

# Psycho-Demographic Determinants Of Self-Sacrificial Leadership And Volunteerism Among Youths In Ibadan, Nigeria

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**Abstract:** Most previous studies on self-sacrificial leadership and volunteerism were focused on its impact on group performance thereby neglecting the antecedents of these pro-social behaviors. Hence, a research on the antecedents of self-sacrificial leadership and volunteerism appears enriching to literature. This research examined the psycho-demographic determinants of self-sacrificial leadership and volunteerism among Nigerian youths. Using a cross-sectional survey design, data were collected from 320 youth corps members (males = 120, females = 200; mean age = 24.43) in Ibadan with an accidental sampling technique. The results showed that there was no significant gender difference in self-sacrificial leadership [ $t(318) = 0.87, p > .05$ ] and volunteerism [ $t(318) = 0.23, p > .05$ ]. The results further showed that self-determination and belief in just world were significant joint and independent predictors of self-sacrificial leadership [ $R^2 = .067, f(2, 320) = 11.29, p < .05$ ] and volunteerism [ $R^2 = .043, f(2, 320) = 7.19, p < .05$ ], with belief in just world having the greater independent prediction on both dependent variables. The results also showed that previous and current leadership positions occupied by youth corps members jointly predicted self-sacrificial leadership [ $R^2 = .075, f(2, 320) = 12.94, p < .05$ ] and volunteerism [ $R^2 = .022, f(2, 320) = 3.51, p < .05$ ] respectively. Hence, recommendations that fosters leadership participation and volunteerism among youths were highlighted.

**Keywords:** Gender, Self-determination, Belief In Just World, Self-Sacrificial Leadership & Volunteerism.

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## 1. INTRODUCTION

Literature on pro-social behaviors provides empirical-based supports that previous studies on self-sacrificial leadership and volunteerism were mainly focused on the consequences they have on group outcomes, for instance self-sacrificial leadership has been found to have a significant positive relationship with outcomes such as subordinates' obedience and performance in groups (e.g., Palumbo, 2015; Miller, 2014; De Cremer, van Dijke, & Bos, 2004; van Knippenberg & van Knippenberg, 2005; Yorges, Weiss, & Strickland, 1999), thereby paying little attention to the antecedents of self-sacrificial leadership and volunteerism. This indicates that unmet research needs exist on the antecedents of self-sacrificial leadership and volunteerism (e.g., Espinosa & Kovarik 2015; Palumbo, 2015; Miller, 2014; Scott, Colquitt, & Paddock 2009).

This current study focused on gender, self-determination, belief in just world and previous leadership experiences as predictors of self-sacrificial leadership and volunteerism. Gender refers to the socially acceptable roles and attributes that a given society approves for males and female. Wehmeyer (1999) provided a concrete definition of self-determination by stating that, "self-determined behavior refers to volitional actions that enable one to act as the primary causal agent in one's life and to maintain or improve one's quality of life". Belief in just world is the acceptance that the world should be fair in every of its happenings. That is, the perception that the world should be just in every of its happenings. Lerner (1998) explained the role of belief in just world in our lives by stating that "individuals derive comfort from believing in a just world, or suffer increasing anxiety and stress from believing that the world is increasingly unjust". Previous leadership experience is the learning acquired from the past leadership positions occupied by an individual. Udegbe (1999) defined leadership as a process of creating subordinates' identification with the group mission and creating their desire to achieve the group's goals. Choi and Mai-Dalton (1999) explained self-sacrificial leadership as "the total or

partial abandonment, and/or permanent or temporary postponement of personal interests, privileges, and welfare in the division of labor, distribution of rewards, and/or exercise of power". Volunteerism is a form of pro-social action in which individuals actively engage in offering assistance to those in need without seeking for personal gains. This study focused on freely chosen (altruistic concern and pro-social competence) volunteer efforts.

## 2. THEORETICAL FRAMEWORK

This current study was guided with theories of the Social role theory of helping (Eagly & Crowley, 1986), Self-determination theory (Deci & Ryan, 1985), Belief in just world theory (Lerner, 1971), Reinforcement theory (Skinner, 1938), and Empathy-altruism theory (Batson, 1991). The social role theory posits that males and females experience different socialization processes, hence their helping behaviors reflects their different socialization processes. Furthermore the social role theory of helping suggests that females are socialized into helping roles than males, therefore females are more altruistic than males. Self-determination theory posits that autonomous motivation is critical to any effective behavior. As a result, autonomous motivation will produce an effective leader self-sacrifice and volunteerism. Belief in just world theory posits that individuals who perceive the world to be just experience less anxiety and according to this current study are more likely to help others in need. Reinforcement theory posits that a behavior that is immediately followed by a pleasant consequence is likely to reoccur. Empathy-altruism theory posits that the ability to understand the situation of others and put one's self in it (empathy) is the motivation behind altruism.

### Related Studies

Literature has documented the following studies that studied similar variables in this current study. Espinosa and Kovarik (2015); Palumbo (2015) investigated gender influences on self-sacrificial behaviors among youths, findings showed that males and females were not significantly different on self-sacrificial behaviors, thus gender does not influence self-sacrificial tendencies. McAndrew and Perilloux (2012) explored the basis of self-sacrificial pro-social behavior in small groups among comprising 78 undergraduates (39 males, 39 females) of a Psychology class at Liberal Arts College in the American Midwest, findings indicated that males engaged more than females in self-sacrificial behaviors. Calvete, Estevez, Arroyabe, and Ruiz (2005) similarly found that self-sacrifice was significant to females in a study that examined the influence of gender schema on psychological variables (deprivation, dependence, failure, subjugation and self-sacrifice). In another study, Miller (2014) examined the reason for gender differences in criminal behaviors, and found that women usually take on servile roles and engage in self-sacrifice than males. Hyde (2005) in a study that examined the gender differences on many psychological traits and abilities, including cognitive abilities, altruism, verbal and nonverbal communication, aggression, leadership, self-esteem, moral reasoning and motor behaviors. Hyde's (2005) findings indicated that males and females are not different on most psychological traits and abilities. Calvete (2005); Miller (2014) and Hyde (2005) recommended that future studies should examine the inconsistency in gender differences on self-sacrificial leadership.

Musick and Wilson (2008) using a sample of 2,854 Americans examined who cared more to engage in volunteer works, and findings showed that females participated more in volunteering activities than males. In Nigeria, Nwobodo, Modebe, Aguwa and Arinze-Onyia (2014) did a cross-sectional study using a sample of 284 community-directed distributors in three rural communities in Anambra, SouthEast Nigeria, and findings indicated that the majority of volunteers were females. This could be because women are seen in these communities as humane, kind, readily available and accessible to all members of the community. In addition, men being the breadwinners for most families are usually busy with income-generating activities and may not have time for volunteer service. Nwobodo et al (2014) thus recommended that future studies should focus on more psychosocial factors (e.g. gender, age, and educational qualification) as predictors of volunteerism as a means of checking for consistencies or inconsistencies with past findings. Chou (1998) examined the effects of age, gender, and participation in volunteer activities on the altruistic behavior of Chinese adolescents, findings showed that there was no significant gender difference in volunteerism. Similarly, Ma (2005) investigated the relation between gender-role classification and pro-social and anti-social behavior using a sample size of 505 Chinese adolescents in grades 7 to 12, findings showed that there was no significant gender difference in pro-social behavior.

Gebauer, Riketta, Broemer, and Maio (2008) examined pleasure and pressure based pro-social motivation as a significant predictor of subjective well-being. Gebauer et al (2008) findings indicated that pro-social motivation and behaviors are most effective when it is intrinsically motivated than when it is externally motivated. Weinstein and Ryan (2010) also reported a similar finding with Gebauer et al above that intrinsically motivation produces the best forms of pro-social motivations and behavior. Pavey, Greitemeyer and Sparks (2011) manipulated the three components (autonomy, competence and relatedness) of self-determination and observed its influence on pro-social motivation and behavior.

Pavey, Greitemeyer and Sparks (2011) findings indicated that self-determination was a significant predictor of prosocial motivation and behavior. Bidee, Vantilborgh, Pepermans, Huybrechts, Willems, Jegers, and Hofmans (2012) investigated the association between autonomous versus controlled motivation and volunteer work effort using a sample of 206 Dutch speaking volunteers from four Belgian nonprofit organizations. The results indicated that with more autonomous motivation or self-determination, volunteers will dedicate more effort to their volunteer work.

Moore (2008) examined factors influencing people to participate in social action. The study was conducted among Jewish and Arab women in Israel and the findings indicated that belief in just world showed a significant positive relationship with willingness to participate in social actions. Social actions were operationalized as engaging in sacrifice of time, money and other resources in that study. Moore thus recommended that future studies should discover other variables that may significantly predict willingness to sacrifice. In another study on the perception of justice as a predictor of satisfaction with personal and organizational outcomes in organizations, it was found that distributive justice showed a significant positive relationship with organizational commitment (McFarlin, & Sweeney, 1992). Organizational commitment was reported to include self-sacrifice among employees and employers. Furthermore, Lipkus and Bissonnette (1996) examined the relationships among belief in a just world, willingness to accommodate, and marital well-being, the researchers found that couples that reported high on belief in just world were willing to sacrifice for each other than couples that reported low on belief in just world. Lipkus and Bissonnette therefore recommended that future studies should discover more psychological variables that positively correlate with willingness for self-sacrifice.

In a study by Neufeind, Jiranek, and Wehner (2013) which examined Justice dispositions as antecedents of young citizens volunteering and political participation using a sample of 321 young Swiss volunteers, findings showed that participants high on belief in just world volunteered more than participants low on belief in just world. Another study by Converse, Risen, and Carter (2012), which examined when wanting promotes helping using 483 participants in Chicago, findings showed that participants acted more virtuously (e.g., donated time and money) ahead of an uncertain but desired outcome when they perceived the world to be just. According to Hafer and Begue (2005) in an experimental research that tested problems, development and future challenges of just-world theory, findings showed that people develop a general justice motive which motivates them to volunteer towards others in need.

In a study by Robinson (2011), which examined the influence of professional development community programs on leadership performance, findings showed that joining professional development community programs broadened leadership capabilities. Robinson (2011) thus suggested that the role of leadership experiences on leadership performance should be further examined across cultures. In another study by Shamir, Dayan-Horesh, and Adler (2005), which examined a history of leadership experience as a predictor of future leadership effectiveness, findings showed that leadership experience significantly contributed to leadership effectiveness. Gibson (2009) reported that volunteer's experience from volunteerism is a predictor of future engagement in volunteerism. Hartenian and Lilly (2009) examined a multidimensional approach to understanding sustained volunteering using 120 volunteers as sample, findings showed that volunteer actions were influenced by volunteer previous leadership and volunteering activities. The study by Gibson (2009), as well as Hartenian and Lilly (2009) therefore suggested that further studies should reflect other variables that influence volunteerism.

### Hypotheses

The following hypotheses were tested in the research:

1. Male participants will show more self-sacrificial leadership than their female counterparts.
2. Female participants will show more volunteerism than their male counterparts.
3. Self-determination and belief in just world will be significant independent and joint predictors of self-sacrificial leadership.
4. Self-determination and belief in just world will be significant independent and joint predictors of volunteerism.
5. Having occupied leadership positions in the university, and currently occupying leadership positions in the church or mosque will be significant independent and joint predictors of self-sacrificial leadership.
6. Having occupied leadership positions in the university, and currently occupying leadership positions in the church or mosque will be significant independent and joint predictors of volunteerism.

### 3. METHODOLOGY

#### *Design*

This research adopted a cross-sectional survey design. Meaning that participants' data were collected using questionnaires, without being required to participate in a continuation of the present research at a future time.

#### *Participants*

Participants were 320 youth corps members (120 males & 200 females) that were selected using an accidental sampling technique from four local government areas in Ibadan (Akinyele-Moniya, Ona-ara, Ibadan North- Gate, & Ibadan North-East Iwo-road local government areas). Their age ranged from 18 to 30 years with a total mean age of 24.43 years (SD = 2.46). One hundred and sixty three (50.9%) of them occupied leadership positions during their university education and 157 (49.1%) of them did not occupy leadership positions during the university education. Ninety-seven of them (30.3%) of them were currently occupying leadership positions in the church or mosque while 223 (69.7%) of them were not currently occupying leadership positions in the church or mosque.

#### *Materials*

A questionnaire divided into five sections was used to obtain responses of respondents. Section A tapped the demographic information of respondents, section B measured the self-determination of participants with a scale developed by Sheldon and Deci (1996), section C measured the belief in just world of participants with a scale developed by Dalbert, Montada, and Schmitt (1987), section D measured the self-sacrificial leadership of participants with a scale developed by James Perry (1993, 1996), and section E measured the volunteerism of participants with a scale originally developed by Clary, Snyder, Ridge, Copeland, Stukas, Haugen, and Meine (1998) and later revised by Law (2008).

#### *Procedure*

The researcher first obtained a letter from the Department of Psychology, University of Ibadan containing the purpose of the study to aid the approval process in those four research settings. At each setting, the researcher sought the approval of the Local Government Inspector in charge to enable the administration of questionnaires. Before the administration of questionnaires, respondents were briefed about the research and assured of the confidentiality of their responses. They were also informed that there was no right or wrong answer to the questionnaire items so that the respondents could be more sincere with their responses. The questionnaires were administered in each setting on a weekly basis, this means that it took a period of 4 weeks to administer the questionnaires in the four settings because it was only possible to access youth corps members during their community development service program on Wednesdays and Thursdays. This was achieved with the efforts of the local government inspectors and youth corps member executives. The questionnaires were retrieved the same day the researcher administered in each setting. Questionnaires were handed out to 85 youth corps members in each of the four settings based on their willingness to respond to the questionnaires which gave a total of 340 but only 323 were retrieved because of the busy activities of the community development service programs of youth corps members. However, 3 questionnaires were observed to be incompletely filled during data analyses so the researcher was left with 320 questionnaires satisfactorily filled. Finally, the satisfactorily filled questionnaires were collated for statistical analysis.

### 4. RESULTS

#### *Hypotheses Testing*

Hypothesis one which stated that males will show more self-sacrificial leadership than their female counterparts, was tested using the Independent sample t-test. This was presented in Table 1.1.

**Table 1.1: Summary Table of Independent Sample t-test showing the Significant Difference of Gender in Self-Sacrificial Leadership**

Gender	N	Mean	SD	Df	t	Sig.
Male	120	31.45	4.50	318	.87	p>.05
Female	200	31.02	4.20			

From Table 1.1, the results indicated that there was no significant gender difference in self-sacrificial leadership [ $t(318) = 0.87, p > .05$ ]. This result indicated that being either male or female makes no difference in the exhibition of leadership self-sacrifice. Although male participants reported (Mean = 31.45) more self-sacrificial leadership than females (Mean = 31.02), the difference did not approach a significant level. Hypothesis one was thus not supported.

Hypothesis two which stated that females will show more volunteerism than their male counterparts was tested using the Independent sample t-test. This was presented in Table 1.2.

**Table 1.2: Summary Table of Independent Sample t-test showing the Gender Differences in Volunteerism**

Gender	N	Mean	SD	Df	t	Sig.
Male	120	30.82	3.20	318	.23	p>.05
Female	200	31.29	3.46			

**Prosocial Competence Dimension**

Gender	N	Mean	SD	Df	t	Sig.
Male	120	17.82	1.99	318	-1.28	p>.05
Female	200	18.11	1.98			

**Altruistic Concern Dimension**

Gender	N	Mean	SD	Df	t	Sig.
Male	120	13	1.83	318	-.80	p>.05
Female	200	13.18	1.92			

From Table 1.2, the results indicated that there was no significant gender difference in volunteerism [ $t(318) = 0.23, p > .05$ ]. Also, the two dimensions of volunteerism reported no significant gender differences; Pro-social competence [ $t(318) = -1.28, p > .05$ ], and Altruistic concern [ $t(318) = -.80, p > .05$ ]. This means that being either male or female makes no difference in the exhibition of volunteerism. However, from the table, male participants had a mean score of 30.82 in the overall volunteerism construct while female participants had a mean score of 31.29. In the pro-social competence dimension male participants had a mean score of 17.82 while female participants had a mean score of 18.11, while in the altruistic concern dimension male participants had a mean score of 13 and female participants had a mean score of 13.18. In all the cases, the differences did not approach significant levels. Hypothesis two was thus not supported.

Hypothesis three which stated that self-determination and belief in just world will have a significant joint and independent influence on self-sacrificial leadership was tested using multiple regression. This is presented in Table 1.3.

**Table 1.3: Summary Table of Multiple Regressions Showing the Significant Independent and Joint Influences of Self-Determination and Belief in Just World on Self-Sacrificial Leadership**

Variables	R	R <sup>2</sup>	F	P	$\beta$	t	Sig
Self-determination	.26	.067	11.29	p<.05	.12	2.18	p<.05
Belief in just world					.23	4.16	p<.05

From Table 1.3, the results indicated that there was a joint significant influence of self-determination and belief in just world on self-sacrificial leadership [ $R^2=.067$ ,  $f(2, 320)=11.29$ ,  $p<.05$ ]. The analysis showed that 6.7% variance in self-sacrificial-leadership was jointly accounted for by the predictors.

From the same table, self-determination ( $\beta=.12$ ,  $t=2.18$ ,  $p<.05$ ) and belief in just world ( $\beta=.23$ ,  $t=4.16$ ,  $p<.05$ ) were found to have significant independent influences on self-sacrificial leadership, with belief in just world having the greater independent influence. Hypothesis three was thus fully supported.

Hypothesis four which stated that self-determination and belief in just world will have a significant joint and independent influence on volunteerism was tested using multiple regression. This was presented in Table 1.4.

**Table 1.4: Summary Table of Multiple Regressions Showing the Significant Independent and Joint Influences of Self-Determination and Belief in Just World on Volunteerism**

Variables	R	R <sup>2</sup>	F	P	$\beta$	t	Sig
Self-determination	.21	.043	7.19	p<.05	.14	2.51	p<.05
Belief in just world					.15	2.78	p<.05

From Table 1.4, the results indicated that there was a significant joint influence of self-determination and belief in just world on volunteerism [ $R^2=.043$ ,  $f(2, 320)=7.19$ ,  $p<.05$ ]. The analysis showed that 4.3% variance in volunteerism was jointly accounted for by the predictors.

From the same table, self-determination ( $\beta=.14$ ,  $t=2.51$ ,  $p<.05$ ) and belief in just world ( $\beta=.15$ ,  $t=2.78$ ,  $p<.05$ ) were found to have significant independent influences on volunteerism, with belief in just world having the greater independent influence. Hypothesis four was thus fully supported.

Hypothesis five which stated that having occupied leadership positions in the university, and currently occupying leadership positions in the church or mosque will have a significant joint and independent influence on self-sacrificial leadership was tested using multiple regression. This was presented in Table 1.5.

**Table 1.5: Summary Table of Multiple Regressions Showing the Significant Independent and Joint Influences of having Occupied Leadership Positions in the University, and Currently Occupying Leadership Positions in the Church or Mosque on Self-Sacrificial Leadership**

Variables	R	R <sup>2</sup>	F	P	$\beta$	t	Sig
Having occupied leadership positions in the university					.18	3.22	p<.05
	.28	.075	12.94	p<.05			
Currently occupying leadership positions in the church or mosque					.19	3.55	p<.05

From Table 1.5, the result indicated that there was a significant joint influence of having occupied leadership positions in the university, and currently occupying leadership positions in the church or mosque [ $R^2 = .075$ ,  $f(2, 320) = 12.94$ ,  $p < .05$ ]. The analysis showed that 7.5% variance in self-sacrificial leadership was jointly accounted for by the predictors.

In addition, having occupied leadership positions in the university ( $\beta = .18$ ,  $t = 3.22$ ,  $p < .05$ ), and currently occupying leadership positions in the church or mosque ( $\beta = .19$ ,  $t = 3.54$ ,  $p < .05$ ) were found to have significant independent influences on self-sacrificial leadership, with currently occupying leadership positions in the church or mosque having the greater independent influence. Hypothesis five was thus fully supported.

Hypothesis six which stated that having occupied leadership positions in the university and currently occupying leadership positions in the church or mosque will have significant joint and independent influence on volunteerism was tested using multiple regression. This was presented in Table 1.6.

**Table 1.6: Summary Table of Multiple Regressions Showing the Significant Independent and Joint Influences of having Occupied Leadership Positions in the University and Currently Occupying Leadership Positions in the Church or Mosque on Volunteerism**

Variables	R	R <sup>2</sup>	F	P	$\beta$	t	Sig
Having occupied leadership positions in the university					.14	2.54	p<.05
	.15	.022	3.51	p<.05			
Currently occupying leadership positions in the church or mosque					.03	.44	p>.05

From Table 1.6, the result indicated that there was a significant joint influence of having occupied leadership positions while in the university and currently occupying leadership positions in the church or mosque [ $R^2 = .022$ ,  $f(2, 320) = 3.51$ ,  $p < .05$ ]. The analysis showed that 2.2% variance in volunteerism was jointly accounted for by the predictors.

In addition, having occupied leadership positions in the university ( $\beta = .14$ ,  $t = 2.54$ ,  $p < .05$ ) was found to have a significant independent influence on volunteerism. However, currently occupying leadership positions in the church or mosque ( $\beta = .03$ ,  $t = .44$ ,  $p > .05$ ) was not a significant independent influencer of volunteerism among Nigerian youths. This finding

may be due to the service learning programs that are newly incorporated in the Nigerian school curriculum. Hypothesis six was thus not fully supported

## 5. DISCUSSION

Six hypotheses were stated and tested. The first hypothesis which stated that male participants will show more self-sacrificial leadership than their female counterparts was tested using t-test for independent sample measure and results showed that there was no significant gender difference in self-sacrificial leadership [ $t(318) = 0.87, p > .05$ ]. The second hypothesis which stated that female participants will show more volunteerism than their male counterparts was tested using t-test for independent sample measure and results showed that there was no significant gender difference in volunteerism [ $t(318) = 0.23, p > .05$ ]. Hypotheses one and two were therefore rejected. The observed non-significant gender difference could probably be as a result of the sub-samples (male and female youth corps members in this research) having a similar demographic statistics, thus they were found to share more similarities than differences in attitudes. For example, most male and female participants in this current study were found to have occupied leadership positions during their university education. The results from the first and second hypotheses were consistent with Espinosa and Kovarik (2015); Palumbo (2015); Hyde's (2005); Ma (2005) and Chou (1998) findings which showed that males and females were similar on leadership and altruism traits.

The third hypothesis which stated that self-determination and belief in just world will be significant joint and independent predictors of self-sacrificial leadership was tested using multiple regression and results showed that self-determination and belief in just world were significant joint [ $R^2 = .067, f(2, 320) = 11.29, p < .05$ ] and independent predictors ( $\beta = -.12, t = 2.18, p < .05$ ) and ( $\beta = -.23, t = 4.16, p < .05$ ) of self-sacrificial leadership. The fourth hypothesis which stated that self-determination and belief in just world will be significant joint and independent predictors of volunteerism was tested using multiple regression and results showed that self-determination and belief in just world were significant joint [ $R^2 = .043, f(2, 320) = 7.19, p < .05$ ] and independent predictors ( $\beta = -.14, t = 2.51, p < .05$ ) and ( $\beta = -.15, t = 2.78, p < .05$ ) of volunteerism. This could probably be because self-determination and belief in just world are useful attitudes prior to the exhibition of self-sacrificial leadership and volunteerism. The third and fourth hypotheses were therefore fully supported. It is therefore recommended that pro-social organizations may hold educational programs through psychologists that will educate members on the need for an intrinsic desire to exhibit self-sacrificial behaviors and volunteerism. These members should also be trained to perceive justice in helping others. This way, the minds of such organizational members will be geared towards self-sacrificial leadership and volunteerism. The results from the second and third hypotheses were consistent with Moore (2008); Weinstein and Ryan (2010); Bidee, Vantilborgh, Pepermans, Huybrechts, Willems, Jegers, and Hofmans (2012); Neufeind, Jiranek, and Wehner (2013) findings.

The fifth hypothesis which stated that having occupied leadership positions while in the university and currently occupying leadership positions in the church or mosque will be significant joint and independent predictors of self-sacrificial leadership was tested using multiple regression and results showed that they were both joint [ $R^2 = .075, f(2, 320) = 12.94, p < .05$ ] and independent predictors ( $\beta = .18, t = 3.22, p < .05$ ) and ( $\beta = .19, t = 3.54, p < .05$ ) of self-sacrificial leadership. The sixth hypothesis which stated that having occupied leadership positions while in the university and currently occupying leadership positions in the church or mosque will be significant joint and independent predictors of volunteerism was tested using multiple regression and results showed that they were both joint [ $R^2 = .022, f(2, 320) = 3.51, p < .05$ ] predictors of volunteerism, with having occupied leadership positions while in the university ( $\beta = .14, t = 2.54, p < .05$ ) having the only significant independent prediction on volunteerism. This could be as a result of the fact that previous positive experiences gained from the occupancy of a leadership position help leaders perform better when they occupy new leadership positions. Furthermore, the leadership training programs that are newly incorporated into the school curriculum could be another explanation for this finding. The fifth hypothesis was therefore fully supported while the sixth hypothesis was partly supported. The fifth and sixth hypotheses therefore recommend that leadership participation among youths, as well as the leadership development programs that incorporated into schools curricula should be strengthened. The results from the fifth and sixth hypotheses were consistent with Shamir, Dayan-Horesh, and Adler (2005); Robinson (2011) findings which showed that previous positive leadership experiences significantly predicts the performance of a leader in new similar positions.



## 6. CONCLUSION

From the results obtained in this study, the following conclusions were derived:

1. Self-determination and belief in just world had significant joint and independent influences on self-sacrificial leadership, with belief in just world having the greater independent influence on self-sacrificial leadership.
2. Self-determination and belief in just world had significant joint and independent influences on volunteerism, with belief in just world having the greater independent influence on volunteerism.
3. Having occupied leadership positions while in the university and having occupied leadership positions in the church or mosque showed significant joint and independent influences on self-sacrificial leadership among Nigerian youths, with having occupied leadership positions in the church or mosque showing the greater independent influence.
4. Having occupied leadership positions while in the university and having occupied leadership positions in the church or mosque showed a significant joint influence on volunteerism among Nigerian youths. Furthermore, having occupied leadership positions while in the university had significant independent influence on volunteerism, but having occupied leadership positions in the church or mosque had no significant independent influence on volunteerism.
5. No significant gender difference between males and females on self-sacrificial leadership.
6. No significant gender difference between males and females on volunteerism.

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