeal at this time than at Lent.

The implications of our study may encompass areas of marketing beyond that of religion. In fact, while keeping in mind the bounds of generalizability, we could speculate on the successful application of the distinction between loyalty and value from this study to understand different segments and their motivations in any product category. The essence of the distinction is that situational effects have the potential to change loyalty based behavior into value based behavior substantially towards a product or service. We reiterate here that, for all products and services, it behooves marketers to create situations that produce profitable outcomes for the organization (e.g. higher prices arising from both loyalty and value based purchases).

This distinction may also be used to inform the use of social media platforms in marketing. While Facebook usage generates emotions towards "relevant others" (friends), Twitter has established itself as the platform in which to approach relevant others (strangers for the most part) for reasons of self-interest (Carol Philipps 2014). Understanding these underlying consumer motivations may help design better social and other media communications. As a simple example, an ad on Facebook could tout the brand as a trustworthy choice because of its use by friends while a Twitter ad could show the brand as a sensible choice because experts advocate it.

Implications for Academics

The situation of the period of Lent was seen in our study to be fruitful in creating emotions that may affect willingness to help (the correlation in our study between emotion and willingness to help was ($r = .42, p = .000$). Similarly, other seasonality effects need to be addressed with greater ardor by marketing academics. All marketing practitioners know the importance of seasonality in their own product or service category (Radas and Shugan 1998). It is incumbent on marketing academics to investigate further issues relating to seasonal sales. For instance, which of a brand's loyal users are sensitive to seasonal effects and may be prone to use other brands to gain situational value? Conversely, which of the brand's non-loyal but potential users may be more disposed to use the brand during a certain season? What will it take to make them stay or switch?

Finally, there has been a long standing debate about the independence of emotion from reason among social psychologists (Lazarus 1984; Schacter and Singer 1962; Zajonc 1980) and marketing academics (Anand, Holbrook and Stephens 1988; Heath 1990). In the area of religion and religious marketing, emotions about "relevant others" may, indeed, be independent of rationality (Allport 1950). Analytic logic cannot deduce for us the existence of God in our lives. All we need is our emotional acquaintance or "knowledge" (Russell 1912) of the world to understand our relationship with "relevant others". As John Nash, the late Noble laureate and originator of game theory, says to his wife towards the end of the movie, *A Beautiful Mind*, "*You* are all my reasons".

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