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Effects of Gender and Mortality Salience on Altruistic Behaviour of Secondary School Students

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Abstract

This research examined the effects of gender and Mortality salience on altruistic behaviour of Senior Secondary (SS III) School Students. 120 students drawn using stratified sampling technique from Shalom International Secondary School Nsukka, Nsukka Local Government Area of Enugu State participated in the study. The Self-Report Altruism (SRA) scale developed by Rushton, Chrisjohn and Fekken (1981) and validated for use in Nigeria by Achukwu (2010) was used to measure (SS III) students' altruistic behaviour. 2x2 factorial design was used and 2x2 analysis of variance was also used for statistical analysis. ANOVA result indicated a significant gender main effect ($P < .05$). Females were found to engage in altruistic behaviour more than males. There was also a significant mortality salient main effect ($P < .001$). Those in the mortality salient group were found to engage in altruistic behaviour more than those in the control group. A significant interaction effect was also found ($P < .05$). Male as well as female participants in the mortality salient group were found to engage in altruistic behaviour more than males and females in the control group, but the margin is higher for male participants. The researchers, therefore, recommend that altruistic behaviour should be a willful action rather than a propelled or motivated behaviour by any obvious factor.

Keywords: Gender, mortality salience, helping behaviour, education, altruism.

Introduction

Man is a social animal, and as such lives by influencing as well as being influenced by his environment. Sometimes, stimuli or information require man to engage in helping behaviours that benefit self only (Altruism) or others only, or helping behaviours that are beneficial to others and self (Reciprocity). For the fact that no man is an island, man lives by either giving or receiving one form of help or the other from friends, family members, co-workers, religious groups, even strangers, etc. However, helping behavior is of two forms: Altruism and reciprocity but the researcher's interest is on altruism.

Altruistic behaviour refers to voluntary actions intended to help another person with reward disregarded (Knickerbocker, 2003). In fact, altruistic behaviour is often accompanied by cost. For example, Simpson (2008) posits that one who engages in altruistic behaviour is faced with the decision to help others at the expense of oneself. According to Comte, altruistic behaviour is a type of helping behaviour in which the helper expects nothing in return, is based on altruism, because the ultimate goal is to increase and add value to another's welfare. Altruism refers to behaviours that are carried out without expectation of reward, concrete or social reward, internal or self-reward. Altruism as a behaviour is a voluntary action that benefits

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another person which includes comforting, helping, rescuing, sharing and co-operating (Eisenberg, 2000). Arguments are sometimes made against calculation theories of altruism based on the decision to perform an altruistic behaviour, for example, jumping into water to save a drowning child is not made based on calculation of genetic inheritance, but rather emotions and feelings of the right thing to do (Maynard, 1995).

Wentink (2002) examined the influence of a role taking program on altruism, and competition in children during a period of 12 weeks (20 minutes a day, for four days a week) 3 to 9 years old boys, observed gender differences only for role taking empathy. Egocentric forms of empathy were positively correlated with each and negatively correlated with gender role taking, altruism or aggression.

Skarin (1999) examine the effect of age and sex on the degree to which altruistic behaviour could be manipulated in a laboratory setting. 192 children were used and classified according to gender into three age groups ranging from his findings; females were generally more altruistic than males. He also observed that altruism was found to increase markedly for both males and females in the oldest age group. It is obvious that both males and females can be altruistic for a variety of reasons; we can be altruistic because we want to avoid personal pain and guilt, we can sometimes be altruistic because we want to experience vicarious joy.

Gender has been shown to be an important factor in altruistic behaviour, although results have been contradictory. Feinman (2008) reported that men are more likely to help than women while Bihm, Gaudet, and Sale, (1999) showed women to be more likely to help than men and still other studies show no difference between the two (Goldman, 2011). In a Meta – analysis based on 99 studies Eagly and Crowley (1986) reported that men helped more often than women did and were more likely to help women than men. Women also received more help than men. In another Meta analysis, Eagly (1996) reported that men were more helpful when an audience was present but gender similarities were found when no one else was present. In line with earlier findings, Growley (2005) suggested that the gender of the person being helped is also an important factor in helping behaviour, because men and women may be more willing to help a person of the opposite sex. Furthermore, the attractiveness of the person being helped can also influence the willingness to help, especially for male helpers (Benson, 1976, Harris & Bays 1973). On the other hand, both men and women may ask for less help from unattractive helper or cross-gender (Alain, 1998). Eric and Donaldson (2006) has also found that meta-analytic review of gender and helping behavior showed that men in general help in heroic and chivalrous situations and in the presence of bystanders than women, and are more likely to help women than men.

Pyszczynski and Greenberg's Terror Management Theory (TMT) first proposed in **1986**, has explained a wide range of human thoughts and behaviours. According to TMT, humans are aware of their own cooperative existence and also aware of the inevitability of death. For example, religion can confer one with literal immortality via the belief in eternal life, which can help one have a symbolic immortality "by being more significant, and more enduring than" oneself, which continues to exist after one's death (Pyszczynski, Greenberg, Solomon, Arndt

& Schimel, 2004). The understanding that one lives up to important cultural values (i.e., having high self-esteem) mitigates existential anxiety by providing symbolic immortality (Pyszczynski, Greenberg, Solomon, Arndt & Schimel, 2004).

However, Mortality salience is a hypothesis used to study TMT that predicts that if one primes the awareness of death, there will be an increase in both fear of death anxiety and the defenses that buffer that anxiety. Increased fear of death anxiety thus heightens the support of one's cultural worldview in order to uphold order, continuity, and security. The logic is that when people are aware of the inevitability of their own deaths (i.e., mortality salience), they increase efforts to cling to their cultural worldviews by going all-out to do what is culturally acceptable and to strive for self-esteem to alleviate existential anxiety. Mortality salience has also been shown to induce various self-esteem-striving behaviours, such as overestimation of social consensus and altruistic behaviour (Jaskiewicz, 2004). Reminders of our own death create the potential for a paralyzing terror which alters one's behaviour.

Pyszczynski, Greenberg, and Solomon (1997) examined the effects that mortality salience had on cooperative behaviour. Participants were induced with either mortality salience or exam anxiety. Participants played the Prisoners' Dilemma (PD) game, where they either had the opportunity to cooperate or defect to earn points. The money earned could be donated to either a local (in-group) charity or international (out-group) charity. Pyszczynski, Greenberg, & Solomon, (1997) found that priming with mortality salience resulted in more altruistic behaviours. Other studies have shown that mortality salience affects many factors, both positive and negative, that relates to cultural worldviews. Mortality salience also leads to increases in judgments of equity and also increases altruistic behaviour. Mortality salience is hypothesized to lead to increased procedural fairness in judgment, because individuals will be motivated to reward those who do not transgress against the cultural norms and will be motivated to judge unfair procedures as being in violation of the cultural values. Research has found that participants are more likely to adhere to perceived standards of fairness when mortality is made salient (van den Bos & Miederna, 2000).

According to Jaskiewicz (2004) in his study of mortality salience and readiness to altruistic behaviour, postulated that participants in mortality salience condition had the will to engage in altruistic behaviour more often than participants in control condition. In two experiments, Schindler, Reinhard and Stahlberg (2013) demonstrate that mortality salience increases adherence to the norm of altruism.

In the past, people did not help others without expectation of some material rewards from the recipients, but today, people help others without expectation of any material reward from them. Should the reason be that when they remember that they will die one day and face judgment on how far they had added values to the lives of others, they will be pushed to help others without expectation of any reward? This study therefore, tried find out if gender and mortality salience will significantly affect altruistic behaviour among secondary school students?

Purpose of the Study

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The main purpose of this study was to investigate whether gender and mortality salience affect altruistic behaviour. Therefore, the specific objectives of this study were to investigate whether:

1. Gender will significantly affect altruistic behaviour.
2. Mortality salience will significantly affect altruistic behaviour.
3. Gender and mortality salience will jointly affect altruistic behaviour.

Theoretical Perspectives

Altruism theory assumes that people contribute to a public good because they enjoy the well-being of others (Becker, 2007). Altruism theory assumes that individuals enjoy seeing the well-being of others increase. This theory supports the idea that people help others just to add value to the life of the recipient. That is, the intention of the helper is to improve the conditions of the helpee without expectation or intention of any reward, such as donating blood to the accident victim, directing a stranger on how to get to his destination, taking a pregnant woman in labour to hospital, donating money to charity, saving a drowning victim, etc. However, Altruism Theory has been criticized on the basis of its submission that individuals enjoy seeing the well-being of others increase without any intention for reward. The researcher wishes to point out that there is no helping behaviour that is free from either intrinsic or extrinsic reward. For example, if the helper gets thank you, recognition, love or any material thing from the helpee, the reward is external, but the reward is internal if the helper feels relieved within him or herself for having helped someone in need of such help.

The learning theory of helping behaviour emphasizes the importance of learning helpful acts. This is because, as we grow up, we are taught to share our items, such as foods, clothes, shoes etc, with our relations and friends and to be helpful to friends who are in need (Bandura, 1992). According to Bandura (1992) one may learn social norm or helping and develop the habit of helpfulness through learning. Two general principles of learning used in teaching helping behaviour are reinforcement and modeling. According to learning theory, people learn from example of others as well as from direct experience with reward and punishment. One weak point of this theory lies on Bandura's(1992) belief that modeling, influences both helping and aggressive behaviour, because as we learn good behaviours, we can also learn bad behaviours.

Eagly's (1996) social role theory of gender differences, stated that people are expected to behave in manner that is consistent with societal gender roles, which are derived from cultural shared expectations that apply to individuals solely on the basis of their gender. This theory lacks merit following its inability to consider that irrespective of the societal roles the males or females may have possessed, only those that have high helping expectancies would help in situations that require help, while those with low helping expectancies would not, regardless of the situations or attributes.

Terror Management Theory (Greenberg & Colleagues, 2000), contends that the need to manage the anxiety evoked by awareness of mortality lies at the heart of human motivation. Terror Management Theory (TMT) which originated mainly from the work of Ernest Becker (1975)

attempted to fuse social science research findings into a unified and logical explanation of basic human motives and behaviour. He proposed that the awareness of mortality was a unique human feature, which had the propensity to create immense terror within individuals. Research into the more intricate structure of TMT examines the variables that increase death anxiety or 'terror', those that protect against it and the effects that death anxiety, or mortality salience, has on our reactions and behaviour toward those of different cultures than our own. In altruism research, TMT proposes that when mortality is made salient people will be willing to help since altruistic behaviour is a desirable behaviour and which can lead to holding of higher self esteem and a buffer to fear of death anxiety. However, not everybody that remembers his or her death is willing or has what it takes to help others. Some empirical studies were reviewed on altruistic behaviour, gender and mortality salience.

Gender and Altruistic Behaviour

Gender can be seen as the social and cultural construction of masculinity and femininity. In western societies, men have been found to be more likely to help than women (Feinman, 2008), women have been found to be more likely to help than men, Bihm, Gaudet, and Sale, (1999) and other studies show no difference between the two (Goldman, 2011). Some studies show females being more altruistic, but certain other studies found no such pattern. The Meta study by Eagly (2010) shows females to be more altruistic than their male counterparts. According to Growley (2005), the gender of the person being helped is also an important factor in helping behaviour, because men and women may be more willing to help a person of the opposite sex. Furthermore, the attractiveness of the person being helped can also influence the willingness to help, especially for male helpers (Benson, 1976, Harris & Bays 1973). In a Meta – analysis based on 99 studies about the influence of gender on helping behaviour has shown that men helped more often than women did and were more likely to help women than men. Women also received more help than men (Eagly & Crowley, 1986). In another Meta analysis, Eagly (1996) reported that men were more helpful when an audience was present but gender similarities.

Eric and Donaldson (2006) found that meta-analytic review of gender and helping behavior showed that men in general help in heroic and chivalrous situations and in the presence of bystanders than women, and are more likely to help women than men. Markus (2007) in his research found that women were more likely to help in nurturing ways than in problem solving situations, and that women were more likely to help than men. Lacey (2006) studied gender differences associated with altruistic behaviours using 78 college students in General Psychology courses at the University of Wisconsin - Stout. The researcher randomly selected his participants from three General Psychology classes of the University. Of these participants, six were eliminated due to incomplete surveys, 42 were female and 30 were male. Participants were given a research packet containing one of two short vignettes and a questionnaire. One of the vignettes described a minor act of altruism and the other described a more extreme act of altruism. The result revealed that in the overall study, females were more frequently perceived as the performer of the altruistic act than the males. Braithwaite (2008) also, found that females were more likely to help than males, and that females help males in difficult situations more

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than their female counterparts, but males were likely to help in difficult situations irrespective of the victim's gender.

Mortality Salience and Altruistic Behaviour

Jaskiewicz (2004) in his study of whether mortality salience procedures influence readiness to altruistic behaviour predicted that mortality salience leads to engagement in altruistic behaviour. Results of his experiment supported this prediction. He postulated that participants in mortality salience condition had the will to engage in altruistic behaviour more often than participants in control condition.

Research has found that participants are more likely to adhere to perceived standards of fairness when mortality is made salient (van den Bos & Miederna, 2000). Research on terror management theory has found evidence that people under mortality salience strive to live up to salient cultural norms and values, such as egalitarianism, pacifism, or helpfulness (Van den Bos & Miederna, 2000).

In this study, many theories were examined. For example, Altruism theory advanced by Becker (2007) pointed out that people help others because they enjoy seeing the well-being of others increase. In other words, the intention of the helper is to improve the life of the recipient without expectation or intention of any reward, such as donating blood to the accident victims, giving a stranger road direction, giving a stranger free ride in a car, etc. This theory was criticized on the ground that there is no helping behaviour that is free from either intrinsic or extrinsic reward.

Learning Theory emphasizes the importance of learning helpful acts, and pointed out that as we grow up, we are taught to share our items such as food, clothes, shoes, pencil, ideals, etc. This theory can be criticized on the basis that what is learned can also be unlearned..

Terror Management Theory predicts that if one primes the awareness of death, there will be an increase in both fear of death anxiety and the defenses that buffer that anxiety. Increase in fear of death anxiety thus heightens the support of one's cultural worldview in order to uphold order, continuity and security.

Eagly's (1996) Social role theory of gender differences, stated that people are expected to behave in manner that is consistent with societal gender roles, which are derived from cultural shared expectations that apply to individuals solely on the basis of their gender. This theory lacks merit following its inability to consider that irrespective of the societal roles the males or females may have possessed, only those that have high helping expectancies would help in situations that require help, while those with low helping expectancies would not, regardless of the situations or attributes.

In conclusion therefore, in all the theories reviewed in this study, learning Theory seems to be the "Pivot" at which all the variables in this study revolve. Based on this development, the researcher has centered his study on the theory of Learning, because it is the only theory that connects all the variables of study.

Hypotheses

In this study, the following hypotheses were tested.

1. Gender will not significantly affect altruistic behavior.
2. Mortality salience will not significantly affect altruistic behaviour.

Method

Participants

A total of 120 participants comprising 60 male and 60 female students were drawn using stratified sampling technique. The participants are SS III students of Shalom International Secondary School Nsukka, Nsukka Local Government Area of Enugu state. 30 males and 30 females were each assigned into mortality salience condition (experimental condition) and the remaining 30 males and 30 females into control condition. The participants are between the ages of 15-19 years with a mean age of 16.9 years.

Instrument

A Self-Report Altruism (SRA) scale developed by Rushton, Chrisjohn and Fekken (1981) was used for data collection. The scale has an easy-to-administer self report format and consists of 15 items. Participants were instructed to rate the frequency with which they would like to engage in altruistic behaviour using the categories “All the time”, “Most of the time” “Few of the time” and “None of the time”. Initial analysis of data collected by the authors from two separate samples yielded a coefficient alpha of 0.87. Discriminant validity of the scale was found by correlating the SRA – scale and a measure of social desirability. Split-half reliability was computed across 8 participants who had two more raters. This yielded an inter-rater reliability of .78 for the peer-rated SRA altruism scores and .78 for the peer-rated global altruism measure. The validity of the scale was assessed by correlating the SRA scale with peer-ratings. The correlation between the SRA scale and peer-rated SRA altruism and global altruism were .86 and .86 respectively. Using Nigerian sample, Achukwu (2010) obtained a split-half reliability coefficient of 0.62 in comparison to a critical value of 0.38 at $P < .05$ and 0.47 at $p < .01$ while a coefficient value of 0.77 was obtained using Spearman Brown Correlation co-efficient, indicating a high degree of reliability.

Procedure

A total of 107 female and 82 male Senior Secondary School SS III students, attending Shalom International Secondary School Nsukka, in Nsukka Local Government Area of Enugu State, formed the target population. Stratified random sampling technique was used to select participants from the population. First, gender strata were created and from each male and female stratum 60 males and 60 females were randomly drawn. 30 males and 30 females were furthermore, randomly assigned into experimental and control groups.

Participants in the experimental (mortality salience) condition were given the following instructions: “Please briefly describe the emotions that the thought of your own death arouses in you and Jot down, as specifically as you can, what you think will happen to you as you physically die and once you are physically dead”. This is to make mortality salient in experimental participants.

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In the control condition, participants were given this instruction: “Please briefly describe the emotions that the thought of taking a difficult exam arouses in you and jot down, as specifically as you can, what you think will happen to you when physically take the exam”. This was to arouse anxiety but not related to mortality. Both instructions have been used for standard mortality salience experiment (see Pyszczynski, T. 1997 & Rosenblatt, 1989). Afterwards, as a distraction task (Greenberg, Pyszczynski, & Solomon, 1999), participants in both groups were asked to write down what they would like to be in future. In mortality salience it is important to include a time lapse between the induction and the task at hand. The delay allows the induction to be forgotten and slip into the unconscious (Tremayne, & Curtis, 2006). Finally, the self-report altruism scale was later administered to participants in both experimental and control groups. They were instructed to read the items carefully and respond according to what they feel about the items. The experiment took 45 minutes.

Design and Statistics

The design that is appropriate to this experimental setting is a 2x2 factorial design. According to Bryman and Cramer (1992) this design is appropriate, when we are interested in the effect of two or more variables, particularly if we believe that two or more variables may influence one another. In this case, we also anticipate an interaction effect. Robson (1975) indicated that “the great advantage” of the design “is that it can tell us about the effect of a single variable, not just when other variables are held constant, as in the single variable design, but over a range of values of one or more other variables. For the statistical analysis, the researcher used a 2x2 analysis of variance to test the hypotheses.

Results

Table 1: Table of means and standard deviation for gender, mortality salience and altruistic behaviour.

Gender	Mortality	Mean	Std. Dev	N
Male	Experimental Group	42.33	5.18	30
	Control Group	32.27	6.28	30
	Total	37.30	7.64	60
Female	Experimental Group	43.00	6.17	30
	Control Group	37.83	6.30	30
	Total	40.42	6.71	60
Total	Experimental Group	42.67	5.66	60
	Control Group	35.10	6.84	60
	Total	38.86	7.33	120

Result as shown in Table 1 indicates that male participants had a lower mean altruism score of 37.30 (SD = 7.64) compared to their female counterparts with a mean of 40.42 (SD = 6.71). The same trend was observed across mortality salience. It was found that participants in the experimental group (mortality salience group) had a higher altruistic mean of 42.67 (SD = 5.66) than those in the control group with a mean of 35.10 (SD = 6.84).

Table 2: ANOVA Summary Table for Gender, Mortality and Altruistic behaviour.

Dependent Variable: Altruism

Source	Sum of Squares	df	MS	F	Sig.
Corrected Model	2211.892(a)	3	737.297	20.477	.000
Intercept	181196.408	1	181196.408	5032.390	.000
Gender	291.408	1	291.408	8.093	.005
Mortality	1740.408	1	1740.408	48.337	.000
Gender * Mortality	180.075	1	180.075	5.001	.027
Error	4176.700	116	36.006		
Total	187585.000	120			
Corrected Total	6388.592	119			

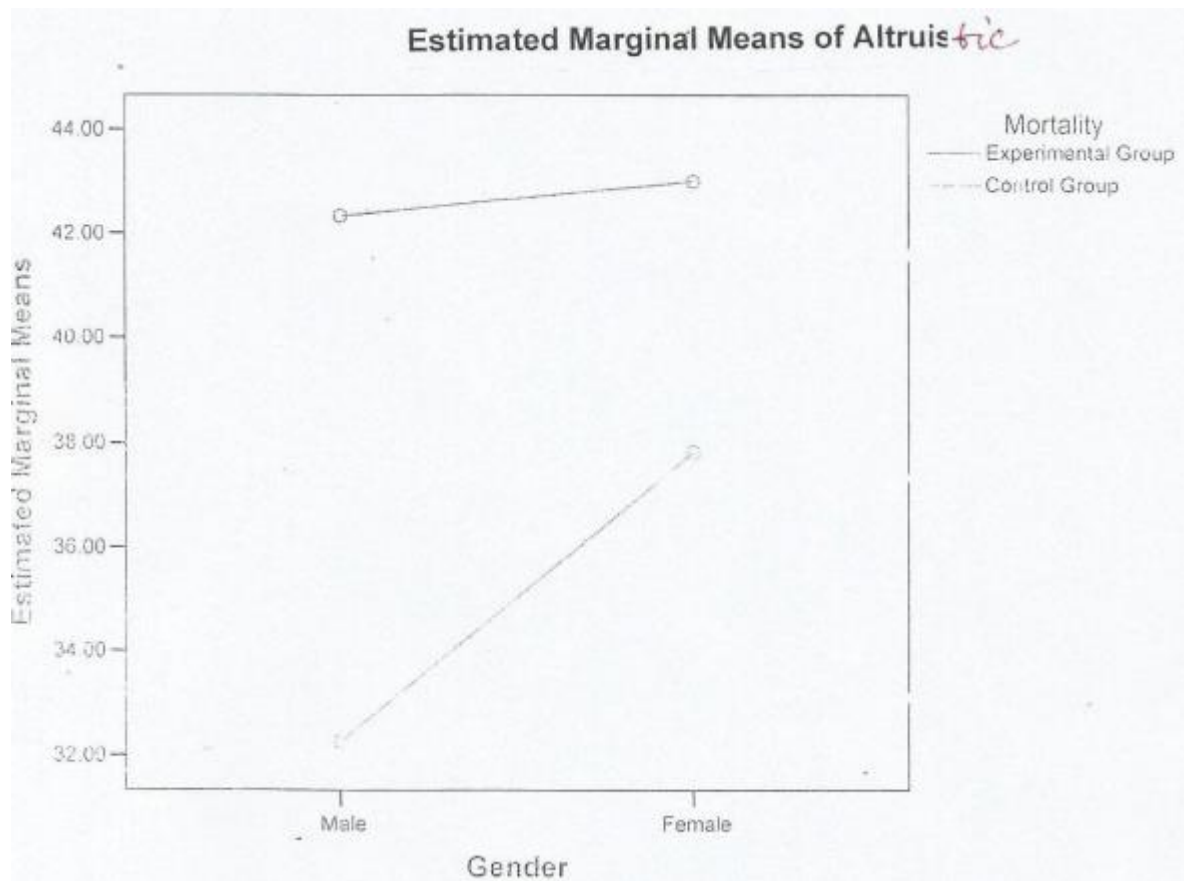
a R Squared = .346 (Adjusted R Squared = .329)

Tests of Between-Subjects Effects (ANOVA results) as presented in Table 2 showed a statistically significant gender main effect [$F(1,116) = 8.09, P = .01$]. From the mean table, it was found that female participants tended to engage in altruistic behaviour more than male participants.

A significant mortality salience main effect was also found [$F(1,116) = 48.34, P = .000$]. Participants in the mortality salience group were found to engage in altruistic behaviour more than those in the control group. There was also a significant interaction effect [$F(1,116) = 5.00, p = .05$].

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Figure 1: A line graph showing the interaction of gender and mortality salience



From the graph, it can be seen that male participants who were in the mortality salience group were higher in altruistic behaviour than male participants who were in the control group. Also, female participants who were in the mortality salience group were higher in altruistic behaviour than female participants who were in the control group but the margin is not as wide as that of male participants.

Discussion

This work investigated the effect of gender and mortality salience on altruistic behaviour among secondary school students.

The first hypothesis relating to the difference between male and female students in altruistic behaviour received considerable support from this study. There was a significant difference in altruistic behaviour between male and female students. Females were found to be significantly higher in altruistic behaviour than males. This finding is in line with the findings of Macey (2006), Markus (2007), Eagly & Koenig (2006), Carlson (1996), and Batson (2003). The authors found in their various studies that females were more likely to help than males. However, Eric and Donaldson (2006) in their studies disagreed with this finding as they reported that males were likely to help more than females.

This finding can be explained from gender role perspective. Consistent with the culturally valued male role of heroic rescuer, men are more likely than women to place themselves in danger when rendering assistance. In contrast, women are more likely than men to provide longer-term help involving empathy and caretaking, qualities consistent with feminine gender role and consistent with the instrument used to measure altruistic behaviour in this study. For example, Eagly's (1996) Social Role theory of gender differences, people are expected to behave in a manner that is consistent with societal gender roles, which are derived from shared expectations that apply to individuals solely on the basis of their gender,

Among the consistent tendencies reflected in research, example Gilligan (2009) study on stereotypic beliefs, are the predicted propensities for men to have high levels of agnatic or masculine attributes, typified by being independent, masterful, assertive and competent, and for women to have high levels of communal or feminine attributes, such as being friendly, altruistic, emotionally expressive, caring, nurturing, etc. The person who advanced this theory failed to understand that irrespective of the different gender attributes both males and females possess what makes them to behave in line with those attributes, only those that have time and high helping expectancy may help in situations that require helping others.

The result of the second hypothesis tested, also showed significant difference in altruistic behaviour between the mortality salient and control groups. Those in the mortality salient group were found to be significantly higher in altruistic behaviour than those in the control group. This finding is in line with the findings of Pyszczynski, Greenberg, and Solomon, (1997), Norenzayan, Dar-Nimrod, Hanse, and Proulx, (2009). Tremayne, and Curtis, (2006). Van den Bos and Miederna, (2000). Przemyslaw, and Mickiewicz (2008). They all found in their various studies that participants in the mortality salience group will engage in altruistic behaviour than students in the control group.

According to terror management theory, humans are aware of their physical vulnerabilities and ultimate mortality and this awareness tends to create the potential for paralyzing terror. According to the theory, one of the most important functions of culture is to help individuals manage this terror by creating standards of value through which individuals can attain a sense of self worth and the promise of symbolic immortality (you go to heaven were you live comfortably forever if you do good on earth) to those who meet these standards. Christians are saliently reminded of their own death and possible resurrection if they follow the tenets or footsteps of Jesus Christ. This reminder of death and the quest for heaven lead Christians to engage in altruistic behaviour, in order to feel better or relieved from death anxiety by visiting the motherless baby homes, prisons, donating money for the poor etc.

Implications of the Finding

In view of the fact that gender difference was observed and a significant difference of mortality salience in relation to altruistic behaviour among secondary school students were observed, the findings will be very useful to social psychologists on the understanding of altruistic behaviour resulting from mortality salience.

Limitations of the Study

This study focused on only secondary school students, and as such, has limited the generalisability of its findings to every segment of the population in this society.

Participants' awareness of their involvement in a research can lead to faking which may have affected the responses of the students.

Recommendations for Future Research

On the findings of this study, the researcher hereby recommends that:

1. Families based, schools and communities should socialize people in altruism to avert the dangers of individualism currently prevalent in the society.
2. The researcher recommends that future research on the similar topic should use more participants, to add more value to the result of such studies.

Summary and Conclusion

The major purpose of this research was to investigate the effect of gender and mortality salience on altruistic behaviour. The results of the study show that gender influences altruistic behaviour among secondary school students. Female students were found to be higher in altruistic behaviour than male students, which led to the rejection of the first hypothesis. Mortality salience also affects altruistic behaviour among secondary school students. Those in the mortality salient group were found to be higher in altruistic behaviour than the control, which also led to the rejection of the second hypothesis. A significant interaction effect was also found between gender and mortality salience on altruistic behaviour. Male participants who were in the mortality salience group were higher in altruistic behaviour than male participants who were in the control group. Also, female participants who were in the mortality salience group were higher in altruistic behaviour than female participants who were in the control group. Conclusively, gender and mortality salience could be regarded as significant predictors of altruistic behaviour.

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