

**PSYCHOLOGICAL FACTORS AS PREDICTORS OF SUSCEPTIBILITY TO MOB
BEHAVIOUR AMONGST UNDERGRADUATE STUDENTS IN FUYOYE**

BY

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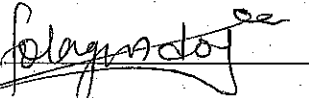
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CERTIFICATION

I certify that this study was carried out by OYEWOLE OLUSOJI SAMSON in the Department of Psychology, at the Federal University Oye Ekiti, Ekiti state, Nigeria, under my supervision.



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DEDICATION

This dissertation is dedicated to the Almighty God for His grace, provision, and protection and for filling me with indefatigable gusto to pursue this line of research; for through him well harnessed potentials know no bounds. To my Parents, MR & MRS OYEWOLE and the amazing minds I have as siblings, Gbolahan and Nifemi Oyewole, thanks greatly for your spiritual, moral, and yes, financial supports. I cannot thank you enough for helping me.

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Reminiscing to the other day, in my hued green room, sitting across me was my roommate; we were indulging our wits in one of our many intellectual conversations when the issue of mob mentality slipped from his lips, he asked me to weigh in on the subject from a psychological point of view. My approach to his questions gave birth to this research. I greatly admire how he lets his mind travel as though on a pilgrimage, uncovering fuzzy nuances of existentialism, I couldn't have asked for a better roommate and friend, Vielen Dank, Udeji Chibike Joseph.

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List of Abbreviation

FUOYE	Federal university Oye Ekiti
SPSS	Statistical Package for social sciences
CFA	Confirmatory factor analysis
EFA	Exploratory factor analysis
GASP	Guilt and shame proneness scale
BFI	Big five inventory

ABSTRACT

The menace of mob mentality has posed flagrant concerns in recent times, since time immemorial various scholars have begged the question of why human individuals defy the laws of morality to do inconceivable things. In this research, another scholastic attempt is being made to unravel the dynamics of the psychological factors that predicts susceptibility to mob behaviour. The genesis of this research began with the development of a susceptibility to mob behaviour scale, of which its psychometric soundness recorded a tremendous reliability coefficient of .79. Afterwards, the research, of which was conducted within the spheres of Federal University, Oye-ekiti, Ekiti state, recruited 300 students from various academic faculties, of which 119 were males and 181 were females, respectively. These students were administered a survey to measure their performance on big five personality inventory, emotional contagion scale, guilt and shame proneness scale and susceptibility to mob behaviour scale, to determine which of the first three scales devised to measure psychological factors best predicts susceptibility to mob behaviour. The results gleaned from the statistical analysis of the obtained data provided us with a double edged information, in that some psychological factors actually did predict susceptibility to mob behaviour, such as personality dimensions, some sub scales of emotional contagion scale and guilt and shame proneness scale, likewise, these psychological factors could also inhibit ones susceptibility to mob behaviour.

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Susceptibility to mob behaviour, personality traits, emotional contagion, guilt & shame

Chapter 1

INTRODUCTION

1.1 BACKGROUND TO THE STUDY

While we all like to believe we have the fortitude to stand by our own convictions during any situation, most of us tend to follow the behaviors of others. But what's particularly strange is that when enough of us get together, we end up doing some really bizarre, nonsensical, and downright violent things that we'd never consider on our own. Psychologists refer to this phenomenon as herd or mob mentality, and when you consider the past and present, you realize it's led to some major "What were they thinking?!" moments.

There have been times in our lives when we've heard the expression 'if your friends jumped off a cliff, would you do the same?' from our parents or our teachers. We answered with 'no' most of the times. The sad fact is that, every now and then, without realizing why, we would jump with our friends. People follow people. It's been like this for ages. The reason we blindly follow people is because we lose our sense of individuality and become part of a group's mechanism. Most of the times, there are negative outcomes when this happens. Football fights, military units, witch trials, all of these are examples of why acting without individual thinking is wrong (Racles Bogdan, 2012).

Mob related attacks have been of flagrant concern in recent years and this menace has been pervading all facets of the social atmosphere and little is been done to check the possible factors that often predispose one into acts of mob mentality or perhaps make one susceptible into engaging in mob related activity.

In the late 19th century, French psychologist slash physicist slash anthropologist Gustave LeBon (Le Bon, 1908) came up with the idea that being part of a crowd turned normal people into barbarians. LeBon believed civilized men (for the most part) lost their will, control, and ability to reason when they became part of a crowd. This theory of “mob psychology” held sway for decades, and still appeals to our notion that crowds of people make us act crazy. Much of LeBon’s research came from studying the far-right nationalism and anti-Semitism that swept France during that era. So this theory of mob violence and loss of identity might be found useful in explaining violence such as that witnessed at the incumbent Republican president of America, Donald Trump’s political rallies. It has been found that more likely than a loss of identity is a shift from individual to collective. “People don’t lose control, but they begin to act with collective values,” says Stephen David Reicher, a sociologist and psychologist at the University of St. Andrews in Scotland who has studied violence among modern-day soccer hooligans, race rioters, and, this year, Trump supporters. “It’s not your individual fate that becomes important, but the fate of the group.”

That sense of collective identity, and the desire to protect it from outside threats, may explain the fist-fights, punching, and sporadic tussles between Trump supporters and protesters—many of whom are members of minority groups targeted by Trump’s campaign rhetoric. “In the crowd, the thing that is important is ‘are they one of us, or are they one of them?’ That someone becomes the other. They become the pure enemy,” says Reicher.

Everything about the way Trump campaigns reinforces that self/other dynamic. That’s what the slogan “Make America Great Again” whispers, after all.

“Trump rallies tell you something about the relationship among the followers and a strong leader. It is an America with a sense of anger and fear, fear that what you value will be taken

away,” says Reicher. “People are being told that what they value as Americans is under threat from all these forces, that for America to be great, these people have to be excluded—either thrown out from the rally or a by a wall being built.”

The rhetoric of the rallies, then, both reinforces and amplifies those feelings. People feel empowered to defend the collective like the Trump supporter who sucker-punched a protester being led out of an event. “They are not hitting the person because they have a history with the other person. What they are doing, in a perverse way, is they are acting for the group,” Reicher says. “It’s a very dangerous cocktail.” And what of the protesters? Are they practicing free speech or provoking trouble? That’s a tough one, because by some lights, protestors trying to shout down Trump are using some of the same methods used on college campuses to muffle unpopular speakers. “The attitude is if you violate my values, you won’t get to speak,” says Jonathan Haidt, a social psychologist at the New York University Stern School of Business. As for Trump, it’s likely that he’s also feeding off the energy of the crowd, as Maggie Koerth-Baker pointed out in a fascinating piece at FiveThirtyEight. The technical term is “emotional contagion,” the same kind of effect that occurs at big football games, comedy clubs, and political rallies. People tend to mimic the behavior of those nearby, according to Stefanie Johnson, a management professor at the University of Colorado Denver. “There is evidence that emotional contagion flows from followers to leaders,” says Johnson, who has looked at this effect in her research. “It reinforces his energy and confidence. The more people are cheering, it makes sense that you are audibly yelling and reinforcing the power dynamic.” The downside of this feedback loop between leader and follower is that people tend to make worse decisions when they are in a positive emotional state. Johnson notes that’s how salespeople work, getting the client in a good mood before they make a deal. “You can get people fired up

and lot of serotonin going through their body, and they will be less critical about what he has to say,” Johnson says.

In fact, Trump has blamed supporters of Democratic presidential candidate Bernie Sanders and the liberal group ‘Move On’ for trouble at the rallies. “Of course they hate Trump and what he stands for,” Haidt says. “But what gives them the right to disrupt, interrupt and shut down a political event? If they do that at a Trump rally, are they surprised that people will try to hit them?”

Needless to say, this study is yet another attempt to bring to our attention a highly pivotal issue that is seldom paid interest to, “the problem of mob violence” only that a more holistic approach will be taken to analyse every details that swirls around it. Also this serves as a scholastic contribution to the already existing literatures in the terrain of mob psychology and a broad quest for information on elements that often predisposes people to losing their individual self-awareness while in group settings and the different psychological factors that play a role in activating these phenomena.

1.2 STATEMENT OF PROBLEM

The menace of mob violence has been a hotly debated discourse in recent times, and that which has caught the public’s eye, is its lethal and volatile effect on humans and the society that harbours them. Given its ubiquity, it has also been found pronounced in educational institutions. Tertiary institutions in Nigeria have recorded various instances of mob violence, owing to its common use by staffs and students as a tool for challenging authorities of various institutions; mob violence is also devised as an instrument for seeking justice by some groups, among others. However, a disorderly mob group would almost always initiate actions that would bring about preventable casualties, most institutions have been shut down as

a result of its aftereffect, Infrastructures touched, properties stolen and destroyed, people held captive, lives lost and academic activities disrupted. The beauty of mob violence is that it often takes a zero sum basis; one side could be at loss whilst the other wins. Unfortunately, most students orchestrated mob activities often results into a disproportionate loss for them, some might be expelled, apprehended or killed given the intensity of the situation, and even the impassive ones might be forced to have an indefinite break in the heat of problem. Of the many instances of mob violence in Nigerian universities, that which led to the demise of four University students in Port Harcourt, who were falsely accused of theft, precipitated a national debate on the evil of mob violence. The prevalence of this menace is what spurred the researcher to beg the question on the various psychological factors that mediates the occurrence of mob violence. Given this foregoing, the researcher seeks to explicate the various psychological factors that have been deemed as credible predictors of susceptibility to mob behaviour.

Many studies have identified a number of factors as correlates of susceptibility to mob behavior amongst students. Some of these studies have focused on psychological factors such as gender and personality characteristics (Mokolapo Tenibiaje & Dele Tenibiaje, 2014), emotional contagion (Rowell Huesmann, 2011). Also, Festinger, et al (1952) investigated the role of de-individuation on crowd behavior. Some researchers have evaluated the role of emotional contagion in mob behavior, the likes of Gustave Le Bon (1908), Emile Durkheim and Elaine Hatfield (1994).

In Nigeria, Mokolapo and Dele Tenibaje (2014) tested the Influence of Gender and Personality Characteristics on Violent Behaviour among Adolescents in Nigeria, the results gleaned from their research showed that their claim was supported with results from multiple regression analysis showing that personality traits (Neuroticism, Openness, Extraversion, Agreeableness,

and Conscientiousness) jointly predicted violent behaviour among University students. This implies that personality traits jointly accounted for about 34.3% variance in violent behaviour among university students. However, previous researches have not evaluated the broad ranges of psychological factors that make human individuals susceptible to mob behavior, no behavior manifests in a vacuum and as such they could have been brought about by an array of factors. It has been found that people are less likely to initiate aggressive or violent attacks on others on their own accord or when they are the only one present but in a situation wherein others are present they are more likely to strike, the illusion of group anonymity, diffusion of responsibility, group size, group cohesion often mediates our actions to do inconceivable things while in group situations.

Thus, this research seeks to draw our attention to idiosyncratic elements that mediates mob behaviour rather than the common hysterical contagion which is mostly believed as the mechanism for mob behaviour. Psychological constructs such as personality dimensions, emotional contagion and sensitivity to guilt and shame have in recent times been found as plausible predictors of susceptibility to mob behavior. Given this backdrop, this study fills the knowledge gap by examining personality dimensions, emotional contagion and sensitivity to guilt and shame as predictors of susceptibility to mob behavior amongst undergraduate students in FUYOYE.

1.2 RESEARCH QUESTIONS

- (1) Does certain dimension of personality traits make one susceptible to mob behaviour?
- (2) Does sensitivity to emotional contagion make one susceptible to mob behaviour?
- (3) Are people with extreme sensitivity to guilt and shame likely to engage in mob behaviour?

1.4 OBJECTIVES OF STUDY

The pivotal essence of this study is to affirm the traditional notion, which says when people are within a group setting their behaviour is likely to be influenced which often leads them to alter their behavioral dispositions to the whims of the group, thus this research will be identifying an array of psychological factors that best predicts susceptibility to mob behaviour, and also the need to develop and validate a psychological scale that will best measure susceptibility to mob behaviour amongst students.

Needless to say, the alteration of behaviour within a mob setting doesn't just occur abruptly there are certain psychological factors that have been found to make one highly susceptible to mob related acts. Thus, this investigation aims to identify those arrays of psychological factors that make one extremely susceptible to engaging in mob related activities, in somewhat different term, identifying the interplays of psychological factors that make human individuals highly susceptible to mob behaviour.

Specifically the research is set to:

- Test whether there exist to a convincing degree some array of personality dispositions that could make one susceptible to mob behaviour in group like situations.
- To find the extent to which emotional contagion precipitate susceptibility to mob behaviour.
- To inquire if ones sensitivity to guilt and shame could make them susceptible to mob behaviour.

1.5 RELEVANCE/SIGNIFICANCE OF STUDY

The pivot relevance of this study is to establish that the evil of mob violence doesn't just spurn up abruptly, rather there are some mediating factors that makes human individuals likely to lose their self-restraint in the face of mob related activity. It is generally believed that everyone is capable of this mob mentality. However, research does suggest that some personalities or circumstances make it more likely. For example, people are more likely to engage in looting in dire situations, such as when resources were scarce after Hurricane Katrina. Adolescents who share antisocial tendencies and lack close family bonds are more likely to search for social identity in gangs.

The sense of belongingness and acceptance, perhaps the worth and importance conferred on a person for identifying with a group transcends to enhance the self-concept of a person, Conversely this could precipitate the dark side of group cohesiveness and as such brewing the ground for suggestible conformity and de individuation while in group situations. Thus, identifying the forms of soil that aids the growth of mob related activities would better equip us on how to tackle or curb this menace.

Hence, with this study one will be able to affirm of an array of psychological factors that serves as credible predictors of likely susceptibility to mob behaviour and as such be able to link certain psychological factors that increases the odds of being susceptible to mob behaviour. This brings us to the popular saying, no action or event just occurs without a cause, thus it would have been brought about by an array of drives, might have stemmed from an emotional state, a motivational force and idiosyncratic traits, a temperament among others.

This research would serve to help helping professionals present in educational institutions to conjure a profiling system to identify students whose aberrant patterns of behaviour could

make them easy preys to the volatility of mob behaviour, thus, serving to reform those who show possible propensity and helping them to an informed choice of channeling their aggression to something substantive that would be of benefit to themselves and their institutions without casualties being recorded, mob behaviours could at times lead to great catastrophes, possible loss of lives, destruction of infrastructures, Hence educational institutions should in an attempt to ensure of peaceful coexistence on campus not engage in “an eye for an eye” approach in reacting to students demand, they should always adopt diplomatic mediums by every means possible, on the parts of students, violence isn’t always the best instrument for challenging institutionalized authorities and attempts to devise its use could result in grave consequences.

Also, this research would serve to educate human individuals on the benefits of scrupulously made decisions rather than deferring to the social default of group mind. It will serve to help individuals who are easily prone to mimicking the actions of others to rethink their decisions to avoid the occurrence of “Had I know moments”, it would help them to take time in considering their options rather than looking around at what others are doing and simply copying what they see, it will assist them to make conscious effort in forming opinions rather than blindly mimicking others.

CHAPTER 2

LITERATURE REVIEW

In understanding certain phenomenon in life, there is a need to review past literatures and also adopt certain theories that would help provide an insight into whatever we want to understand, and as such in understanding “how certain psychological factors predicts susceptibility to mob behaviour”, I would be evaluating and reviewing some literatures that have stressed on the aforesaid topic.

Social psychology does offer relevant explanations for group or mob mentality and violence. When people are part of a group, they often experience deindividuation, or a loss of self-awareness. When people deindividuate, they are less likely to follow normal restraints and inhibitions and more likely to lose their sense of individual identity. Groups can generate a sense of emotional excitement, which can lead to the provocation of behaviors that a person would not typically engage in if alone.

Deindividuation obviously does not occur every time people get together in a group, and there are some group characteristics that increase the likelihood of violence, such as group size, emotional contagion, and personality dimension, sensitivity to guilt and shame and physical anonymity amongst many others. First, many people believe they cannot be held responsible for violent behavior when part of a mob because they perceive the violent action as the group's (e.g., “everyone was doing it”) rather than their own behavior. When in a large group, people tend to experience a diffusion of responsibility. Typically, the bigger a mob, the more its members lose self-awareness and become willing to engage in dangerous behavior. Second, physical anonymity also leads to a person experiencing fewer social inhibitions. When people

feel that their behavior cannot be traced back to them, they are more likely to break social norms and engage in violence.

A mob mentality phenomenon has occurred throughout human history, whether witch burning, religious zealotry, political protests or reaction to perceived racial micro aggressions.

Various instances of mob behaviour in history

The mountain meadow massacre

It all started in 1857. Utah Mormons discovered a wagon train of families on their way to California. For whatever reason, the church members felt threatened by these passersby and unleashed an attack. Not wanting to take blame for the assault, they disguised themselves as Native Americans, à la the Boston Tea Party, and enlisted the help of some Paiute “Indians.” The emigrants defended themselves for five days—until the “Mormon Militia” approached them with white flags signaling a truce. Low on water and provisions, they gladly accepted the truce and agreed to be escorted into Mormon protection. However, as soon as they left their fortifications, they were murdered and buried in shallow graves.

Initially, Mormon leaders denied any involvement in the massacre and placed all blame on the Paiute. Later, they admitted the Mormon Militia’s participation but claimed the militia acted on its own accord and not under direction from Brigham Young (the church’s prophet and president at the time). Today, the church maintains a monument in the meadow to honor those who were murdered.

Burning man festival

Mob mentality doesn't always lead to violence. Take the Burning Man festival, for example. It began in 1986 as a small gathering of friends on a San Francisco beach and has evolved into a weeklong event attended by 50,000 people now in Nevada's Black Rock Desert. It's described as an experimental society and a "temporary metropolis dedicated to community, art, self-expression, and self-reliance." There are only a handful of rules, and most involve maintenance and environmental things, such as where to park and proper outhouse usage.

Naturally, all that freedom means attendees lose their inhibitions, and it only takes a few to strip down before the whole crowd is in their birthday suits. Basically, there's a lot of pressure to join the herd. Just think about it: would you want to be the one person fully clothed while 49,999 others are dancing nude around the fire? Probably not.

The French revolution's reign of terror

Give the downtrodden a shiny, head-removing device (the guillotine), work them into a frenzy about social injustice, and you have a recipe for around 50,000 executions. Still, a steady stream of beheadings didn't satisfy the bloodlust of these revolutionaries. They unleashed all sorts of terror: public beatings, firing squads, weighting victims and tossing them from boats, parading severed heads through the streets, and more. Aristocrats weren't the only victims here; virtually anyone suspected of counterrevolutionary thoughts was fair game. And trials (when they occurred) were generally a farce.

It took almost a year for the people to realize their revolutionary leader had turned into a murderous fanatic. In true mob fashion, they solved the problem with one last beheading.

Sporting events

Arguably, every large sporting event is an example of herd mentality. Where else do beer-bellied men deem it okay to stand half-naked with their faces and torsos covered in paint? Most sports fans wouldn't do these things on their own, yet once they're in the crowd, they take on the collective moods and actions of the group. Add alcohol to the equation, and anything can happen.

Storming the field and tearing down the goalposts after football games is a common enough occurrence, but frantic spectators have done far worse. Take the 2011 Stanley Cup championship, for instance. The Vancouver Canucks were beaten by the Boston Bruins, and the disappointed fans wrought havoc on Vancouver. They turned over cars, lit fires, threw garbage at police, smashed glass storefronts, and looted businesses.

More recently, Egypt sentenced 21 soccer fans to death after they incited a stadium riot that killed 74 people and injured 1,000. Many died from trampling and from falling from stadium balconies. Unfortunately, the verdict sparked another riot, which left at least 30 dead and over 400 injured.

Zip to Zap

While most think of Woodstock as the epitome of free love and revelry among America's youth, college-age students were defying the "man" and being decidedly more destructive a few months earlier at the May, 1969 Zip to Zap spring break celebration/riot.

It all started with Chuck Stroup, a North Dakota State University student who was bummed that he couldn't attend the spring break festivities in Fort Lauderdale, Florida. Instead of missing out on the fun, he decided to throw his own event in the small town of Zap, North

Dakota. Thanks to student newspapers across the country and publicity from the town's government, word spread like wildfire, and nearly 3,000 booze-starved college students descended on Zap and its 250 residents.

NDSU's newspaper staff likely had no idea how true their advertisements, jokingly lauding Zip to Zap's "full program of orgies, brawls, freak-outs, and arrests," actually were. Zap was unable to accommodate the spring breakers' thirst for beer, so tavern owners doubled their prices in a vain effort to slow down consumption. Unfortunately, that only angered the drunken mob, and when the alcohol finally ran out, they rebelled by destroying the town. The North Dakota National Guard was called in to quell the riot, which was rather easy—most of the students were hung-over in the street.

The Holocaust

Looking back on Nazi Germany, it's difficult to comprehend how ordinary people acted so ruthless and inhumane. Even if you assume the average German citizen didn't know what was happening in the concentration camps, there were still 24,000 members in the "Death's Head Unit," a special section of the Schutzstaffel (SS) that was in charge of the concentration camps. These Death's Head members undoubtedly knew what was happening. Even hatred and extreme anti-Semitism aren't enough to motivate the average person to commit murder, but put that person in a group of other like-minded individuals with leaders pushing for brutality, and voilà: mob mentality ensues.

Those 24,000 SS members (and likely many more) lost themselves and became part of a killing machine. During the Nuremberg trials, former Nazi officials justified their participation in the atrocities by saying they were simply "following orders."

Salem witch trials

The 1692 Salem Witch Trials are everyone's favorite example of mob mentality, and although the incident has been discussed to death, it's worth mentioning. It truly epitomizes what can happen when religious extremism and mobs collide. In fact, this incident made such an impression that—over 320 years later—we still use the phrase “witch hunt” to describe people being senselessly persecuted.

No doubt you've heard the story: a couple of girls started acting weird (having fits, diving under furniture, contorting in pain, etc.) and claimed witches were responsible for their “sickness.” They pointed fingers at specific women in Salem, and after the doctor confirmed the girls were possessed, the already witch-phobic town went berserk. Salem officials started arresting suspected witches based on the flimsiest evidence (accusations from little girls), and the town went along with the whole thing, relishing in the witches' destruction.

Perhaps the most bizarre part was the inane methods they used to judge the guilt of the suspects. Basically, if they wanted you to be guilty, they could take anything on your body or in your home and twist into something “witchy.” Have a mole or blemish? Actually, that's a “witch's teat.” You're a witch. Keep a bottle of ointment in your house? Well, that's witch contraband.

Altogether, they imprisoned 150 people and killed 25; 19 were hanged, one man who refused to enter a plea was crushed under heavy stones, and five died in prison.

The second red scare

The Second Red Scare, which occurred between 1947 and 1957, was a modern-day “witch hunt.” But this time, the people were hunting communists. Thanks to the paranoid ramblings of

Senator Joseph McCarthy and others, folks in the US thought communists were hiding everywhere, infiltrating the government and all aspects of society.

Strangely enough, the few “wolf criers” in the government were able to evoke so much fear in the citizens that most saw no problem with the government’s actions. It only took someone demonstrating liberal tendencies (not even outright Communism) for the “House Committee on Un-American Activities” or McCarthy’s “Permanent Subcommittee on Investigations” to decide it was okay to throw the Fourth Amendment out the window. They broke into homes, looked through private mail, bugged offices, tapped telephones, and more, all without probable cause or a warrant. And the people, President, and Supreme Court were all cool with it.

Stock market slumps

Your economics professor might have told you that stocks rise and fall based on supply and demand. In reality, it all comes down to emotion: namely uncertainty and fear. In other words, when folks feel like the economy is hunky-dory, stocks go up, and when people see or hear rumors about economic problems, it goes down. In essence, it’s a self-fulfilling prophecy.

As Daniel J. Howard, a marketing professor at Southern Methodist University, so aptly put it, “Stock market bubbles and crashes are caused by herd mentality. It’s scary to me because we make our own heaven, and we make our own hell.”

Making matters worse for the herd, they’re always looking for cues from “experts” to know when it’s safe to buy or invest. But by the time the masses catch on, most of the riches are already taken. The herd remains in a perpetual state of vulnerability, always trying to get to the top and letting the moods of others cloud their judgment.

The Internet

The Internet is a breeding ground for herd mentality. Not only is it easy for online users to find throngs of other individuals who share their brand of crazy, but it shields everyone under a cloak of anonymity, which gives people the freedom to let go of their social restraints.

Roaming virtual gangs harass others in Internet forums while picking up supporters along the way. It leads to rude, sexist, racist, homophobic, and threatening comments that the harassers would never say in "real life." Of course, cyber-bullying has real world consequences, and there are several cases where it has pushed some towards suicide.

On the plus side, the Internet mob mentality occasionally works for good, such as when the proposed SOPA (Stop Online Piracy Act) act threatened to limit free speech and create unnecessary censorship on the Internet. Everyone from Google to bloggers was participating in blackouts. The extreme backlash showed lawmakers there was no way the people would stand for such an act, and thus the mob prevailed.

Human communication comprises of two cognitive elements: abstractions and expressions. Abstractions are objective assertions about the issue in question, reflecting what we think about it. Expressions are communication of subjective emotions, indicating how we feel about it. In other words, human communication is made up of a mix of ideas and emotions. (Which probably is the biggest factor distinguishing human communication from machine communications). In our mind, we process abstractions and expressions very differently. New abstractions (or ideas) encounter an innate resistance in our minds, unless there is enough evidence of acceptance of that idea in our surrounding. The reason for this can be explained

from the bounded rationality theory of Herbert Simon. Processing a new idea requires work to be done, and our minds tend to avoid it (hence the resistance), and tends to accept the idea if “everyone is into it” (also called conformity). Emotions on the other hand, spread due to a property called emotional contagion. It is a property of “anti-resistance” where we catch other’s emotions even without realizing it.

Given any group of people, there could be varying levels of diversity in abstractions and expressions. On one end, everybody in the group may have different abstractions about the issue in question, while on the other, everyone in the group may be thinking in the same way. Similarly, the group may or may not have a single dominant emotion. Mobs have a dominant emotion, but no common abstraction. Mobs are simply groups of people having a single dominant emotion. The emotion may or may not even be for the same reason. Take a few people out of a rampaging mob, and they may all give different reasons for their anger. They may well be venting their bottled-up anger from home or work, as part of the mob.

Mob or herd mentality is the result of many aspects of human beings. There are quite a few examples and we witness these every now and then around the globe. Most pronounced factor that makes one susceptible to it is fear of not participating. The people are afraid that they will have to bear the grave consequences if they stay out. They become self-annoyed, then self-angered, and then become free of the feeling of guilt. They are not ashamed of what they are doing; they just join the mob and do 'what the Romans do in Rome'.

2.1 THEORETICAL FRAMEWORK

The following section reviews the key psychological theories that was applied by the researcher during the course of this research, these arrays of theories were quite apt in explaining the constructs under study; they include,

- Classic theories of mob behaviour
- De-individuation theory
- Emergent Norm theory
- Five Factor model of personality
- Shame and Guilt theory.

2.1.1 CLASSIC THEORIES OF MOB BEHAVIOUR

Group Mind Theory – Le Bon (1908)

Le Bon proposed one of the earliest – and highly influential in its time – theories of crowd behaviours: group mind theory. He believed crowd behaviours to be pathological and abnormal, whereupon civilised consciousness vanishes and is replaced by savage animal instincts. Le Bon proposed that individuals, when submerged in a crowd, lose all sense of self and responsibility. They no longer identify themselves as individuals with responsibility for their own actions, but instead become anonymous members of a group. At the same time, through their large numbers and group mentality, these individuals gain a sense of power and

invincibility. Once identified as a member of the crowd, individuals are subject to contagion, which serves to quickly and unpredictably spread ideas and sentiments among the group, resulting in rapid and unpredictable shifts in behaviour. Consequently, unconscious, anti-social and uncivilised motives are released and the crowd behaves according to primitive, savage instincts. The crowd behaves in accordance with Le Bon's 'law of the mental unity of crowds', which posits that the characteristics of a crowd are distinctively different to the characteristics of the individuals comprising it (Bendersky, 2007).

Freudian theory of crowd psychology- Freud, 1921

According to Freud, the crowd serves to 'unlock' the unconscious mind of individuals. Moral standards in society and civilized behaviours are usually maintained and controlled by the super-ego part of an individual's psyche – akin to a person's conscience. However, when part of a crowd, the super-ego is surpassed by the leader of the crowd. As a result of individuals' deep-hidden primitive instincts to regress to primal behaviours when in a crowd, the leader is able to release unconscious and uncivilised impulses in the crowd members from the id part of their psyches akin to a person's instinctual drives.

2.1.2 DEINDIVIDUATION THEORY

Stemming from the group mind tradition of Le Bon, 'deindividuation' was introduced to social psychology by Festinger, Pepitone and Newcombe (1952) as a means of explaining individuals' atypical and often antisocial behaviour when part of a group. It is one of the most widely cited consequences of social groups (Postmes & Spears, 1998). Deindividuation describes the process whereby individuals' normal behavioural restraints – based on guilt, shame, commitment and fear – become weakened when part of a group (e.g., Zimbardo, 1970).

Their self-awareness and self-observation decrease, and they lose their sense of socialised individual identity (e.g., Duval & Wicklund, 1972; Diener, 1980). Consequently, they become more susceptible to external cues and to the group's motives and emotions (e.g., Diener, Luck, DeFour & Flax, 1980). Ultimately, these factors may lead group members to engage in unsocial, and possibly antisocial, behaviours (e.g., Festinger et al., 1952; Zimbardo, 1970; Diener et al., 1980). These ideas are very similar to those proposed by 'mob sociology' (e.g., Mombouisse, 1967; Schweingruber, 2000), which attempts to explain how a typically law-abiding crowd become transformed into a disorderly mob.

According to this perspective, as tensions mount within the group – often in reaction to a particular incident, for instance, police action deemed to be inappropriate – individuals are absorbed into the crowd, and become increasingly responsive only to the crowd itself. Subsequently, crowd members lose their sense of self-control and self-consciousness, making it easier for disorder to be incited by crowd leaders (Schweingruber, 2000). Deindividuation research has tended to focus on the effects of anonymity when in a group. Being part of a group or crowd is proposed to provide individuals with a 'cloak of anonymity', which diffuses personal responsibility for actions and leads to a loss of self-identity and reduced concern for social evaluation. Therefore, no longer seeing themselves as individuals – with individual identities and individual responsibilities – but as anonymous members of a collective group no longer in control of, or responsible for, their own actions – i.e., deindividuated – they feel legitimate in behaving in a more anonymous way (Zimbardo, 1970; Zimbardo, Haney, Banks & Jaffe, 1982). Research (e.g., Diener et al., 1980; Mann, 1981; Mullen, 1986) suggests that this sense of anonymity is increased as the size of the group increases and in darker conditions. Consequently, deindividuation – and its uncivilised

and antisocial manner (e.g., Festinger et al., 1952; Singer, Brush Lublin, 1965; associated antisocial behaviours – is more likely to occur in larger groups and in the dark.

2.1.3 EMERGENT NORM THEORY

Emergent norm theory (Turner, 1964; Turner & Killian, 1957, 1987) – in contrast to earlier theories treating crowd behaviours as pathological or instinctual – focuses on collective action as a norm-governed behaviour, just as any other group behaviour. It attempts to explain how crowd action can be considered ‘normal’ despite behaviours not being guided by traditional, pre-established group norms. In other words, it seeks to explain how collective action is governed by norms that emerge from within the crowd.

According to emergent norm theory, when a crowd gathers for a particular event or situation, there are no clear norms indicating how to behave (Turner, 1964). The distinctive actions of more prominent members of the crowd – known as ‘keynoters’ – are attended to by the rest of the crowd during an initial period of ‘milling’ the initial social interaction which takes place between crowd members as they attempt to define and make sense of the situation. These distinctive actions come to be seen as characteristic of that crowd i.e., as behavioural norms.

As more crowd members follow these norms, they become more established and more influential over other crowd members. Hence, norms typically emerge from the distinctive actions of prominent individuals within the crowd. In addition, there is pressure within the group to conform to these norms and against non-conformity. However, distinctive actions are likely to be ones which are relatively rare in most individuals’ lives, for instance, antisocial behaviours. Therefore, norms which emerge are likely to be antisocial behavioural norms and,

as a result of conformity, crowd members will be pressured into antisocial behaviour. Hence, the tendency for crowds to behave in an antisocial manner.

2.1.4 FIVE-FACTOR (BIG FIVE) MODEL OF PERSONALITY

According to this model, there are five fundamental underlying trait dimensions that are stable across time, cross-culturally shared, and explain a substantial proportion of behavior (Costa & McCrae, 1992; Goldberg, 1982). “The Five Factors of the Five-Factor Model of Personality” the five dimensions (sometimes known as the “Big Five”) *are* agreeableness, conscientiousness, extraversion, neuroticism, and openness to experience.

- **Openness to experience:** Individuals who are highly open to experience tend to have distinctive preference for novelty and creativity.
- **Conscientiousness:** Individuals who are conscientious have a preference for planned rather than spontaneous behavior.
- **Extraversion:** Extroverts enjoy being with people. In groups they like to talk, assert themselves, and draw attention to themselves.
- **Agreeableness:** Agreeable individuals’ value getting along with others. They are generally considerate, friendly, generous, helpful, and willing to compromise their interests with those of others.
- **Neuroticism:** Those who score high in neuroticism are more likely to interpret ordinary situations as threatening and minor frustrations as hopelessly difficult. They may have trouble thinking clearly, making decisions, and coping effectively with stress.

2.1.5 SHAME AND GUILT THEORY

Shame, guilt, embarrassment, and pride are members of a family of “self-conscious emotions” that are evoked by self-reflection and self-evaluation. This self-evaluation may be implicit or explicit, consciously experienced or transpiring beneath the radar of our awareness. But importantly, the self is the object of these self-conscious emotions. As the self reflects upon the self, moral self-conscious emotions provide immediate punishment (or reinforcement) of behavior. In effect, shame, guilt, embarrassment, and pride function as an emotional moral barometer, providing immediate and salient feedback on our social and moral acceptability. When we sin, transgress, or err, aversive feelings of shame, guilt, or embarrassment are likely to ensue. When we “do the right thing,” positive feelings of pride and self-approval are likely to result.

Helen Block Lewis (1914-1987): Helen Block Lewis posited that (1971: *Shame and Guilt in Neurosis*), shame and guilt are emotions whose content is to be negatively evaluated – either by the self, or by the others – because one has failed to meet standards and norms regarding what is good, right, appropriate, as asserted in her book *Shame and Guilt in Neurosis* (1971) that interpersonal factors are irrelevant for shame and guilt. She writes e.g. that “guilt is evoked only from within the self; it is thus a personal reaction to an “objective act of transgression”” (p.84). Guilt does not even come from a possible contact with another person e.g. a generalised other of an internalised reference group. She therefore denies in her analysis any significant role of interpersonal processes, even though many of her arguments seem to incline such processes.

As indicated, Lewis (1971) found that the frequent occurrences of shame were virtually never mentioned by patient or therapist. The episodes involving other emotions, such as sadness, fear, or anger, were often referred to by either patient or therapist or both. However, in almost

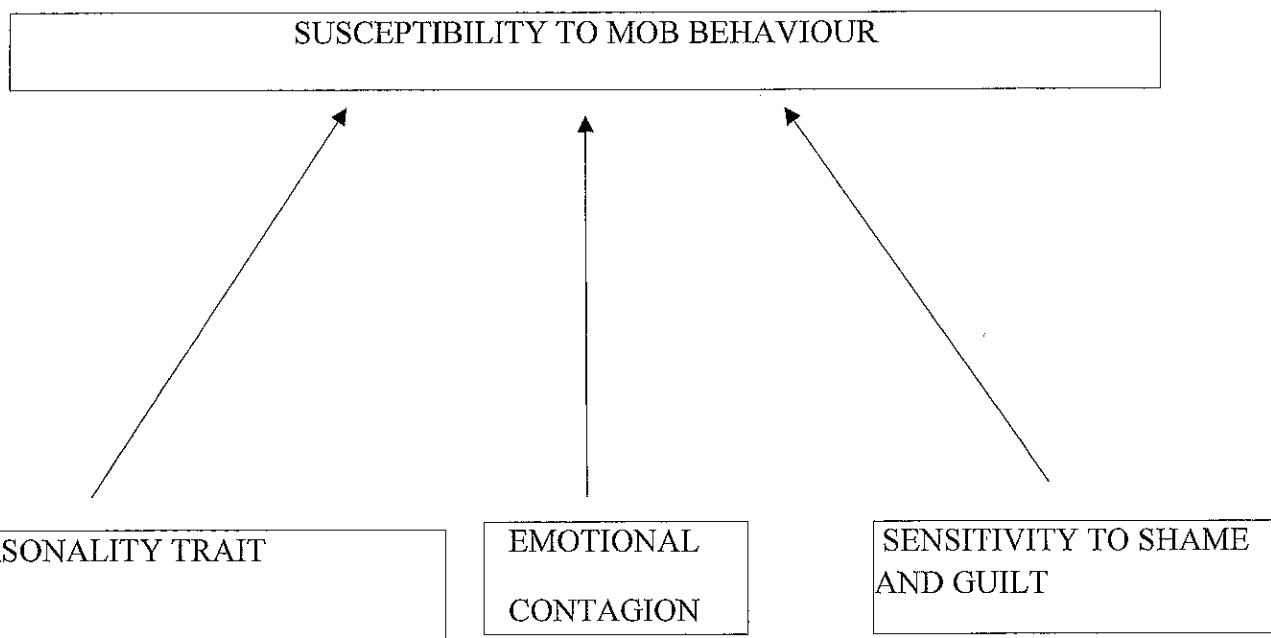
all of the instances of shame/embarrassment/humiliation, neither patient nor therapist referred to it. She called the unmentioned instances "unacknowledged shame." She went on to note that when shame occurs but is not acknowledged, it can lead to an intense response, a feeling trap: one becomes ashamed of one's feelings in such a way that leads to further emotion. Since normal emotions are extremely brief in duration, Lewis's idea of a feeling trap opens up a whole new area of exploration. Emotions that persist over time have long been a puzzle for researchers, since normal emotions function only as brief signals. The particular trap that Lewis described in detail involved shame/anger sequences. One can rapidly become angry when ashamed, and ashamed that one is angry. She called the result "humiliated fury." She found many word-by-word instances of episodes in which unacknowledged shame was followed by either hostility toward the therapist or withdrawal. In her examples of the latter, withdrawal takes a form that she called depression. She refers to the shame/anger/withdrawal sequence as shame and anger "short circuited into depression"

Theodore D. Kemper (2006) writes in this book of one of these theories which he calls "**the power-status theory of emotions**". He writes that we feel shame/embarrassment when one senses that one's own status is excessive and builds his theory, when it comes to guilt and shame, on the works of Erving Goffman (1922-1982), especially *The Presentation of Self in Everyday Life* (1959) and *Behavior in Public Places* (1963). When one has done something one is ashamed of, the result is losing honour. The way out of one's shame is not through punishment, but through compensation, i.e. "...an act or actions that reinstate the person as one who deserves the amount of status originally claimed originally that has been lost. Thus, if someone acts in a cowardly manner and has thus brought shame on himself or herself, the solution usually is to engage in immoderately risky behavior to show that the act of cowardice

was an aberration and not characteristic . When the status of someone else is insufficient, this is “because one is not conferring it in adequate amounts. This can lead either to guilt *or* shame/embarrassment, or both. If the reason for the deprivation of the other is a power tactic by the self, it will lead to guilt...If the reason, on the other hand, for the deprivation is an inadequacy of the self, then the emotion is shame/embarrassment”.

Guilt, in this theory, is “concerned with doing wrong to another via excess power, frequently in violation of a moral standard”. One feels guilt because of a wrong doing which makes one feel that “one does not deserve to receive the amount of status one has claimed for oneself”. A person can feel both shame and guilt in the same situation, but it is according to Kemper important to keep them separate. They come from different forms of relationships and how to cope with them will also differ.

2.1.6 THEORETICAL CONCEPTUALISATION



The diagram above shows that, personality traits, emotional contagion and sensitivity to guilt and shame influences susceptibility to mob behaviour.

2.2 REVIEW OF RELATED EMPIRICAL STUDIES

2.2.1 PERSONALITY TRAITS AND SUSCEPTIBILITY TO MOB BEHAVIOUR

It goes without saying that our personality disposition goes a long way in mediating our behaviour as human individuals, these relatively enduring characteristics that actively influence our behaviours persist across time and space as such serves as a major contributor to how we respond to environmental stimuli. In this study, my focus is on the array of personality dimensions that influences susceptibility to mob behaviour, given my definition of susceptibility to mob behaviour as “our vulnerability to catch a volatile/aggressive emotion spreading around us and get gripped by it, pushing us to act on it, or perhaps being easily influenced by violent and aggressive urges spreading around a group-like setting and thus acting upon it”. It has been found from tonnes of scholastic researches that a personality trait does have a curvilinear and cause-effect relationship with aggressive behaviours, thus this research aims to stress on this possibility by constructively matching both variables together (personality traits + susceptibility to mob behaviour).

Aggression and personality theorists posit that personality variables are important predictors of aggressive behavior. Indeed, several personality traits are related to aggressive behavior, including, narcissism (Bushman & Baumeister, 1998), impulsivity (Campbell & Muncer, 2009), among others. The predominant overall model of personality has identified

the “Big 5” personality factors, traits that repeatedly appear across culture and gender. The predominant social-cognitive models of aggression (e.g., General Aggression Model; GAM) include personality variables, and to some extent explicate psychological processes that link traits to aggression. For example, the GAM postulates that traits can influence aggression through their impact on aggressive emotions or on aggressive cognitions. A research by Christopher P. Barlett and Craig A. Anderson (2012) tested the direct and indirect effects of the Big 5 personality traits (Openness, Conscientiousness, Extraversion, Agreeableness, and Neuroticism) on aggressive behavior. They used multi-group path modeling from two samples that used different Big 5 measures to test the direct effects of personality on two types of aggression (physical, violent) as well as indirect effects (mediated effects) through aggressive emotions and aggressive attitudes.

Big 5 and aggression

The strongest Big 5 predictor of aggressive behavior is Agreeableness, which is characterized as good-natured, trustful, and cooperative (John & Srivastava, 1999). It is negatively related to self-report and peer-report aggressive behavior (Gleason, Jensen-Campbell, & Richardson, 2004) and violence (Heaven, 1996). Conscientiousness is characterized by being responsible, orderly, and dependable (John & Srivastava, 1999), and tends to be negatively related to aggression (Sharpe & Desai, 2001). Neuroticism, characterized by being easily upset and emotionally unstable (John & Srivastava, 1999), is positively related to aggressive behavior (Sharpe & Desai, 2001). Openness, characterized by being intellectual, polished, and independent-minded (John & Srivastava, 1999), tends to be unrelated to aggressive behavior (e.g., Gleason et al., 2004). Finally, Extraversion is characterized as being talkative, assertive, and energetic (John & Srivastava, 1999) and its relations with aggression are mixed. Sharpe and Desai (2001) found that the correlation

between self-reported physical aggression and Extraversion was negative, whereas Gallo and Smith (1998) found a positive relation between Extraversion and physical aggression.

It is unknown whether or not the relations between the Big 5 and aggression are direct, or indirect through some learned aggressive outcomes, such as aggressive emotions and aggressive attitudes. GAM (Anderson & Bushman, 2002) posits that repeated interaction with aggression-related stimuli (both real and fictitious) and situations, and subsequent positively reinforced aggressive behavior, is likely to increase one's aggressive personality through several learned outcomes (e.g., aggressive beliefs, attitudes, and related emotions). Furthermore, in all major social-cognitive models of aggression, momentary accessibility of aggressive emotion and cognitions are key proximal causes of aggressive behavior. Thus, depending on the specific Big 5 trait, GAM would suggest that the Big 5 are related to aggressive behavior because they may either enhance or inhibit the development and chronic accessibility of aggressive emotions and aggressive attitudes. For example, if Agreeableness is negatively associated with aggressive emotions or aggressive attitudes, then it should also be negatively related to aggression. There is strong support for how repeated exposure to aggression-related stimuli and situations is related to aggressive emotions and aggressive attitudes; and how those aggressive outcomes are related to the likelihood of aggressive behavior (Anderson & Bushman, 2002). However, there is a paucity of research on how Big 5 traits are related to these aggressive outcomes.

Research has shown that Agreeableness and Conscientiousness are both negatively related to vengefulness (an aggressive emotion), whereas Neuroticism is positively related to vengefulness (McCullough, Bellah, Kilpatrick, & Johnson, 2001). Sharpe and Desai (2001) found that Neuroticism is positively related to anger and hostility (aggressive emotions), whereas Extraversion, Agreeableness, and Conscientiousness are negatively related

to these emotions. Anderson et al. (2004) found that Agreeableness and Conscientiousness were negatively related to attitudes towards violence (an aggressive attitude). Thus, this literature suggests that the Big 5 personality traits may be related to aggressive behavior directly and/or indirectly through aggressive emotions and aggressive attitudes.

Towards this end, one could assert that personality traits are quite essential in identifying those who are likely to be susceptible to a mob behaviour, given the authenticity of the Big 5 personality inventory in measuring a sizeable amount of personality dimensions across borders, some distinct dimensions of individual personality such as Neuroticism and Agreeableness have been found to play a key role in precipitating aggressive behaviours and with respect to susceptibility to mob behaviour one could delineate in clear terms that Neurotic and Agreeable driven individuals will show more propensity to catching a volatile or aggressive emotion spreading around them paralleling with the above proposition that this arrays of personality dimensions serve to enhance the nurturance of aggressive emotions and attitudes which could in turn bring about being susceptible to a mob behaviour.

2.2.2 EMOTIONAL CONTAGION AND SUSCEPTIBILITY TO MOB BEHAVIOUR

It is believed that the soil through which susceptibility to mob behaviour sprouts from is that of “emotional contagion”, as posited in the Le Bon’s contagion theory of mob behaviour, the crowds exert a sort of hypnotic influence on their members. The hypnotic influence combined with the anonymity of belonging to a large group of people, even just for that moment, results in irrational, emotionally charged behavior. Or, as the name implies, the frenzy of the crowd is somehow contagious, like a disease, and the contagion feeds upon itself, growing with time. In the end, the crowd has assumed a life of its own, stirring up emotions and driving people

toward irrational, even violent action. Thus, an individual who happens to be a recipient of a spreading mob emotion would likely be egged on to engage in a mob behaviour given the prevailing condition. An individual's sensitivity to a generally shared emotion within a mob setting or perhaps the tendency to explicitly absorb the generic emotion shared within a mob makes him or her more vulnerable to engaging in mob related behaviours.

Merely looking at fellow students agitating for a drastic reduction in say tuition fee could easily stimulate one to absorb the spreading stirred up emotional state, thus this stirred emotional state spreading around could easily hypnotise those physically present to dance to the tune of the mob activity as such making them act in ways that parallels with the overall goals of the mob.

A research by Elaine Hatfield (1994) on emotional contagion spelt out succinctly that Emotions have ubiquitous effects in human affairs, as such stating that there are several mechanisms that he believes might account for this phenomenon. [He asserted that there are evidences that people tend: (a) to mimic the facial expressions, vocal expressions, postures, and instrumental behaviors of those around them, and thereby; (b) to "catch" others' emotions as a consequence of such facial, vocal, and postural feedback.

Theorists disagree as to what constitutes an emotion family. Most, however, probably would agree that emotional "packages" are comprised of many components--including conscious awareness; facial, vocal, and postural expression; neurophysiological and autonomic nervous system activity; and instrumental behaviors. Since the brain integrates the emotional information it receives; each of the emotional components acts on and is acted upon by the others. Primitive emotional contagion is defined as: "The tendency to automatically mimic and

synchronize expressions, vocalizations, postures, and movements with those of another person's and, consequently, to converge emotionally”

As early as 1759, the economic philosopher Adam Smith observed that as people imagine themselves in another's situation, they display “motor mimicry.” Later, Theodor Lipps suggested that conscious empathy is due to the unlearned “motor mimicry” of another person's expressions of affect. Today, however, developmental theorists make clear distinctions between the process in which we are interested--primitive empathy or emotional contagion--and the more cognitive, sophisticated, and “socially beneficial” processes of empathy and sympathy.

Theoretically, emotions can be caught in several ways. Early investigators proposed that conscious reasoning, analysis, and imagination accounted for the phenomenon. For example, Adam Smith observed:

“Though our brother is upon the rack . . . by the imagination we place ourselves in his situation, we conceive ourselves enduring all the same torments, we enter as it were into his body, and become in some measure the same person with him, and thence form some idea of his sensations, and even feel something which, though weaker in degree, is not altogether unlike them” (1759/1966, p. 9). This quote parallels with the aforementioned proposition that individuals who find themselves gripped to a singular emotional state are likely to act upon it.

Contagion of Violence

L. Rowell Huesmann (2011) made some inquiries into the nature of violence and the emotional contagion that precipitates it. He spelt out in clear terms that one of the best established findings in the psychological literature on aggressive and violent behavior is that

violence begets violence. This contagion of violence appears to be a universal phenomenon. The contagion of violence occurs within families. Violence between partners increases the risk of violence directed at children and increases the risk of the children behaving violently themselves. Having one violent individual in a family makes it more likely there will be others. It is true within peer-groups. Violence by some peers increases the risk of violence by other peers. Violence by peers directed outward not only stimulates violence by others that is directed outward, but stimulates violence between peers within the group. It is true in neighborhoods and communities. Violent communities and neighborhoods breed violence in those who join the community or neighborhood. Introducing violence into a community increases the risk of greater violence throughout the community. It even appears to be true within nations and cultures. And it is true across generations. Children catch it from their parents, and parents can catch it from their children.

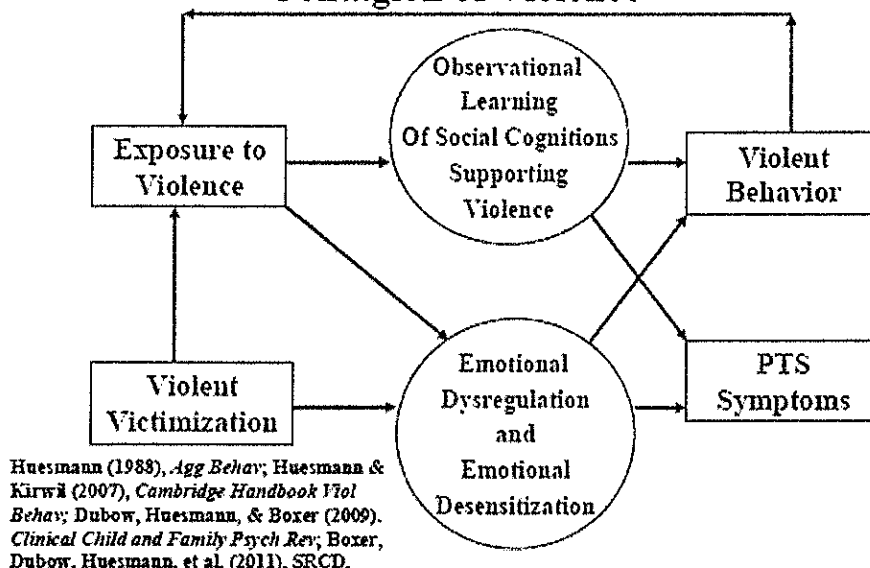
Violence is highly contagious. It is not only spread from the perpetrators of violence to the victims, it is spread to the onlookers and observers of violence. It is not surprising that violent victimization leads to violent retaliation within and between families, peer groups, schools, communities, ethnic groups, cultures, and countries. What may be more surprising to some is that simply the observation of violence also leads to increased violence within and between all these groups. Violence can even be spread to far away people who observe violence at a distance. The boundaries of time and space that apply to most biological contagions do not apply to the contagion of violence.

Severe violent behavior is almost always the product of predisposing individual differences and precipitating situational factors (Huesmann, 1998). One important environmental experience that contributes both to predisposing a person to behave more violently in the long run and to precipitating violent behavior in the short run is the observation

of violence. Psychological theories that have emerged over the past few decades now explain the short-term precipitating effects mostly in terms of priming, simple imitation, and excitation transfer. Priming is the neurological process through which seeing violence produces a spreading activation in the neurons of the brain that activates all sorts of ideas related to violence making violence more likely. Imitation of violence in the short run occurs because human beings, from a very young age, have a wired-in tendency to mimic whatever they see. Excitation transfer means that, when someone provokes us, we feel angrier if we have recently been aroused and made angry by something we observed, such as violence.

The long-term predisposing effects of observing violence, however, involve more complex processes of observational learning of cognitions and of emotional desensitization. Obviously being victimized always also includes observing violence – part of the mind of the child who is being spanked or the youth who is being beaten up is observing the interaction while another part is suffering from the interaction. Although the emotional reactions to victimization may be more intense and immediate, observation alone also produces both intense emotional and intense cognitive reactions that can have long-term effects on a person's mental health (e.g., post-traumatic-stress symptoms) and behavior problems (e.g., violent behavior).

The Psychological Processes Promoting the Contagion of Violence



Huesmann elaborated on the above diagram by making reference to a research conducted in some selected violence prone areas in the middle east, His research team garnered data on children in one such region –Palestine (West Bank and Gaza) and Israel (Israeli Jewish and Arab communities). They interviewed 600 Palestinian, 450 Arab Israeli, and 450 Jewish Israeli children and their parents individually three times at one-year intervals from 2007 to 2010. At the start of the interviews the children were either 8, 11, or 14 years old. Each year we asked the children and their parents to report on how much violence they had been exposed to in the past year. For example, They asked, “How often have you seen right in front of you Palestinian (or Israeli for Israeli children) buildings or buses or other property destroyed by Israelis (or Palestinians for Israeli children).”They asked many questions of this type including about “seeing a family member die,” “seeing friends die,” “seeing them injured,” “seeing them held hostage or tortured,” etc. The rates of observation in person were very high – for example, 55% of Palestinian children had seen a friend die due to the Israelis, 43% had

seen someone tortured or held hostage, and 63% had seen someone crying because someone they knew had died. The rates of seeing such things rose to over 90% for the past year when observing in the mass media was included. The rates for Israeli Jewish children were about half as much and for Israeli Arab children half as much again, but even among them about one out of every 20 children had seen someone killed or be seriously injured in front of them in the past year. These rates are appallingly high. The question is does such exposure to such violence increase the aggressive and violent behavior of the children subsequently? The answer, they discovered, is clearly yes. The violence spreads like a contagious disease among them. For example, as shown in the figure below, Palestinian kids and Israeli Jewish kids who fall in the top 25% on the amount of war violence they have seen in one year are 15% more likely to punch or beat a peer than kids who fall in the lowest 25% on violence exposure, and Arab Israeli youth in the highest quartile on exposure are about 30% more likely to punch or beat a peer during the year. These youth have not been victimized by their peers; yet they attack their peers. In fact, we found that those who are in the highest 25% on exposure are also significantly more likely to go beyond 'punching' and commit very serious acts of violence against their peers including using knives or guns on their peers. These results cannot be explained by demographic differences, age differences, or gender differences. Differences in exposure to violence account for more of the individual differences in aggression than any other single factor.

2.2.3 SENSITIVITY TO GUILT AND SHAME AND SUSCEPTIBILITY TO MOB BEHAVIOUR

People's memberships in social groups are deeply important to them. The human definition of 'self' is not only defined by our individual identities, but also extends to those with whom we are connected through group membership. Because of this, the actions of fellow-group members, and the history and collective actions of groups to which we belong have the capacity to evoke strong emotions. In everyday life, people often use the words shame and guilt somewhat interchangeably. And, indeed, compared to other emotions, shame and guilt share many appraisal and motivational similarities (Smith & Ellsworth, 1985), and as such, people often experience a mix of these emotions in response to transgressions (Schmader & Lickel, 2006a). However, research shows that there are important differences in the experience of shame and guilt.

One prominent contemporary framework of shame and guilt is provided by June Tangney and colleagues (see Tangney, Stuewig, & Mashek, 2007, for a review). In Tangney's work, two core themes distinguish shame from guilt: their associated cognitive appraisals and their behavioral motivations. Group-based shame and guilt can be better understood by taking into cognizance Tangney's work on personal (i.e., self-caused) shame and guilt.

Appraisals are a person's perceptions of events, other people, and the self that influence the emotions he or she feels. In the case of shame and guilt, one core theme used to differentiate these emotions is how an event is perceived with respect to the self (Tangney et al., 2007). Shame is linked to what is perceived as a failure of the self, whereas guilt is more often restricted to a failure of one's behavior. Framed in terms of attributions, shame is associated with attributing some wrongdoing to internal, global, and stable aspects of the self; whereas

guilt is associated with attributions that are constrained to specific, controllable aspects of behavior (Tracy & Robins, 2006). Thus, in this view, you feel ashamed of who you are, but guilty for what you do.

A second core theme in the research on group-based moral emotions concerns the motivational orientations that differentiate shame and guilt. Because shame casts a broader negative spotlight on one's global sense of self, people who feel ashamed often report a strong desire to shrink, hide, or escape from the situation and public scrutiny (Tangney & Fischer, 1995).

In contrast, guilt has been construed as a signal to show that harm has been done to an important social relationship (Baumeister, Stillwell, & Heatherton, 1994) and thus predicts a desire to repair that harm and restore a sense of equity. In other words, shame has been characterized in terms of avoidance tendencies (and is perhaps more self-focused), whereas guilt has been characterized in terms of approach tendencies (and is perhaps more other focused; Schmader & Lickel, 2006a).

In their recent research, Sheikh and Janoff-Bulman (2010) characterize this distinction as the extent to which each emotion is linked to self and moral regulatory systems that focus either on approach or avoidance motivations. Shame is felt when we fail to avoid a proscribed behavior (doing something we ought not to have done), whereas guilt is felt when we fail to approach a proscribed action (failing to do something people are expected to do).

Shame and feelings of guilt informs one of an internal state of inadequacy, dishonor, or regret and this might precipitate an individual's susceptibility to engaging in mob behaviour.

The more a person is susceptible to shame, the more likely he or she is to join a mob or a herd. This is because that person is likely to have experience with fitting in. From childhood on, they learn to conform to what everyone else is doing. They learn to dress the way everyone else does and like the same music everyone else does. As such, this isn't always a bad thing. But when a mob forms, a person susceptible to shame will be vulnerable to the pressure: join us, or know we will hold you in contempt. Or in extreme cases, not joining in would have dire consequences.

The genocide in Rwanda is a textbook example, where people were ordered to help kill their Tutsi neighbours or risk being slaughtered themselves. It is an example to show how far people can go in their need to conform. To find out whether a person is governed by shame, ask them to imagine a total stranger scolding them for not fitting in. The question is: what is their first impulse? To assume the stranger is right? To assume the stranger is wrong?

In 1987, Allan Bloom wrote a book called "The Closing of the American Mind." The core argument was that American campuses were awash in moral relativism. Subjective personal values had replaced universal moral principles. Nothing was either right or wrong. Amid a wave of rampant non judgmentalism, life was flatter and emptier.

Bloom's thesis was accurate at the time, but it's not accurate anymore. College campuses are today awash in moral judgment. Many people carefully guard their words, afraid they might transgress one of the norms that have come into existence. Those accused of incorrect thought face ruinous consequences. When a moral crusade spreads across campus, many students feel compelled to post in support of it on Facebook within minutes. If they do not post, they will be noticed and condemned. Some sort of moral system is coming into place. Some new criteria

now exist, which people use to define correct and incorrect action. The big question is: What is the nature of this new moral system?

In the year 2015, Andy Crouch published an essay in *Christianity Today* that takes us toward an answer. Crouch starts with the distinction the anthropologist Ruth Benedict popularized, between a guilt culture and a shame culture. In a guilt culture you know you are good or bad by what your conscience feels. In a shame culture you know you are good or bad by what your community says about you, by whether it honors or excludes you. In a guilt culture people sometimes feel they do bad things; in a shame culture social exclusion makes people feel they are bad. Crouch argues that the omnipresence of social media has created a new sort of shame culture. The world of Facebook, Instagram and the rest is a world of constant display and observation. The desire to be embraced and praised by the community is intense. People dread being exiled and condemned. Moral life is not built on the continuum of right and wrong; it's built on the continuum of inclusion and exclusion.

Consequently, sensitivity to the group conscious emotions of guilt and shame have also been found as precursors to students propensity to engage in mob behaviour on campus, as stated above, the experience of guilt and shame aren't necessarily instrumental to appraising our actions and inactions as right or wrong but instrumental to our need to belong with social others (inclusion) and avert being ostracized from social others (exclusion). Given the mob situations on campus, everyone is expected to be part of the formidable coalescence needed to protest the, say complacent attitude of the university management towards their requests as students, with the hope of accruing a fruitful and benefitting outcome regardless of how the group chooses to achieve its goals even if it contravenes individual standards and values, individual member of the group who wouldn't ordinarily participate in volatile acts of demonstration would in an attempt to insulate their selves from the group haunting emotions of

guilt and shame, by denouncing their allegiance to whatsoever values that could have restricted them from participating in the acts of mob behaviour, thus joining the herd or mob in its activities. As stated earlier, people dread being condemned for their inactions therefore would do the inconceivable to avoid being condemned or expelled. David Brooks stated in his article on shame culture that everybody is perpetually insecure in a moral system based on inclusion and exclusion. There are no permanent standards, just the shifting judgment of the crowd. It is a culture of oversensitivity, over-reaction and frequent moral panics, during which everybody feels compelled to go along.

OTHER RELATED EMPIRICAL STUDIES

1.1.4 Doing what the mob do: priming effects on conformity (LOUISE PENDRY* and RACHAEL CARRICK University of Exeter, UK, 2001)

This study considered whether participants' tendency to conform to a group norm could be influenced by priming them with categories associated with either conformity or anarchy. Participants were primed with one of two categories: 'accountant prime', 'punk prime' (plus a baseline 'no prime'). They then participated in a variant of the Asch (1951) conformity paradigm. Results indicated that 'punk'-primed participants conformed significantly less than did 'accountant'-primed participants, to the mean for the 'no-prime' condition lying in between the two. 'Accountant'-primed participants conformed to the group norm more than did the 'no-prime' participants. In addition, the performance of 'punk'-primed participants was comparable to that of participants who performed the judgment task in isolation ('solo' condition). This indicates that conformity pressures did not affect estimates for 'punk'-primed participants.

Why we often do what the mob do

'It's always best on these occasions to do what the mob do.' 'But suppose there are two mobs?' suggested Mr Snodgrass. 'Shout with the largest,' replied Mr Pickwick. (Charles Dickens, 1837/1977) When pondering over the socially acceptable thing to do, Mr Pickwick was fervent in his belief that it was safest to 'do what the mob do'. A century after Dickens' observations on group behavior, Solomon Asch (1951) demonstrated this conformity effect in his now-classical series of studies on perceptions of line length. Naive participants in his studies conformed to the obviously errant group norm in 37% of their responses. In the years that followed, researchers have established a number of reasons why conformity occurs (e.g. Asch, 1956; Bond & Smith, 1996; Crutchfield, 1955; Deutsch & Gerard, 1955; Eagly & Carli, 1981; Gerard, Wilhelmy, & Connolly, 1989; Insko, Smith, Alicke, Wade, & Taylor, 1985).

Acquiescence with the prevailing group belief or behavior can be determined by a number of factors. Informational social influence, or the desire to know what is right, is one such factor. This need for clarification in social settings can happen for many reasons. We look to others to determine how to behave in situations which are new or alien to us, or in some way ambiguous, in times of crisis, or when we feel another person has more expertise in a situation (Bickman, 1974; Deutsch & Gerard, 1955; Kelley, 1955; Sherif, 1935; Thomas, 1928). Sometimes we resist informational social influence, for example if we believe its source to be illegitimate or biased (Cantril, 1940). On the whole, though, informational social influence seems to play a significant role in conformity effects. The second major reason why we may conform is because we need to be accepted: that is, normative social influence (Deutsch & Gerard, 1955; Kelley, 1955). Social groups evolve

certain expectations about how group members should behave, and as a group member it is often easier to go along with such beliefs to avoid ridicule, punishment or ostracism (Miller & Anderson, 1979). We are social beings and in general, we crave social companionship and acceptance. This need pervades many social settings and can exert a strong effect upon our behavioral responses. People are liable to conform to normative social influence for a number of reasons (for a review see Hogg & Vaughan, 1998). Thus, it seems we are influenced by others either because we depend upon them for information that disambiguates reality and hence establishes subjective validity, or because we seek social approval and acceptance. This distinction has been termed a dual process dependency model of social influence, and there are some who would challenge it as the optimum explanation for conformity (Abrams & Hogg, 1990; Hogg & Turner, 1987; Turner, 1991). Such Social Identity Theorists believe that classical explanations of conformity give too little weight to the role of group belongingness. Instead, they advance a separate process, referent informational influence that operates via the process of self-categorisation. Stated simply, within a group, individuals categorise themselves and others as members of the same social group. They then strive to find relevant group norms to set the standards for appropriate behavior. This norm works to minimise within group differences and maximize ingroup/outgroup differences. Via self-categorisation, then, similarities between own behavior and that prescribed by the group norm are highlighted. Since group members construct (and internalise) a similar group norm, self-categorisation produces intragroup convergence and uniformity: that is, the typical conformity effect (Hogg & Turner, 1987).

Solomon Asch- Conformity experiment

Furthermore, the experiment of Solomon Asch on conformity also helps complement our position on the array of factors that could serve as predictors of one's likelihood to engage in mob related activity.

Asch believed that the main problem with Sherif's (1935) conformity experiment was that there was no correct answer to the ambiguous autokinetic experiment. How could we be sure that a person conformed when there was no correct answer?

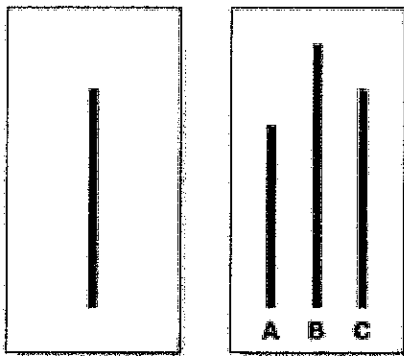
Asch (1951) devised what is now regarded as a classic experiment in social psychology, whereby there was an obvious answer to a line judgment task. If the participant gave an incorrect answer it would be clear that this was due to group pressure.

Thus, Asch experiment is yet another study complementing the popular notion of our propensity to alter our behaviour with the intent of aligning it with the demands of certain group situations, in the context of mob behaviour, students who feel the urge to identify with other students for the express purpose of say challenging corrupt institutionalized authorities, boycotting exorbitant transport systems, demonstrating against recent hikes in tutelage e,t,c will arguably let themselves loose to the whims of the presenting situation.

In Solomon Asch experiment he investigated the extent, to which social pressure from a majority group could affect a person to conform, in light of this investigation, suffice it to say that for an individual to gravitate towards mob behaviour, there has to be a sizeable amount of selected others whose mere presence precipitates conformity to the group whims.

During Asch's research a laboratory experiment was devised whereby 50 male students from Swarthmore College in the USA participated in a 'vision test'. Using a line judgment task, Asch put a naive participant in a room with seven confederates.

The confederates had agreed in advance what their responses would be when presented with the line task. The real participant did not know this and was led to believe that the other seven participants were also real participants like themselves.



Each person in the room had to state aloud which comparison line (A, B or C) was most like the target line. The answer was always obvious. The real participant sat at the end of the row and gave his or her answer last. There were 18 trials in total and the confederates gave the wrong answer on 12 trials (called the critical trials). Asch was interested to see if the real participant would conform to the majority view. Asch's experiment also had a control condition where there were no confederates, only a "real participant".

Asch measured the number of times each participant conformed to the majority view. On average, about one third (32%) of the participants who were placed in this situation went along and conformed with the clearly incorrect majority on the critical trials.

Over the 12 critical trials about 75% of participants conformed at least once, and 25% of participant never conformed. In the control group, with no pressure to conform to confederates, less than 1% of participants gave the wrong answer.

Why did the participants conform so readily? When they were interviewed after the experiment, most of them said that they did not really believe their conforming answers, but had gone along with the group for fear of being ridiculed or thought "peculiar". A few of them said that they really did believe the group's answers were correct. Apparently, people conform for two main reasons: because they want to fit in with the group (normative influence) and because they believe the group is better informed than they are (informational influence).

In light of the aforesaid one could ascertain that the urge to fulfill obligations that comes with being a member of a group could drive one into going out of their ways to do inconceivable things both to ensure of solidarity and to promote ones sense of individuality.

2.2.6 The Psychology of the Mob Mentality (By: Doctor Nicola Davies)

This website article explores explanations for what causes mob mentality. Like the other article it talks about how when people are in a group, they tend to experience loss of self-awareness. It talks about how that sight of seeing others carrying out riots and organizing mobs might encourage others that it is OK to do those things. It really emphasizes on how people feel anonymous in groups. This may in most cases, reduce their responsibility and accountability senses. The article also talks about studies that were done that tested how different personalities or circumstances might make the person more likely to do these actions. It talked about how adolescents' youth are more likely to do these actions because they have a

lack of a stable family. They might be able to gain a sense of identity by participating in group raids. They would think that a gang is their new family because they truly accept me and I would do anything for them. People might also be more susceptible to looting and stealing in a time of hardship or financial circumstances. The 1992 Los Angeles Riots also known as the "Rodney King Riots" was a major series of riots that included much looting, arsons, and civil disturbances. These riots were the largest riots seen in the United States since the 1960's and the worst terms of death toll after the New York City draft riot. Estimates of property damages topped one billion dollars. The rioting was stopped and subdued after soldiers from the California Army National Guard, with the U.S. Marines from Camp Pendleton were called in to stop the rioting after the local police could not handle the situation. In total, fifty-three people were killed and over two-thousand people were injured.

In my opinion, people do better while they are individual. I believe this to be true because they are more civilized and orderly. However, if people are in groups, more people are recognized that they don't approve of this matter. They can be seen as a bigger person. A realization that many people don't approve or approve of one thing. Davies believes that there are positive sides to crowd behavior. There can be presidential elections where there is an organized crowd who can approve of the speaker in a cheering or clapping manner. I think that it is impossible to avoid crowd behavior just because humans want to express their feelings whether good or bad. And at some point they will want to share it so much that they lose control of their thoughts.

2.2.7 HERD MENTALITY: ARE WE PROGRAMMED TO MAKE BAD DECISIONS?

A natural desire to be part of the 'in crowd' could damage our ability to make the right decisions, a new study has shown. Research led by the University of Exeter has shown that individuals have evolved to be overly influenced by their neighbours, rather than rely on their own instinct. As a result, groups become less responsive to changes in their natural environment. The collaborative international study, which includes academics from Princeton University and both the Sorbonne Universities and Institute for Research in Computer Science and Automation (INRIA) in France, is published in the Royal Society journal *Interface*. Lead author of the report, Dr Colin Torney, from the University of Exeter's Mathematics department explained: "Social influence is a powerful force in nature and society." Copying what other individuals do can be useful in many situations, such as what kind of phone to buy, or for animals, which way to move or whether a situation is dangerous.

"However, the challenge is in evaluating personal beliefs when they contradict what others are doing. They showed that evolution will lead individuals to overuse social information, and copy others too much than they should. "The result is that groups evolve to be unresponsive to changes in their environment and spend too much time copying one another, and not making their own decisions. "The team used mathematical models to look at how the use of social information has evolved within animal groups. By using a simple model of decision-making in a dynamic environment, the teams were able to show that individuals overly rely on social information and evolve to be too readily influenced by their neighbours. The team suggests this is due to a "classic evolutionary conflict between individual and collective interest." Dr Torney said: "Our results suggest we shouldn't expect social groups in nature to respond effectively to

changing environments. Individuals that spend too much time copying their neighbours are likely to be the norm."

2.3 STATEMENT OF HYPOTHESIS

- Extraversion, agreeableness, conscientiousness, neuroticism and openness to experience will significantly predict susceptibility to mob behaviour.
- The dimensions of emotional contagion will significantly predict susceptibility to mob behaviour.
- Proneness to guilt and shame will significantly predict susceptibility to mob behaviour.
- Personality traits, Emotional contagion and sensitivity to guilt and shame will interactively predict susceptibility to mob behaviour.

1.4 OPERATIONAL DEFINITION OF TERMS

Psychological factors (IV): Here the psychological factors which will be serving as our independent variable comprises three levels which are Personality traits, Sensitivity to guilt and shame and emotional contagion.

- (a) Personality traits (Using the Big five personality model): Behavioural dispositions linked to mob behaviour. Measured using a 10 item short version of the Big Five Inventory, (Beatrice Rammstedt &, Oliver P. John, 2006).
- (b) Sensitivity to Guilt and Shame: individual differences in the propensity to experience guilt and shame for not engaging in mob behaviour, the fear of not participating and the

consequences that ensues. Measured using Guilt and Shame Proneness Scale (GASP), (Taya R. Cohen, PhD, 2011).

- (c) Emotional contagion: An individual's sensitivity to a generally shared emotion within a mob setting. The tendency to explicitly absorb the generic emotion shared within a mob. Measured using The Emotional contagion scale by Doherty, R. W. (1997).

Susceptibility to mob behaviour (DV): Our vulnerability to catch a volatile emotion spreading around us and get gripped by it, pushing us to act on it or perhaps being easily predisposed to violent and aggressive urges within group situations.

Mob: A disorderly, emotionally charged crowd; mobs tend to form when some event, such as a crime, a catastrophe, or a controversial action, evokes the same kind of affect and action in a substantial number of people.

CHAPTER 3

METHOD

This section entails all the research procedures that were adopted during the course of the research, taking into cognizance the measures, the research participants, research design, procedure and all the activities engaged in by the experimenter.

3.1 RESEARCH DESIGN

This study adopted a non-experimental form of research design wherein a survey research method was devised which served as a source of data extraction from a selected cluster of people and also a medium to analyse the behaviours under consideration. This research made use of questionnaires; these questionnaires were characterized by close ended questions and answering categories were likert scaled.

3.2 SETTING

This scientific inquiry was conducted within the spheres of Federal university Oye-Ekiti, Ekiti State, comprising both Oye & Ikole campuses respectively.

3.3 STUDY SAMPLE

During the course of this research the target population of interest were undergraduate students of FUOYE, the selected samples were male and female students from the two campuses i.e, Oye & Ikole respectively, which totaled 300 participants in all. They were sampled using convenience sampling method. Of those who reported their gender, 119 were males and 181 were females totaling 40% and 60% respectively. 225 respondents fell on the age spectrum of 16-20yrs, 67 fell on the age spectrum of 21-25yrs, and 8 respondents were of

the age range of 25 and above, with 75%, 22% and 3% respectively. Of those who reported their faculties, 35 were from the faculty of Agricultural science, 61 were of the Arts faculty, 28 were of the Education faculty, and 21 were of the Engineering faculty, 80 were of the sciences faculty and 75 were of the social science faculty, with a percentage of 12, 20, 9, 7, 27 and 25 respectively. Of those who reported their levels, 134 were 100 level students, 52 were 200 level students, and 63 were 300 level students while 41 were 400 level students, with a percentage of 25, 21, 21, and 14 respectively. Lastly, of those who reported their various religious affiliations, 222 reported their affiliation with Christianity, 75 reported their affiliation with Islam, and those of other religious affiliation were 3, with a percentage of 74, 25 and 1 respectively.

3.4 INSTRUMENTS

The psychological instruments utilized during the course of this research were categorized into five sections; they are delineated as follows;

3.4.1 SECTION A: DEMOGRAPHIC INFORMATION

This section comprises the socio demographic information of the participants which were, age, sex, religion, faculty, and academic level.

3.4.2 SECTION B: A 10-item short version of the big five inventory

AUTHOR: Beatrice Rammstedt &, Oliver P. John

YEAR: 2006

This scale is an abridged version of the Big five inventory (BFI-44), it was developed out of the need to provide a measure of the Big Five for contexts in which participant time is severely limited. Despite it being trimmed to a ten-item scale it still does brilliantly well in

measuring the five dimensions of the scale, Conscientiousness, Agreeableness, Neuroticism, Extraversion and Openness respectively. In the scale, two items each were designed to measure the construct of each sub-scale. It serves to measure personality traits amongst human individuals across board, identifying facets of human functioning such as emotional instability (stability), preference for novelty and variety, preference for order and organisation, affective vulnerability, sociability, just to mention but a few.

The BFI-10 has been validated in German and English on samples of students and dog owners (Rammstedt & John, 2007). This extra-short instrument shows retest reliability, structural validity, convergent validity with the NEO-PI-R and its facets and sufficient external validity using peer ratings. Using exploratory factor analyses, the Big Five structure has been replicated in this abbreviated set of items. In addition, norms and values have been provided based on a representative German population (Rammstedt, 2007). More so when Scoring the BFI-10 scales (R = item is reverse-scored): Extraversion: 1R, 6 Agreeableness: 2, 7R Conscientiousness: 3R, 8 Neuroticism: 4R, 9 Openness to Experience: 5R, 10.

3.4.3 SECTION C: The Emotional Contagion Scale

AUTHOR: William R. Doherty

YEAR: 1997

The Emotional Contagion Scale is a 15-item index that aims to measure individual differences in susceptibility to catching the emotions of other individuals. It examines mimetic tendency to five basic emotions (love, happiness, fear, anger, and sadness), each emotion is represented by 3 items. Answering categories are Likert-scaled, ranging from (1) not at all to (5) always. The EC Scale is intended for use across a wide range of settings, samples, and studies. It can be quickly administered and scored within five minutes. Emotional contagion

describes certain sensitivity to the emotions of others, and induces the individual to unintentionally 'catch' those emotions from mere exposure to others' behaviour. The EC Scale provides a measure of emotional arousal, and the congruence of emotional stimulus and response. It represents an ideal measure to employ when the researcher attempts to use emotional expression as the independent variable. *Note:* The higher the score, the more susceptible to emotional contagion a person would be said to be. Happiness items = 2, 3, & 11. Love items = 6, 9, & 12. Fear items = 8, 13, & 15. Anger items = 5, 7, & 10. Sadness items = 1, 4, & 14. Total score = all items.

3.4.4 SECTION D: The Guilt and Shame Proneness scale (GASP)

AUTHOR: Taya R. Cohen, Phd.

YEAR: 2011

The Guilt and Shame Proneness scale (GASP) measures individual differences in the propensity to experience guilt and shame across a range of personal transgressions. The GASP contains four four-item subscales: Guilt-Negative-Behavior-Evaluation (Guilt-NBE), Guilt-Repair, Shame-Negative-Self-Evaluation (Shame-NSE), and Shame-Withdraw. It's a 16-item scale that measures the above stated sub-scales. In past studies where the GASP scale was utilized, the reliability and validity coefficient has been found to exceed the benchmark of .60, thus its reliability and validity coefficients have been found consistent across board over time. The items refer to various situations in which people are exposed to emotions of others (e.g. Being around happy people fills me with happy thoughts; I tense when over hearing an angry quarrel; Listening to the shrill screams of a terrified child in the dentist's waiting room makes me feel nervous) and are scored on 5-point Likert scales, from not at all to always. Based on exploratory factor analysis, the ECS was initially reported to have a uni-dimensional structure with item loadings from 0.49 to 0.69. The factor was characterized by high internal consistency

(Cronbach's $\alpha = 0.90$) and test-retest reliability ($r(41) = 0.84$). Although a single-factor solution best fitted the data, a two dimensional solution, with negative emotions (anger, fear, sadness) and positive emotions (love, happiness) factors (Cronbach's α s = 0.80 and 0.82, respectively), was also obtained (Doherty, 1997).

GASP SCORING: The GASP is scored by summing or averaging the four items in each subscale.

Guilt-Negative-Behavior-Evaluation (NBE): 1, 9, 14, 16

Guilt-Repair: 2, 5, 11, 15

Shame-Negative-Self-Evaluation (NSE): 3, 6, 10, 13

Shame-Withdraw: 4, 7, 8, 12

3.4.5 SECTION E: Susceptibility to mob behaviour scale

AUTHOR: OYEWOLE OLUSOJI SAMSON

YEAR: 2017

PROCEDURE OF SCALE DEVELOPMENT

Definition of construct : Here, the researcher have been able to define Susceptibility to mob behaviour as our vulnerability to catch a volatile/aggressive emotion spreading around us and get gripped by it, pushing us to act on it, or perhaps being easily influenced by violent and aggressive urges spreading around a group-like setting and thus acting upon it.

Item generation for susceptibility to mob behavior scale: This scale was developed out of the need to measure specifically, susceptibility to mob behaviour amongst students in tertiary institutions in Nigeria, before it became standardized and fit to be utilized for a scholastic research, a rigorous process of test construction and development was undergone. Using a sample from Federal University Oye Ekiti, Ekiti State, Nigeria, a focus group with

students was conducted to identify behaviors and attitudes that were representative of susceptibility to mob behaviour.

Content validation of susceptibility to mob behavior scale: Upon the conclusion of the focus group discussion items gleaned for the susceptibility to mob behaviour scale were developed deductively from theory as articulated in the above sections and inductively from the focus group discussion. Survey items were generated and a total of 20 items were identified. The items were then reviewed by conference of experts consisting of lecturers of the University for Face Validity; some of the items were modified and discarded for clarity based on their feedback resulting to 13 items. Thereafter, a 13-item questionnaire was constructed with a likert scale answering category and a pilot study was conducted using students of UNILAG & FUYOYE to measure the extent to which they gravitate towards exhibiting mob behaviour. 120 participants were targeted in all from both institutions; after the instruments were administered 118 responses were garnered successfully. A direct scoring system was adopted to score respondent responses and thereafter subjected to a statistical analysis of reliability check.

Reliability and Factor analysis of susceptibility to mob behavior scale: Cronbach's alpha which serve as a measure of internal consistency, that is, how closely related a set of items are as a group was used in determining the level of reliability. Results from the statistical analysis shows that the alpha coefficient for the 13 items is .790, suggesting that the items have relatively high internal consistency, also an attempt to investigate the dimensionality of the scale using factor analysis showed that the scale singularly measured just one facet all through, i.e "susceptibility to mob behaviour". The result of the factor analysis showed that the eigen value for the first factor is quite a bit larger than the eigen value for the subsequent factors (3.7 versus 1.3, 1.2, 1.1, 0.94, 0.90, 0.82, 0.69, 0.62, 0.52, 0.43, 0.39, 0.33). Additionally, the first

factor accounts for 28% of the total variance. This in turn suggests that the scale items are unidimensional.

Moreso, given the adequacy of representation of the conceptual domain that the test was designed to cover, statistical experts consulted held the position that the susceptibility to mob behaviour scale has a reasonable evidence for content validity.

3.5 PROCEDURE

Here, the various psychological instruments measuring the constructs of interest were administered to the participants while obtaining their informed consent to participate in the research. The target samples of interest were selected using convenience sampling techniques while students were approached randomly from the available academic faculties to participate in the research. Thereafter all questionnaires filled by the samples were garnered, collated and then subjected to statistical scrutiny.

3.6 STATISTICAL METHOD

During the course of this research, the data obtained were analysed using multiple regression statistical analysis, this technique helped identify the predictor variables that best predicts susceptibility to mob behaviour as such learning about the relationship between the predictor variable and the criterion variable. Demographic variables were analyzed using descriptive statistics such as mean, standard deviation, percentage and frequency distribution table. Pearson correlation was utilized to delineate the relationship between the various facets of the IV and susceptibility to mob behaviour. The Statistical Package for the Social Sciences was the software utilized to analyse the data gleaned from the research.

CHAPTER 4

RESULTS

The data collected were scored and analysed. The following are the results:

Table 1: Distribution of Social-demographics

N = 300	n	%	N = 300	n	%
Sex			Faculty		
Male	119	40	Agric	35	12
Female	181	60	Arts	61	20
Age			Education	28	9
16-20yrs	225	75	Engineering	21	7
21-25yrs	67	22	Sciences	80	27
> 25 yrs	8	3	Social Sciences	75	25
Level			Religion		
100	134	45	Christianity	222	74
200	52	21	Islam	75	25
300	63	21	Others	3	1
400	41	14			

Table 2: Mean score and standard deviations of study variables

	M	SD	Range
Extraversion	5.76	1.822	2-10
Agreeableness	7.40	1.719	2-10
Conscientiousness	7.16	1.749	2-10
Neuroticism	5.59	1.759	2-10

Openness	6.90	1.421	2-10
Happiness	12.10	2.558	5-15
Love	10.83	3.126	3-15
Fear	9.29	2.503	3-15
Anger	9.16	2.602	3-15
Sadness	9.17	2.847	3-15
Emotional contagion	50.56	8.947	23-75
Guilt Negative Behavior E	16.57	5.172	4-25
Guilt repair	17.03	4.957	4-25
Shame negative self evaluation	16.12	5.376	5-34
Shame withdrawal	13.57	4.436	4-24
Guilt and shame proneness	63.28	15.953	20-93
Susceptibility to mob behavior	29.20	6.571	15-47

Table 3: Correlations among study variable

Variables	Susceptibility to mob behavior
N =	
Extraversion	.07
Agreeableness	.06
Conscientiousness	-.12*
Neuroticism	.02
Openness	-.04
Happiness	.12
Love	.12
Fear	-.05
Anger	-.03

Sadness	-.04
Emotional contagion	.01
Guilt Negative Behavior E	-.19**
Guilt repair	-.18**
Shame withdrawal	.05
Guilt and shame proneness	-.15**

* $p < 0.05$ (2-tailed) ** $p < 0.001$ (2-tailed)

The result of correlation analyses are presented in table 3. Susceptibility to mob behavior was found to be negatively related to conscientiousness trait while showing no relationship with other personality factors, conscientiousness [r (299) = -.12, $p = .045$]; extraversion [r (299) = .07, $p = .25$]; agreeableness [r (299) = .06, $p = .32$]; neuroticism [r (399) = .02, $p = .72$]; openness [r (399) = -.04, $p = .46$]. Susceptibility to mob behavior was positively correlated positively with the love subscale while uncorrelated with emotional contagion-full scale and it other subscales, love [r (299) = .12, $p = .04$]; emotional contagion-full scale [r (299) = -.01, $p = .84$]; happiness [r (299) = .02, $p = .77$]; fear [r (399) = -.05, $p = .39$]; anger [r (399) = -.03, $p = .57$]; sadness [r (399) = -.04, $p = .54$].

Lastly, susceptibility to mob behavior was found to be negatively and significantly associated with all subscales of proneness to guilt and shame except the shame withdrawal subscale; guilt negative behavior evaluation [r (399) = -.19, $p = .001$], guilt repair [r (399) = -.18, $p = .001$]; shame negative self evaluation [r (399) = -.14, $p = .02$]; guilt and shame proneness [r (399) = -.15, $p = .01$]; shame withdrawal [r (399) = .05, $p = .39$].

Hypothesis 1

Extraversion, agreeableness, conscientiousness, neuroticism and openness to experience will significantly predict susceptibility to mob behavior.

Table 4: Regression analysis- personal factors on susceptibility to mob behavior

Variable	β	T	R	R ²	F	
Extraversion	.08	1.31				
Agreeableness	.08	1.36				
Conscientiousness	-.12	-2.11	.16	.03	1.63	
Neuroticism	.03	.45				
Openness	-.06	-1.01				

Dependent variable:susceptibility to mob behavior

Table 4 showed that all personality factors did not independently and jointly predict susceptibility to mob behavior [F (5, 594) = 1.63, p = .15, R² = .03]. Therefore, hypothesis one is not supported.

Hypothesis 2

The dimensions of emotional contagion will significantly predict susceptibility to mob behavior.

Table 5: Regression analysis- emotional contagion subscales on susceptibility to mob behavior

Variable	β	t	R	R ²	F	
Happiness	.01	.14				
Love	.14	2.23				
Fear	-.07	-.90	.15	.02	1.27	
Anger	-.03	-.41				
Sadness	-.01	-.21				

Dependent variable:susceptibility to mob behavior

Table 5 showed that all dimensions of emotional contagion did not interactively predict susceptibility to mob behavior [$F(5, 294) = 1.27, p = .28, R^2 = .02$]. However, only the love subscale [$\beta = .14, p = .03$] had significant independent influence on susceptibility to mob behavior. Therefore, hypothesis two is not supported.

Hypothesis 3

Proneness to guilt and shame will significantly predict susceptibility to mob behavior.

Table 6: Regression analysis- Proneness to guilt and shame on susceptibility to mob behavior

Variable	β	T	R	R^2	F
Guilt negative behavior evaluation	-.17*	-2.02	.25	.06	4.80**
Guilt repair	-.12	-1.45			
Shame negative self evaluation	.01	-.09			
Shame withdrawal	.15*	2.43			

Dependent variable: susceptibility to mob behavior

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

Table 6 showed that all dimensions of proneness to guilt and shame interactively predict susceptibility to mob behavior [$F(4, 295) = 4.80, p = .001, R^2 = .06$]. Independently, guilt negative behavior evaluation [$\beta = -.17, p = .04$] and shame withdrawal subscales [$\beta = .15, p = .02$] predicted susceptibility to mob behavior while guilt repair [$\beta = -.12, p = .15$] and shame negative self evaluation [$\beta = -.07, p = .35$] did not. Therefore, hypothesis three is supported.

Hypothesis 4

Personality characteristics, emotional contagion and proneness to guilt will interactively predict susceptibility to mob behavior.

Table 7: Regression analysis- personality factors, emotional contagion and guilt/shame proneness on susceptibility to mob behavior

Variable	β	T	R	R ²	F	
Extraversion	.08	1.30				
Agreeableness	.07	1.15				
Conscientiousness	-.14	-2.37*	.23	.05	2.32*	
Neuroticism	.01	.23				
Openness	-.06	-.97				
Emotional contagion	.04	.72				
Guilt and shame proneness	-.16	-2.81**				

Dependent variable: susceptibility to mob behavior

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

Table 7 showed that personality factors, emotional contagion and guilt/shame proneness interactively predict susceptibility to mob behavior [$F(7, 292) = 2.32, p = .026, R^2 = .05$]. Independently, only conscientiousness trait [$\beta = -.14, p = .02$] and guilt/shame proneness [$\beta = -.16, p = .005$] predicted susceptibility to mob behavior. Therefore, hypothesis four is supported.

CHAPTER 5

DISCUSSION, CONCLUSION, IMPLICATION, RECOMMENDATION, AND LIMITATION

5.1 DISCUSSION

The overarching aim of this scholastic study was to ascertain to a reasonable and convincing degree the array of psychological factors (Personality traits, emotional contagion and sensitivity to guilt & shame) that best predicts significantly, their influence on susceptibility to mob behaviour. As extrapolated from past scholastic evidence, mob behaviour doesn't just manifest in a vacuum, thus a myriad of variables often serve to influence its occurrence. Of the many factors that caught the interest of the researcher at the birth of this research, were those of psychological variables that take up subliminal effects, they were what stimulated his interest, on factors that might serve as precursors to the occurrence of mob behaviour, the beauty of this, is, these psychological factors inadvertently influence susceptibility to mob behaviour with a lot of people not being able to trace the motivating factor behind their actions. The psychological factors, personality traits, emotional contagion and sensitivity to guilt & shame were placed against susceptibility to mob behaviour to observe which of the variables significantly predicts susceptibility to mob behaviour.

Previous scholastic research have reported the extent to which personality dimensions account for students proneness to engage in violent behaviour on campus, of the many research, was the one conducted by Mokolapo Oluwatosin Tenibiaje & Dele Joseph Tenibiaje (2014), they attempted to test the Influence of Gender and Personality Characteristics on Violent Behaviour among Adolescents in Nigeria. Upon analysing the results gleaned from their research, the hypothetical assertion for the influence of personality characteristics on violence behaviour

went thus; Students with agreeableness personality traits will have a significant high score on violent behaviour than students with neuroticism, extraversion, openness or conscientiousness personality traits. Their claim was supported with results from multiple regression analysis showing that personality traits (Neuroticism, Openness, Extraversion, Agreeableness, and Conscientiousness) jointly predicted violent behaviour among University students at. This implies that personality traits jointly accounted for about 34.3% variance in violent behaviour among university students. However, the result of the independent prediction indicates that neuroticism, openness, extraversion, agreeableness, and conscientiousness independently predicted violence behaviour among university students, such that Neuroticism was found statistically significant in its influence, this implies that neuroticism independently accounted for about 31.4% variance in violent behaviour among University students. Openness, independently accounted for about 35.2% variance in violent behaviour. Also, extraversion independently accounted for about 33.3% variance in violent behaviour. Agreeableness, accounted for about 82.5% variance in violent behaviour. Conscientiousness independently accounted for only 3.7% variance in violent behaviour among university students.

However, in this research the role of personality traits as predictors of susceptibility to mob behaviour was somewhat inhibited, as stated in the hypothesis Extraversion, agreeableness, conscientiousness, neuroticism and openness to experience will significantly predict susceptibility to mob behavior. Regression analysis results nonetheless showed that all personality factors did not independently and jointly predict susceptibility to mob behaviour. Therefore, hypothesis one is not supported. Contrary to these predictions, it was found that Susceptibility to mob behavior was found to be *negatively related* to conscientiousness trait while showing no relationship with other personality factors, extraversion, agreeableness, neuroticism and openness. This could be translated to mean that the more conscientious a

student is, the less likely it is for him/her to be susceptible to mob behaviour and vice versa, in a research conducted by Hermann Brandstätter and Karl-Dieter Opp (2014) on Personality Traits (“Big Five”) and the Propensity to Political Protest: Alternative Models, it was reported that no firm conclusions can be drawn for conscientiousness. Its sense of responsibility may entail feelings of obligation to fight for more social justice, suggesting a positive correlation with perceived protest incentives; its tendency to comply with rules and norms, however, may be a hindrance to unconventional protest participation. Thus, the total effect on protest propensity could be close to zero. Thus; this in turn corroborates the above results, that an increase in conscientiousness amongst students might disproportionately influence susceptibility to mob behaviour. Here, students who tend to uphold the rules and norms governing a university community could act reluctantly towards engaging in mob behaviour on campus, conversely those who are more susceptible to mob behaviour would easily violate the rules and norms governing a university community.

Another psychological factor that was placed against susceptibility to mob behaviour is emotional contagion; it is believed that emotional states can be transferred to others via emotional contagion, leading them to experience the same emotions as those around them. In the context of mob behaviour serenading say the university community, students who have been deprived of say electricity, pipe borne water in hostels where they reside might feel devastated such that it could spur them into a revved state of revolting with the university management, given these feelings of devastation amongst the students, other students given their experience of the emotional state might revolt like every other students being at the receiving end of the unpleasant situation, to protest the unavailability of these basic amenities. In this scholastic inquiry it was reported that all dimensions of emotional contagion did not interactively predict susceptibility to mob behavior. However, only the love subscale had

significant independent influence on susceptibility to mob behavior. Therefore, hypothesis two is not supported. The occurrence of all dimensions of emotional contagion scale not interactively predicting susceptibility to mob behaviour but the love sub scale alone independently influencing susceptibility to mob behaviour might have been brought about by myriad of factors, given the sub scales of emotional contagion used in this research Doherty (1997), with the dimension comprising fear, happiness, sadness, love and anger sub scales respectively, it could be inferred that there exists a variation to how students catch volatile emotions, negative emotions like those measured by the fear, sadness, and anger sub scales serve as unpleasant emotional states for people, thus might be difficult to transfer via emotional contagion, a mob situation which is supposedly characterized by a degree of disorderliness whereby an emotionally charged crowd tend to form when some event, such as a crime, a catastrophe, or a controversial action, evokes the same kind of affect and action in a substantial number of people, requires the experience of a negative emotional state to expend its actions. This, however was not found pronounced in this research, students reported largely on the love sub scale dimension of the emotional contagion scale as opposed to other dimensions of emotional contagion, probably as a result of love taking the form of a positive emotion. This result in somewhat different term connotes that students would feel withdrawn or uninterested in engaging in mob behaviour if it involves negative emotions of say anger, repulsion among others, albeit in an unusual occurrence of positive emotions during mob activities say an expressive demonstration whereby members of the mob are involved in some form of expressive behaviour, although not in a destructive way, for instance, dancing or singing, alluding to the results gleaned from this research it could translate to mean that students would easily catch such a positive emotional state during a mob gathering because it's devoid of a negative affective state. A study was conducted by Bhullar (2012) which accessed the

relationship between mood and susceptibility to emotional contagion using two well-established scales--PANAS (Positive and Negative Affect Schedule) and the EC (Emotional Contagion) scale. Two major hypotheses were investigated with the first being that individuals who scored higher on overall mood (or arousal) would also report greater susceptibility to emotional contagion. The second hypothesis was based on mood congruence, where it was expected that individuals scoring higher on PA (positive affect) would report greater susceptibility to positive emotions of the EC scale (happiness and love) and individuals scoring higher on NA (negative affect) would report greater susceptibility to the negative emotions on the EC scale (sadness, anger and fear). Similarly, individuals scoring lower on PA would report lesser susceptibility to positive emotions of the EC scale and individuals scoring lower on the NA would report lesser susceptibility to the negative emotions on the EC scale. Results showed support for the first hypothesis. The second hypothesis was partially supported with positive mood being more strongly related to emotional contagion than negative mood. It was further delineated in the research from proposition of the first hypothesis that the overall self-reported mood would be positively correlated with self-reported susceptibility to emotional contagion. This hypothesis was supported and the findings were in accordance with Hatfield and Rapson's theory (1998), where greater emotional reactivity is associated with greater susceptibility to emotional contagion. There is evidence to suggest that individuals who are more affected by high intensity emotional reactions (positive or negative) are likely to be more prone to vicarious emotional responding (Eisenberg et al., 1991). This convergence of emotions probably serves a social function of strengthening bonds between individuals as it co-ordinates behavior (Keltner & Haidt, 1999). The second hypothesis was based on congruence of emotions; it was proposed that there would be a positive correlation between positive mood and susceptibility to emotional contagion of positive emotions and a positive correlation

between negative mood and susceptibility to emotional contagion of negative emotions. This hypothesis was also supported primarily when both of the positive emotion subscales (happy and love) and negative emotion subscales (sad, anger and fear) were taken together and their relationship with PA and NA respectively were measured. These findings supported the mood congruent memory (MCM) literature with subjects reporting more positive mood and greater susceptibility to the positive emotions. The MCM effect has been observed with individuals reporting happy mood remembering happy material more than sad and individuals reporting sad mood remembering sad materials more (Mayer, McCormick, & Strong, 1995). The literature on MCM is especially relevant in the present study as it involves conscious recalling of both mood and susceptibility to emotional contagion in hypothetical situations. The mood congruence observed in the present study is not surprising since this was a non-clinical population with less chances of counter contagion or gelatophobia. It is also important to note that the subjects in this study reported greater degree of positive mood than negative mood as well as greater susceptibility to positive rather than negative emotions.

Further, there was a stronger correlation between PA and positive emotion sub-scales of the EC scale compared to the one between NA and negative emotion sub-scales of EC Scale as evident from the magnitude of correlation values. When the individual subscales of emotion on EC scale were measured, there was a positive correlation between PA and the positive sub-scales of EC scale (happiness and love) as well as between NA and anger and fear sub-scales of EC scale, but there was not a significant correlation between NA and the sadness sub-scale of the EC. It is important to note that the strength of the correlation was the maximum between PA and happiness subscale of the EC scale. These findings are comparable to the study by Hsee and colleagues (1990) where they found that happy subjects were more likely to pay attention and mimic both happy and sad emotions,

There was a strong relationship between positive mood and susceptibility to contagion of happiness. We might generalize to say that the more positive our mood, the more likely are we to be susceptible to the happiness of others, and the more susceptible we are to the happiness of others, the more positive our mood is likely to be. These findings are not surprising as it is evident from a well-known adage like, 'Laugh and the whole world laughs with you.' This 'infectiousness' of happiness has important implications.

As opposed to other psychological factors, sensitivity to guilt and shame trumped personality dimensions and emotional contagion in serving as a credible predictor of student's susceptibility to mob behaviour, results from the regression analysis showed that all dimensions of proneness to guilt and shame interactively predict susceptibility to mob behavior. Independently, guilt negative behavior evaluation and shame withdrawal subscales predicted susceptibility to mob behavior while guilt repair and shame negative self evaluation did not. Therefore, hypothesis three is supported. Extrapolating from past studies, Shame and feelings of guilt informs one of an internal state of inadequacy, dishonor, or regret and this might precipitate an individual's susceptibility to engaging in mob behaviour. The more a person is susceptible to shame, the more likely he or she is to join a mob or a herd. This is because that person is likely to have experience with fitting in. From childhood on, they learn to conform to what everyone else is doing. They learn to dress the way everyone else does and like the same music everyone else does. As such, this isn't always a bad thing. But when a mob forms, a person susceptible to shame will be vulnerable to the pressure: join us, or know we will hold you in contempt. Or in extreme cases, not joining in would have dire consequences. In mob situations where students converge to protest say lingering hike in tuition fee, poor infrastructural states among others, students who on a good day have aversions towards mob activities would almost and always conform, for two main reasons: because they want to fit in

with the group (normative influence) and because they believe the group is better informed than they are (informational influence), how so?. People are often eroded by the dual self-conscious emotion of guilt and shame, mostly during instances where they are apprehensive about bailing out on group's activities that would serve to benefit them in the long run, even in the event of the group being disposed to using instrumental aggression to make their demands known, members of the group who are seemingly aversive to the belief *of* maintaining a hard stand on difficult issues isn't the best way to achieving a solution to the problem would almost always conform contingent on a potential incentive likely to be accrued upon participation, also, attempts to avoid being held in contempt or victimized upon non-participation spurs one into participating in the group activities.

Traditional emotion research has often assumed that shame and guilt are more similar than different (e.g. C. A. Smith & Ellsworth, 1985). However, more contemporary perspectives argue that these two emotions differ in terms of the motivations they evoke and their associated appraisals (e.g. Hong & Chiu, 1992; Niedenthal, Tangney, & Gavanski, 1994; R. H. Smith, Webster, Parrott, & Eyre, 2002; Tangney, Miller, Flicker, & Barlow, 1996; Wicker, Payne, & Morgan, 1983). For example, guilt predicts approach-related responses meant to repair the damage that was caused by the guilt-eliciting event, and in fact several studies indicate that guilt is particularly linked to a desire to confess, apologize, or atone for one's own wrongdoings (e.g. Tangney et al., 1996; Wicker et al., 1983). Shame, on the other hand, appears to be more strongly linked to responses aimed at insulating oneself from negative evaluation. Thus, rather than facilitating reparative actions, feelings of shame provoke a desire to hide, disappear, or escape (Tangney, 1995; Wicker et al., 1983). In addition to being distinguished by their correspondent motivations, shame and guilt also seem to differ with respect to how an individual interprets a transgression with respect to the self (Tangney &

Fischer, 1995). Feeling guilty for one's own wrongdoing is often associated with a focus on the specific controllable behaviors that led up to the wrongful event, whereas feeling ashamed involves a more global emphasis on what that event seems to imply about the dispositional qualities one possesses (Tangney & Fischer, 1995; Wicker, et al., 1983). For example, individuals who recall a guilt experience are more likely to have the counterfactual thought, 'If only I had acted differently', whereas those who recall a shame experience are more likely to think, 'If only I were a different type of person' (Niedenthal et al., 1994). Similarly, individuals perceive that they have more control over situations that they recall as guilt experiences as compared to shame experiences (Wicker et al., 1983). Shame, however, in comparison to guilt, involves a greater feeling of self-consciousness and a fear that one will be rejected by others (R. H. Smith et al., 2002; Tangney et al., 1996; Wicker et al., 1983). Thus in a mob activity context those students who are sensitive to emotions of guilt, would earnestly refrain from thoughts of not joining the activities of the mob so as to not be eroded by the need to atone for ones act of deviance for not helping to promote the solidarity of the group or perhaps the need to avoid the label of chickening out of the situation would further make the person relinquish thoughts of not wanting to participate in the mob activity of the group. Also those who are sensitive to emotions of shame, which appears to be more strongly linked to responses aimed at insulating oneself from negative evaluation, would in an attempt to avoid being overwhelmed by self defeating thoughts conform to the whims of the group.

Nonetheless, as shown in the correlation analysis for this research susceptibility to mob behavior was found to be negatively and significantly associated with all subscales of proneness to guilt and shame except the shame withdrawal subscale; guilt negative behavior evaluation, guilt repair, shame negative self evaluation, guilt and shame proneness, and shame withdrawal. Which could translate to mean that, the more susceptible students are to mob

behaviour the less likely it is for them to be inclined to guilt negative behaviour evaluation (which allows one to feel bad for not wanting to engage in the mob activity), guilt repair actions (actions to compensate for not participating in mob activity), and shame negative self evaluation (tendency to feeling bad about yourself) and vice versa.

Lastly, the fourth hypothesis stated that Personality characteristics, emotional contagion and proneness to guilt will interactively predict susceptibility to mob behavior. With results gleaned from the regression analysis personality factors, emotional contagion and guilt/shame proneness interactively predict susceptibility to mob behavior. Independently, only conscientiousness trait and guilt/shame proneness predicted susceptibility to mob behavior. Therefore, hypothesis four was supported.

5.2 CONCLUSION

To this end it can be ascertained that the array of psychological factors devised as plausible predictors of susceptibility to mob behaviour amongst undergraduate students in FUYOYE is a good evidence that there exists to a reasonable degree an array of motivating factors behind every human action such that our propensity towards engaging in goal directed behaviour are in most cases driven by both internal and external forces. The results of this research is double-edged as it appears, in that it shows on one hand, the array of factors that will predict students susceptibility to mob behaviour and those that are likely to inhibit their susceptibility to mob behaviour.

5.3 IMPLICATION

Based on the findings of the research, the implications suggested are:

- Some personality dimensions might serve as precursors to students' likelihood to engage in mob related activities, conversely, some other dimensions of one's personality might pose inhibiting effects or impede on one's propensity to engage in mob behaviour.
- Positive emotions impinges on the affective states of social others easily as opposed to negative emotions, in somewhat different term this translates to mean, human individuals are more disposed to catching positive emotions as opposed to volatile or negative ones.
- Guilt and shame which can also take the form of group conscious emotions are instrumental to how we avert committing a blameworthy action.
- The susceptibility to mob behaviour scale developed for this research showed tremendous psychometrical soundness and as such appears adequately sufficient to be devised as a psychological scale for measuring susceptibility to mob behaviour in other population.

5.4 RECOMMENDATION

Based on the findings of the research, the recommendations suggested are:

- Researchers interested in this scope of research in the nearest future should devise a more exhaustive list of psychological factors that would serve as plausible predictors of susceptibility to mob behaviour.
- Given how politically sensitive the subject of mob mentality or mob violence is,

researchers might face difficulty in identifying and measuring mob activities as it occurs in the general population, as a phenomenological construct it is not possible to measure objectively without asking those involved, directly or indirectly, thus, the complexity and the variety of mob behaviours require an analytical framework to emphasize the common features and linkages between different types of mob behaviour, leading to a holistic approach of mob behaviour.

- The susceptibility to mob behaviour scale developed should be subjected to convergent and discriminant validity scrutiny so as to ascertain if it correlates well with other tests believed to measure the same construct and to show some level of uniqueness by discriminating against unrelated constructs respectively, likewise it should be adapted for other populations other than those utilized for in this research.

5.5 LIMITATIONS

During the course of this scholastic inquiry a myriad of constraints were faced, which in their own rights posed immense difficulty in executing the research, they are as follows;

Given the multi dimensional nature of mob behaviour, there existed no straightforward definition to capture its scope and nature, and little or no psychological instruments existed to measure its dimensions, thus during the development and construction process of the susceptibility to mob behaviour scale those recruited to report attributes, qualities and instances that best describes mob behaviour had difficulty in conceptualizing the construct adequately. It was difficult getting participants to participate in the focus group discussion, so also it was expensive.

The research instruments devised for this research were contained in a 3 paged multi choice questionnaires, some of the items on the instruments used like those of the guilt and shame

proneness scale were extremely wordy, and most of the participants who volunteered to respond complained of its ambiguity and bulkiness, some also showed reluctance in participating owing to the sensitive nature of the construct, mob behaviour. Another scale different from BFI-10 should have been utilized as it failed in adequately predicting personality dimensions influence on susceptibility to mob behaviour.

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APPENDIX

Appendix A: Instruments utilized for research

FEDERAL UNIVERSITY OYE-EKITI, EKITI STATE, NIGERIA

FACULTY OF SOCIAL SCIENCES

DEPARTMENT OF PSYCHOLOGY

This questionnaire is designed to obtaining information on question raised. As part of this exercise; you have been chosen to participate in this study. Therefore, your honest and correct responses are essential for this exercise to be successful. The information you give is strictly for research purpose only, and therefore, whatever information you give will be given utmost confidentiality. Thank you.

SECTION A

Demographic Information

Sex: Male () Female ()

Age: ___18___ (As at last birthday)

Level: 100 () 200 () 300 () 400 () 500 ()

Faculty: Agriculture () Arts () Education () Engineering () Sciences () Social sciences ()

Religious Affiliation: Christianity () Islam () Traditional ()

SECTION B: Using the scale below, Please indicate the level of your agreement with the following items

by choosing the option that best represents your view. SD= Strongly Disagree, D= Disagree, U= Undecided,

A= Agree, SA= Strongly Agree, respectively.

S/N	ITEMS	SD	D	U	A	SA
1.	I see myself as someone who is reserved					
2.	I see myself as someone who is generally trusting					

3.	I see myself as someone who tends to be lazy					
4.	I see myself as someone who is relaxed, handles stress well					
5.	I see myself as someone who has few artistic interests					
6.	I see myself as someone who is outgoing, sociable					
7.	I see myself as someone who tends to find fault with others					
8.	I see myself as someone who does a thorough job					
9.	I see myself as someone who gets nervous easily					
10.	I see myself as someone who has an active imagination					

SECTION C: This is a scale that measures a variety of feelings and behaviors in various situations.

There are no right or wrong answers, so try very hard to be completely honest in your answers. Results are completely confidential. Read each question and indicate the answer which best applies to you.

Please answer each question very carefully. Thank you.

S/N	ITEMS	Never	Rarely	Usually	Often	Always
1.	If someone I'm talking with begins to cry, I get teary-eyed.					
2.	Being with a happy person picks me up when I'm feeling down.					
3.	When someone smiles warmly at me, I smile back and feel warm inside.					
4.	I get filled with sorrow when people talk about the death of their loved ones.					
5.	I clench my jaws and my shoulders get tight when I see the angry faces on the news.					

6.	When I look into the eyes of the one I love, my mind is filled with thoughts of romance.					
7.	It irritates me to be around angry people.					
8.	Watching the fearful faces of victims on the news makes me try to imagine how they might be feeling					
9.	I melt when the one I love holds me close.					
10.	I tense when overhearing an angry quarrel.					
11.	Being around happy people fills my mind with happy thoughts					
12.	I sense my body responding when the one I love touches me.					
13.	I notice myself getting tense when I'm around people who are stressed out.					
14.	I cry at sad movies.					
15.	Listening to the shrill screams of a terrified child in a dentist's waiting room makes me feel nervous					

SECTION D: In this questionnaire you will read about situations that people are likely to encounter in day-to-day life, followed by common reactions to those situations. As you read each scenario, try to imagine yourself in that situation. Then indicate the likelihood that you would react in the way described. **Very unlikely = VU, Unlikely = U, Slightly unlikely= SU, 50% likely = 50% L, Slightly Likely= SL, Likely = L**

S/N	ITEMS	VU	U	SU	50% L	SL	L
1	After realizing you have received too much change at a store, you decide to keep it because the sales clerk doesn't notice. What is the likelihood that you would feel uncomfortable about keeping the money?						
2	You are privately informed that you are the only one in your group that did not make the honor society because you skipped too many days of school. What is the likelihood that this would lead you to become more responsible about attending school?						
3	You rip an article out of a journal in the library and take it with you. Your teacher discovers what you did and tells the librarian and your entire class. What is the likelihood that this would make you would feel like a bad person?						
4	After making a big mistake on an important project at work in which people were depending on you, your boss criticizes you in front of your coworkers. What is the likelihood that you would feign sickness and leave work?						
5	You reveal a friend's secret, though your friend never finds out. What is the likelihood that your failure to keep the secret would lead						

	you to exert extra effort to keep secrets in the future?						
6	You give a bad presentation at work. Afterwards your boss tells your coworkers it was your fault that your company lost the contract. What is the likelihood that you would feel incompetent?						
7	A friend tells you that you boast a great deal. What is the likelihood that you would stop spending time with that friend?						
8	Your home is very messy and unexpected guests knock on your door and invite themselves in. What is the likelihood that you would avoid the guests until they leave?						
9	You secretly commit a felony. What is the likelihood that you would feel remorse about breaking the law?						
10	You successfully exaggerate your damages in a lawsuit. Months later, your lies are discovered and you are charged with perjury. What is the likelihood that you would think you are a despicable human being?						
11	You strongly defend a point of view in a discussion, and though nobody was aware of it, you realize that you were wrong. What is the likelihood that this would make you think more carefully before you speak?						

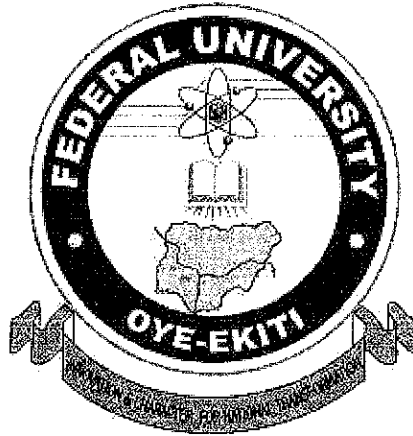
12	You take office supplies home for personal use and are caught by your boss. What is the likelihood that this would lead you to quit your job?						
13	You make a mistake at work and find out a coworker is blamed for the error. Later, your coworker confronts you about your mistake. What is the likelihood that you would feel like a coward?						
14	At a coworker's housewarming party, you spill red wine on their new cream colored carpet. You cover the stain with a chair so that nobody notices your mess. What is the likelihood that you would feel that the way you acted was pathetic?						
15	While discussing a heated subject with friends, you suddenly realize you are shouting though nobody seems to notice. What is the likelihood that you would try to act more considerately toward your friends?						
16	You lie to people but they never find out about it. What is the likelihood that you would feel terrible about the lies you told?						

SECTION E: Using the scale below, Please indicate the level of your agreement with the following items by choosing the option that best represents your view. SD= Strongly Disagree, D= Disagree, U= Undecided, A= Agree, SA= Strongly Agree, respectively

S/N	ITEMS	SD	D	U	A	SA
1	I will attain my life goals even if it involves partaking in a mob action.					
2	I can participate in violent group behaviours even if the group's goal doesn't align with mine, to ensure of solidarity.					
3	Engaging in a mob action with "big boys" & "girls" is not in any way bad.					
4	Maintaining a hard stand on difficult issues is the best way to achieving a solution to the problem.					
5	Through participating in a protest, I could challenge corrupt institutionalized authorities.					
6	Whenever I want to achieve a difficult task, I often take alcohol to achieve bravery.					
7	I feel dialogue won't solve the situation on ground and only a display of violence would do through a mob action.					
8	Being part of a protest on campus makes me identify better with other students.					
9	I can join groups or societies that can violently protest oppression.					
10	I can forcefully remove all stumbling blocks to the wheels of my progress.					
11	I find societal rules and regulations burdensome.					
12	I can use arms and ammunitions to achieve personal goals.					

13	I don't see anything wrong in harming others who I perceive could cross my path.					
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Appendix B: Instruments devised for the Focus group discussion of the susceptibility to mob behaviour scale



FEDERAL UNIVERSITY OYE-EKITI, EKITI STATE

FACULTY OF SOCIAL SCIENCES

DEPARTMENT OF PSYCHOLOGY

Susceptibility to mob behaviour

Dear respondent,

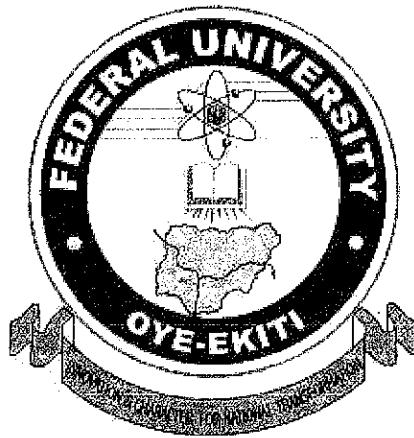
I am a 400 level psychology student developing a scale on **Susceptibility to mob behaviour**.

Here, I have been able to define Susceptibility to mob behaviour as our vulnerability to catch a volatile/aggressive emotion spreading around us and get gripped by it, pushing us to act on it, or perhaps being easily influenced by violent and aggressive urges spreading around a group-like setting and thus acting upon it.

Please, list as many as possible your feelings towards susceptibility to mob behaviour or perhaps instances or attributes that you feel best describes the aforesaid construct.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

APPENDIX C: The 20-items presented to experts for content validity



FEDERAL UNIVERSITY OYE-EKITI, EKITI STATE

FACULTY OF SOCIAL SCIENCES

DEPARTMENT OF PSYCHOLOGY

Susceptibility to mob behaviour

Mob: A disorderly, emotionally charged crowd; mobs tend to form when some event, such as a crime, a catastrophe, or a controversial action, evokes the same kind of affect and action in a substantial number of people.

Susceptibility to mob behaviour: Here, I have been able to define Susceptibility to mob behaviour as our vulnerability to catch a volatile/aggressive emotion spreading around us and get gripped by it, pushing us to act on it, or perhaps being easily influenced by violent and aggressive urges spreading around a group-like setting and thus acting upon it.

Dear Expert,

Respond to this underlying questionnaire by ticking true for the items that measures the aforementioned construct and false for the items that do not measure the construct, and give possible modifications beneath each item that seem ambiguous and also make appropriate modifications in areas need be.

RESPONSE

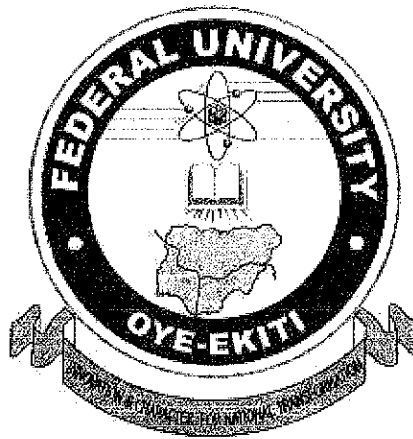
ITEMS	YES	NO
1. If I consistently feel helpless about a situation and I see the mob's goals align with mine, perfect opportunity.		
2. I have suicidal tendencies and I want to die a noble death, being "brave" in a mob and engaging the police is a noble way to go. You get to commit suicide and be recognized as a hero too neat.		
3. I feel dialogue won't solve the situation on ground and only a display of violence would do the trick.		
4. I wouldn't want to be the odd one out, all my friends are going, what the heck! Let me just go too.		
5. If I want to exercise youthful exuberance and display of vibrancy, a mob outrage is the perfect stage.		

<p>6. If I have ulterior motives (looting, raping, skipping school, damaging, vandalizing) a mob outrage aligns with my plan.</p>			
<p>7. If I find myself being threatened to partake in it or perish, who do I talk to after all is said and done.</p>			
<p>8 Being part of a protest enhances my solidarity and loyalty to my group.</p>			
<p>9. The synergy of a group becomes salient when joint efforts are exerted to achieve common goals even at the expense of others.</p>			
<p>10. The Students union government serves as the voice for all students, I solely will not hesitate when called upon to initiate a demonstration for a just course.</p>			
<p>11. Those in the helm of political affairs devise various forms of inequity in the society, one needs to challenge the status quo even if it involves aggression and violence.</p>			
<p>12. Our governments are being permeated with all forms of corrupt practices, why then should I have regards for their laws and tenets, I would rather revere my own principles and</p>			

philosophy over theirs.		
13. Seeking acceptance from the public or significant others conform the doer of the action.		
14. Inferiority complex is one of the many factors explaining one's vulnerability, I had the complex through my secondary school years and while trying to break the complex. I had to conform to how the "big boys" do it.		
15. Writers are said to be influenced by certain external factors, I happen to fall into a writer's cliq and one night, during a writer's hangout after a literary event, while others were at their third bottle of alcohol, I ordered my first drink ever.		
16. I don't want to be held in contempt for being a deviant among the many others, For the prosperity of the group I will adhere to its whims and caprices.		
17. The group is the perfect avenue to flaunt my uncanny potentials, I need to show them the stuff am made of.		
18. Basking in the reflected glory of my group enhances my sense of individuality.		
19. Austere period calls for Austere measures.		

20. The world we be a better place when people learn to channel their aggression towards evoking change.		

APPENDIX D: Susceptibility to mob behaviour scale devised for pilot study



FACULTY OF SOCIAL SCIENCES

DEPARTMENT OF PSYCHOLOGY

FEDERAL UNIVERSITY OYE-EKITI, NIGERIA.

This questionnaire is designed to obtaining information on question raised. As part of this exercise; you have been chosen to participate in this study. Therefore, your honest and correct responses are essential for this exercise to be successful. The information you give is strictly for research purpose only, and therefore, whatever information you give will be given utmost confidentiality. Thank you.

SECTION A

Demographic Information

Sex: Male () Female ()

Age: _____ (As at last birthday)

Level: 100 () 200 () 300 () 400 () 500 ()

Religious Affiliation: Christian () Islam () Traditional ()

SECTION B: Using the scale below, Please indicate the level of your agreement with the following items by choosing the option that best represents your view. SD= Strongly Disagree, D= Disagree, U= Undecided, A= Agree, SA= Strongly Agree, respectively.

S/N	ITEMS	SD	D	U	A	SA
1.	I will attain my life goals even if it involves partaking in a mob action.					
2.	I can participate in violent group behaviours even if the group's goal doesn't align with mine, to ensure of solidarity.					
3.	Engaging in a mob action with "big boys" & "girls" is not in any way bad.					
4.	Maintaining a hard stand on difficult issues is the best way to achieving a solution to the problem.					
5.	Through participating in a protest, I could challenge corrupt institutionalized authorities.					
6.	Whenever I want to achieve a difficult task, I often take alcohol to achieve bravery.					
7.	I feel dialogue won't solve the situation on ground and only a display of violence would do through a mob action.					
8.	Being part of a protest on campus makes me identify better with other students.					
9.	I can join groups or societies that can violently protest oppression.					
10.	I can forcefully remove all stumbling blocks to the wheels of my					

	progress.					
11.	I find societal rules and regulations burdensome.					
12.	I can use arms and ammunitions to achieve personal goals.					
13	I don't see anything wrong in harming other who I perceive could cross my path.					

Appendix E: SPSS Output of the reliability check for susceptibility to mob behaviour scale

FREQUENCIES VARIABLES=SEX LEVEL RA

/ORDER=ANALYSIS.

Frequencies

Statistics

		SEX	LEVEL	RA
N	Valid	118	118	118
	Missing	0	0	0

Frequency Table

SEX

	Frequency	Percent	Valid Percent	Cumulative Percent

Valid	Male	67	56.8	56.8	56.8
	Female	51	43.2	43.2	100.0
	Total	118	100.0	100.0	

LEVEL

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	100L	44	37.3	37.3	37.3
	200L	36	30.5	30.5	67.8
	300L	18	15.3	15.3	83.1
	400L	20	16.9	16.9	100.0
	Total	118	100.0	100.0	

RA

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Christianity	87	73.7	73.7	73.7
	Islam	31	26.3	26.3	100.0
	Total	118	100.0	100.0	

DESCRIPTIVES VARIABLES=AGE

/STATISTICS=MEAN STDDEV MIN MAX.

Descriptives

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
AGE	118	14	27	19.77	2.322
Valid N (listwise)	118				

Descriptives

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
MOB1	118	1	5	2.50	1.357
MOB2	118	1	5	1.94	1.048
MOB3	118	1	5	2.42	1.323

MOB4	118	1	5	3.47	1.107
MOB5	118	1	5	3.64	1.210
MOB6	118	1	4	1.50	.875
MOB7	118	1	5	1.99	1.173
MOB8	118	1	5	2.63	1.293
MOB9	118	1	5	2.47	1.344
MOB10	118	1	5	3.40	1.269
MOB11	118	1	5	2.75	1.101
MOB12	118	1	5	1.74	1.089
MOB13	118	1	5	1.98	1.240
Valid N (listwise)	118				

RELIABILITY

/VARIABLES=MOB1 MOB2 MOB3 MOB5 MOB6 MOB7 MOB8 MOB9 MOB10 MOB11 MOB12
MOB13 MOB4

/SCALE('MOB') ALL

/MODEL=ALPHA

/STATISTICS= CORR.

Reliability

Scale: MOB

Case Processing Summary

		N	%
Cases	Valid	118	100.0
	Excluded ^a	0	.0
	Total	118	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.771	.770	13

Inter-Item Correlation Matrix

	MOB1	MOB2	MOB3	MOB5	MOB6	MOB7	MOB8	MOB9	MOB10	MOB11	MOB12	MOB13
MOB1	1.000	.303	.243	.148	.162	.185	.239	.239	.350	.203	.066	.254
MOB2	.303	1.000	.314	.286	.144	.194	.211	.257	.114	.209	.271	.387

MOB3	.243	.314	1.000	.188	.273	.223	.188	.309	.245	.225	.060	.379
MOB5	.148	.286	.188	1.000	.101	.142	.344	.359	.184	.349	.082	.286
MOB6	.162	.144	.273	.101	1.000	.421	.242	.349	.119	.129	.274	.465
MOB7	.185	.194	.223	.142	.421	1.000	.375	.469	.117	.091	.219	.270
MOB8	.239	.211	.188	.344	.242	.375	1.000	.447	.086	.187	.106	.172
MOB9	.239	.257	.309	.359	.349	.469	.447	1.000	.249	.033	.267	.343
MOB10	.350	.114	.245	.184	.119	.117	.086	.249	1.000	.266	.206	.194
MOB11	.203	.209	.225	.349	.129	.091	.187	.033	.266	1.000	.266	.335
MOB12	.066	.271	.060	.082	.274	.219	.106	.267	.206	.266	1.000	.364
MOB13	.254	.387	.379	.286	.465	.270	.172	.343	.194	.335	.364	1.000
MOB4	-.051	-.005	-.022	.200	-.106	.023	-.031	.083	-.008	.040	.026	.049

Inter-Item Correlation Matrix

	MOB4
MOB1	-.051
MOB2	-.005
MOB3	-.022
MOB5	.200

MOB6	-.106
MOB7	.023
MOB8	-.031
MOB9	.083
MOB10	-.008
MOB11	.040
MOB12	.026
MOB13	.049
MOB4	1.000

RELIABILITY

/VARIABLES=MOB1 MOB2 MOB3 MOB5 MOB6 MOB7 MOB8 MOB9 MOB10 MOB11 MOB12
MOB13

/SCALE('MOB') ALL

/MODEL=ALPHA

/STATISTICS=CORR.

Reliability

Scale: MOB

Case Processing Summary

		N	%
Cases			
Excluded ^a	Valid	118	100.0
0			
.0			
	Total	118	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.789	.790	12

Inter-Item Correlation Matrix

	MOB1	MOB2	MOB3	MOB5	MOB6	MOB7	MOB8	MOB9	MOB10	MOB11	MOB12	MOB13
MOB1	1.000	.303	.243	.148	.162	.185	.239	.239	.350	.203	.066	.254
MOB2	.303	1.000	.314	.286	.144	.194	.211	.257	.114	.209	.271	.387
MOB3	.243	.314	1.000	.188	.273	.223	.188	.309	.245	.225	.060	.379
MOB5	.148	.286	.188	1.000	.101	.142	.344	.359	.184	.349	.082	.286
MOB6	.162	.144	.273	.101	1.000	.421	.242	.349	.119	.129	.274	.465
MOB7	.185	.194	.223	.142	.421	1.000	.375	.469	.117	.091	.219	.270
MOB8	.239	.211	.188	.344	.242	.375	1.000	.447	.086	.187	.106	.172
MOB9	.239	.257	.309	.359	.349	.469	.447	1.000	.249	.033	.267	.343
MOB10	.350	.114	.245	.184	.119	.117	.086	.249	1.000	.266	.206	.194
MOB11	.203	.209	.225	.349	.129	.091	.187	.033	.266	1.000	.266	.335
MOB12	.066	.271	.060	.082	.274	.219	.106	.267	.206	.266	1.000	.364
MOB13	.254	.387	.379	.286	.465	.270	.172	.343	.194	.335	.364	1.000

Factor Analysis

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.740
Bartlett's Test of Sphericity	Approx. Chi-Square	321.411
	df	78

	Sig.	.000
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Communalities

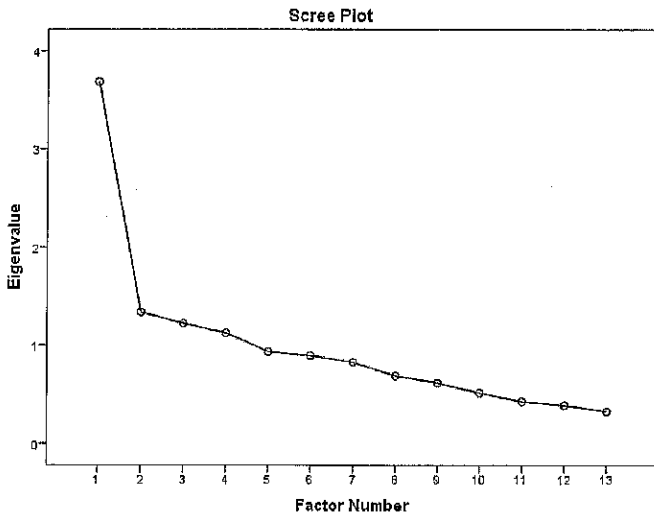
	Initial
MOB1	.249
MOB2	.290
MOB3	.271
MOB4	.086
MOB5	.343
MOB6	.358
MOB7	.332
MOB8	.322
MOB9	.470
MOB10	.237
MOB11	.315
MOB12	.281
MOB13	.438

Extraction Method:
Principal Axis Factoring.

Factor	Initial Eigenvalues			Rotation Sums of Squared Loadings ^a
	Total	% of Variance	Cumulative %	Total
1	3.685	28.346	28.346	2.208
2	1.339	10.299	38.644	1.027
3	1.225	9.422	48.066	2.070
4	1.125	8.657	56.724	1.827
5	.935	7.194	63.917	
6	.895	6.887	70.804	
7	.828	6.367	77.172	
8	.690	5.310	82.482	
9	.617	4.747	87.229	
10	.516	3.972	91.201	
11	.426	3.281	94.482	
12	.390	2.996	97.478	
13	.328	2.522	100.000	

Extraction Method: Principal Axis Factoring.

a. When factors are correlated, sums of squared loadings cannot be added to obtain a total variance.



Pattern Matrix^a

	Factor			
	1	2	3	4
MOB13	.735			
MOB12	.493			
MOB6	.491			
MOB11				
MOB5		.762		

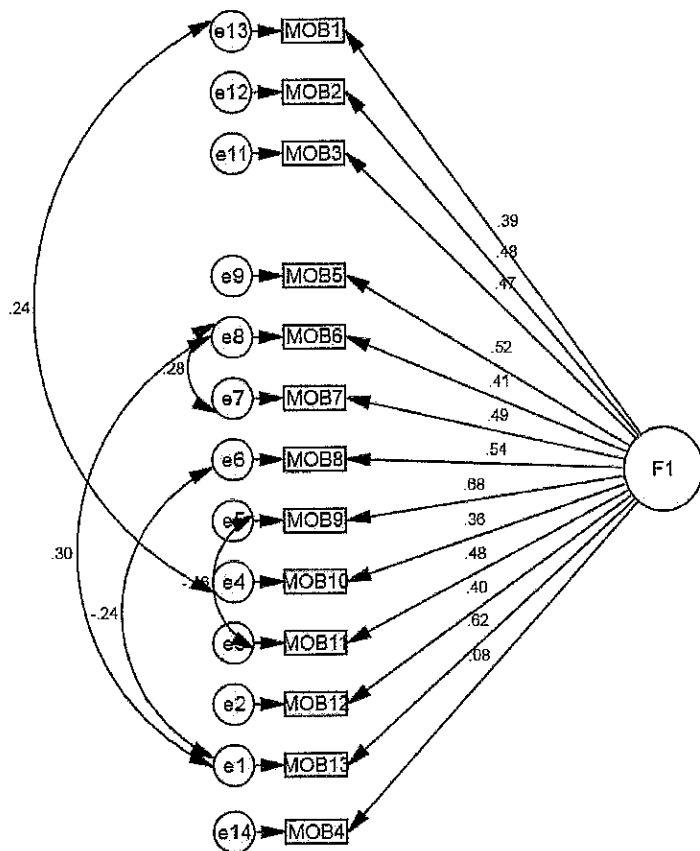
MOB4				
MOB9			-.686	
MOB7			-.603	
MOB8			-.544	
MOB1				-.746
MOB10				-.434
MOB3				
MOB2				

Extraction Method: Principal Axis Factoring.

Rotation Method: Oblimin with Kaiser Normalization.^a

a. Rotation converged in 9 iterations.

Confirmatory Factor Analysis: Path diagram for the 1 factor model of the MOB with standardized estimates



$\chi^2 (60, N = 118) = 74.63, p < .10$
 CFI = .94; GFI = .91; RMSEA = .046; SRMR = .06