

Effect of Altruism on Happiness and Meaning in Life

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ABSTRACT

Altruism is often linked to sentiments of happiness and satisfaction, such as compassion and empathy. The pleasure and happiness that comes from helping others is a common reason given for engaging in acts of altruism. In fact, studies have linked acts of kindness to higher levels of meaning in life and happiness. The aim of this study is to study the effect of altruism on happiness and meaning of life among young adults. The sample consists of 120 individuals and the sampling design used is purposive sampling and both male and female participants were asked to take initiative. The sample mainly consists of people in the age group of 18-25 years who are young adults. The data in this study has been obtained with the help of the scales named “Self-Report Altruism scale”, “Oxford happiness questionnaire” and “Meaning in life questionnaire” as well as a demographic information form. Important insights into the connections between altruism, happiness, and meaning in life of young people were uncovered by analyzing data from the Self-Report Altruism scale, the Oxford Happiness questionnaire, and the Meaning in Life questionnaire. All three variables were shown to have strong positive connections based on correlation. Significant positive correlations were found between altruism and both happiness and meaning in life ($r = .280$, $p = .005$) and between altruism and happiness ($r = .316$, $p = .001$). Meaning in life and happiness also had a significant positive relationship ($r = .541$, $p = .001$).

Keywords: *Altruism, Empathy, Compassion, Happiness, Fulfillment, Meaning in Life, Correlation*

Examining how young individuals rate altruism, happiness, and meaning in life is the focus of this research. It is predicted that participating in altruistic actions would have a good influence on both happiness and meaning in life, and altruism is defined as the act of helping others without expecting anything in return.

A group of people between the ages of 18 and 25 will be studied utilizing a quantitative research strategy. Participants will be asked to fill out a questionnaire that assesses their levels of altruism, happiness, and meaning in life. Self-report questions on participants' propensity to assist others and their reasons for doing so will be used to evaluate altruism. A

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Received: June 6, 2023; Revision Received: July 20, 2023; Accepted: July 23, 2023

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typical questionnaire asking participants to assess their own happiness and meaning in life will be used to collect data on happiness.

Both happiness and meaning in life are predicted to increase with altruism, according to the study's assumptions. For young people, it is speculated that altruism will be a strong predictor of both happiness and meaning in life. This data demonstrates that young people's health and happiness may benefit greatly from their participation in acts of kindness.

Possible significant implications for improving the mental health of young people are suggested by the results of this research. The study's emphasis on the advantages of altruism may persuade people to adopt more prosocial actions, which might boost their happiness and feeling of meaning in life. The research has the potential to add to the expanding literature on the benefits of positive psychology for improving people's lives.

Altruism

An altruistic person cares about the happiness of other people and animals, resulting in a better quality of life in both material and spiritual terms. Being kind is an enduring value that may be found in many religions and worldviews, both religious and secular. Cultures and faiths, on the other hand, have a wide range of concerns. When altruism becomes synonymous with selflessness, which is the antithesis of selfishness, it is a kind of selflessness.

Auguste Comte, a French philosopher, popularized the term "altruism" in French, as *altruisme*, as an antonym for *egoism*. This word is derived from the Italian *altrui*, which means "other people" or "someone else" in Latin. Biologically speaking, altruism is a behavior in which an individual does something for the benefit of another without expecting anything in return, such as reciprocity or compensation (such as the enjoyment and quality of life, time, or survival or reproduction chances), but which costs them nothing in terms of their own happiness. He defines altruism as "deliberate and voluntary activities that attempt to improve the happiness of another person without any *quid pro quo* external incentives" in the therapeutic environment.

Spite is the polar opposite of benevolence in that it causes damage to someone without benefitting oneself. Altruism is distinct from sentiments of loyalty or concern for the greater good. Altruism, on the other hand, does not take into account social bonds. True altruism is the subject of much discussion among psychologists. An act of selflessness can never be defined as really altruistic if the performer receives an intrinsic gain, such as a feeling of self-fulfillment, as per the notion of psychological egoism. This argument relies on whether or not incentives are considered "benefits." It is also possible to use the word "altruism" to describe an ethical system that holds that people have a duty to help those in need. In this context, it is sometimes contrasted with egoism, which asserts that people are ethically bound to serve themselves first. Effective altruism is a kind of altruism that uses facts and reason to choose the best methods to help others.

It's common knowledge that acts of altruism are those that help others at the expense of the one who does them. Altruism has been interpreted in evolutionary biology by many authors in different ways, leading to varying predictions about how altruistic behavior would evolve. Altruism may be interpreted in a variety of ways, depending on who gets the benefit and how the cost of altruism is calculated. A basic trait-group framework is used to explain how diverse interpretations are based on the same set of assumptions. This, we believe, will

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disclose not only why various writers have come to different findings on altruism, but it will also provide light on the circumstances that are likely to promote altruism's evolutionary development.

The widespread use of a scientific phrase might convey the impression that its meaning is unambiguous. It's ironic that ubiquity may lead to ambiguity, especially if the phrase is taken from everyday speech and "lacks the clarity, homogeneity, and impartiality that scientific terminology are meant to have. Confusing ambiguities in the definition of a major phrase can lead to unnecessary disagreements and an inability to see the underlying progress and consensus that may exist.

The word "altruism" is an example of this ambiguity in evolutionary biology. Altruism, according to this definition, is a conduct that has fitness costs for the one doing the acting as well as fitness advantages for the person on the receiving end of the acting. The definition of ambiguity has been examined by a number of writers. Altruism may be defined in a variety of ways, and this study helps us to identify the main contrasts between these interpretations. As a follow-up, we illustrate how these various interpretations are related. We do not advocate for the employment of a single approach. As a substitute, we focus on the evolutionary mechanisms that underlie each of these scenarios.

Consider the following claims regarding charity and fitness to see how easily they might be misconstrued:

- It is possible for an altruist to have a greater fitness than a group with no altruists.
- A person's fitness might deteriorate when the proportion of altruists in their group becomes higher and higher.
- Increasing the number of altruists in a group may lower production.
- Non-altruists who "transition" to altruism may receive a net benefit in terms of fitness.

For one of the meanings of altruism we're discussing, each of these assertions is true the trait-group framework is used in this article to analyze the semantic challenges related to altruism. As a result of fitness-affecting interactions between individuals in these "trait-groups," groupings "mix" as a result of selection (which is the result of these interactions). Using this paradigm is justified since it has been used in numerous models for the development of altruism. Classic population genetics becomes trait-group theory when genes are treated as individuals and diploid organisms are seen as groups of two genes.

Altruism as a Social Behaviors

Operational definitions have been used in most behavioral studies to get around the issue of defining altruism. It looked at the origins of altruistic action and believed that the incentives were aligned. In order to avoid drawing inferences that are influenced by the underlying motive of the kind of behavior in issue, it is vital to know what the antecedents of operations with unclear motivational grounds are. Altruism is an example of a moral conduct that requires an understanding of the motivations behind it. According to Piaget (1932) and Kohlberg (1964), the moral significance of an action is based more on its goal than on its effects.

A good thing about experiments is that they restrict the scope of possible motivations, making it easy to determine what is driving a subject's actions. Prosocial behavior implies

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self-sacrifice focused on others, but it is not established by expressions such as "volunteering, giving gifts, sharing, or assisting."

Altruism as a Personality Attribute

Accordingly, although academics who are interested in the causes of altruistic behavior tend to define altruism operationally, those who are more interested in altruism as a quality of personality tend to define it according to the way normal people think. However, the social scientist's concept of altruism may be argued to be irrelevant to the layperson. While it is true that the layman may make mistakes when he attributes altruism to circumstances, the category of altruism is what the layman believes it is, and it is the layman's definition that affects his attitude.

Despite the fact that new research may provide a more relevant and accurate definition of altruism, social scientists have traditionally used commonplace meanings. The three factors that Heider (1958) established as predictors of laymen's attributions, for example, were used by Leeds (1963) in their definition of altruism. If an altruistic act is (a) an aim in itself, (b) is emitted freely by the giver, (c) accomplishes good, then it is an altruistic act, according to Leeds (1963).

Research on altruism's antecedents has tended to define altruism operationally, whereas research on altruism as a personality trait has tended to define altruism via the attributional processes of the ordinary person. However, one may counter that the social scientist cares nothing about the layman's implicit conception of altruism. Altruism has no reality outside of people mutually agreed-upon definition, and a layman's response depends entirely on what he believes it is, regardless of any mistakes he makes in attributing altruism to circumstances. Researchers have traditionally used ordinary terms to describe altruism, even if new studies may provide a more relevant and exact description.

Types of Altruism

Researchers in the field of psychology have classified a variety of selfless behaviors. For example:

- **Genetic altruism:** Practicing acts of kindness towards one's immediate family members is what this subset of altruism is all about. Parents and other family members often make sacrifices to meet the needs of their children and other family members.
- **Reciprocal altruism:** founded on a give-and-take relationship, this kind of altruism is founded. It entails doing something kind for someone now in the hopes of receiving something nice in return later.
- **Group-selected altruism:** Doing nice things for others because they belong to the same group as you. It's possible that individuals may prioritize aiding others in their social group or contributing to social initiatives that help those in their social group.
- **Pure altruism:** This kind of selflessness is often called "moral altruism" since it motivates people to assist others despite the potential for personal danger. It's driven by a sense of right and wrong deep within itself.

Causes of Altruism

Although we may have a general knowledge of altruism, social psychologists are nonetheless curious about its origins.² Why do people choose to help others? What compels some individuals to put themselves in harm's way to rescue an unknown person? Prosocial

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conduct includes acts of altruism. No of the motivation or outcome for the provider, every action that helps others is considered prosocial.

Evolution

Psychologists have argued for a long time over the idea that certain individuals may have an innate propensity to assist others, which is consistent with the idea that altruism may have a genetic component.

According to the evolutionary theory of kin selection, individuals are more willing to aid their blood relations since doing so increases the likelihood of transmitting shared genes to future generations. People are more willing to pitch in when they feel a connection to the people in need.

Brain-Based Rewards

The brain's reward circuits light up when we help others. According to neuroscientists, the reward circuits in the brain become more active when a person engages in selfless behavior. Performing acts of kindness stimulates regions of the brain involved in processing rewards. Feeling good about helping others has a ripple effect that encourages more acts of kindness.

Environment

Altruistic activities in young infants may be profoundly impacted by their exposure to early socialization, since these behaviors are shaped by their interactions and connections with others.

Studies have shown that youngsters who see even little acts of altruism amongst strangers are more likely to engage in such behavior themselves. However, the same effects were not seen when people were friendly but not selfless. Prosocial and empathetic behavior in youngsters may be encouraged via role modeling. Adults, like children, seem to be influenced to assist others after seeing acts of kindness.

Social Norms

Whether or whether individuals show kindness to others may also be affected by social norms and expectations. Such social expectations include the norm of reciprocity, according to which we feel obligated to aid people who have helped us. If a buddy lent you \$100 for lunch a few weeks ago, you could feel obligated to lend them the same amount again if they ask. They helped you out, and you feel bound to repay them somehow.

Incentives

While selfless service to others is essential to the concept of altruism, there may be hidden cognitive motivations at play. One reason we assist others is to feel better about ourselves, and another is to reinforce our belief that we are good people.⁴ Other possible mental justifications are:

Empathy: The empathy-altruism theory suggests that when people experience compassion for another person's suffering, they are more inclined to act selflessly on their own behalf. As their capacity for empathy grows, children also tend to become more selfless.

Helping relieve negative feelings: According to the negative-state relief paradigm, doing acts of kindness may assist reduce the discomfort one has while seeing the suffering of

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another. Helping a person in need alleviates our own sentiments of sorrow and discomfort from seeing their plight.

Happiness

Researchers in the field of psychology have uncovered several facets of the complex emotion known as happiness. Those who experience it report a surge of pleasant emotions like joy, satisfaction, and an overall sense of happiness. Individual characteristics, living circumstances, and social and cultural influences have all been recognized by psychologists as important contributors to happiness.

The hedonic hypothesis, which proposes that happiness is linked to the seeking after pleasure and the avoiding of pain, is one of the most influential psychological theories of happiness. According to this idea, people choose to engage in activities that make them happy and avoid those that make them sad. However, this approach has been attacked for its exclusive emphasis on pleasure-seeking and for overlooking the myriad aspects that contribute to happiness, including social connections, personal growth, and a sense of purpose.

The eudemonic theory is another prominent perspective on happiness; it focuses on the role that meaning, purpose, and self-actualization have in creating contentment. According to this view, the key to happiness is to pursue things that help you develop as a person, spark your imagination, and get you closer to realizing your most significant aspirations. Relationships, community, and social ties are also emphasized as crucial to one's overall happiness and happiness.

Several more elements have been found by psychologists that contribute to happiness, in addition to the theoretical frameworks mentioned above. Positive emotions like appreciation, compassion, and love, for instance, have been linked to happiness, according to study. Social support, physical health, a feeling of control and autonomy, and a sense of meaning in life are other characteristics that have been shown to contribute to happiness.

Predictors of happiness

Researchers in the field of psychology have made some unexpected discoveries in their pursuit of happiness indicators. Common assumptions about what contributes to happiness often turn out to be wrong. For instance, despite the fact that many aim for high-paying careers and daydream about winning the lottery, research has shown that money alone is not a reliable predictor of happiness. People who have more money tend to be happy than those who have not. The correlation between wealth and happiness is largest among the world's poorest communities and nations, as could be expected. The correlation between income and happiness diminishes as income increases.

Although health does have an influence in how people feel, the correlations are rather modest. Statistics suggest that there is a very weak correlation between happiness and objective measurements (such as doctor's reports, hospital visits, and lists of symptoms). In contrast, correlations between subjective reports (such as a person's personal assessment of his or her health) tend to be stronger, but still only modest. Furthermore, those with serious health issues, such as paralyzing spinal-cord injuries, are much less joyful than people without such difficulties, although the gap is not as wide as one would think. Happiness ratings over neutral are common even among those with terminal conditions.

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High levels of happiness have been related to having strong social connections. In several studies, those who have the strongest bonds with their peers also report the highest levels of happiness. Similar to other areas, the strongest associations with happiness are seen in self-reported relationship quality and relationship satisfaction. The number of close friends one has, the number of social groups one belongs to, and the quantity of time one spends with people are all objective metrics that indicate slight to moderate relationships with happiness. This study's findings also suggest that certain kinds of social ties contribute significantly to individuals' sense of happiness. One of the most powerful demographic determinants of happiness, for instance, is married status. Happiness levels are consistently higher among married individuals than among single people, who in turn report higher levels than widowed, divorced, or separated persons. It's interesting to note, however, that marriage doesn't seem to increase happiness on its own. Longitudinal studies indicate that happiness levels only temporarily increase around the time of marriage, and then return to premarital levels almost immediately. Divorce and widowhood have long-lasting negative impacts on both partners, and selection factors may actually incline happy individuals to marry, explaining why married and unmarried people are different.

Other determinants

The links between happiness and other demographic factors are similarly modest. While studies have consistently shown that religious persons report higher levels of happiness than their nonreligious counterparts, the strength of these benefits varies widely depending on whether one is measuring religious beliefs or religious activities. There is just a weak connection between IQ, schooling, occupational status and happiness. There does not seem to be any major shift in happiness throughout the course of a lifetime, except for the latter years of life. Furthermore, there are not major disparities between the sexes in terms of how happy they feel.

Researchers have shown that internal causes have a far larger impact on people's happiness than external ones. Individual variations in happiness-related factors manifest themselves from a young age, persist through time, and are at least partly inherited. Behavioral genetics research, for example, has shown that the happiness levels of identical and fraternal twins who were raised apart are far more comparable than those of children of the same parents. This points to the importance of genetics. The heritability of good emotional states like happiness and pride is estimated to be between 40 and 50 percent, whereas the heredity of negative emotional states like despair and anxiety is estimated to be between 30 and 40 percent.

At least some of these heritable effects may be attributable to the impact of certain personality qualities on happiness, according to the findings of personality experts. Among stable personality traits, extraversion has a moderate correlation with positive affect (the experience of a pleasant emotion) and a weaker correlation with life satisfaction and negative affect. Positive feelings are reported more often and with greater intensity by those who are outgoing, forceful, and social. Some psychologists have even theorized that the same physiological processes regulate both extraversion and positive emotion, such is the strength of the correlation between the two. Researchers have shown a moderate to significant relationship between neuroticism, a fundamental personality characteristic, and negative affect (and, again, to a lesser degree, life satisfaction and good affect). Personality has a significant impact in people's subjective happiness, as shown by these and other studies examining the correlations between happiness and qualities (such as optimism and self-esteem).

Meaning in life

The elements that contribute to healthy coping among those with chronic illnesses are being clarified by researchers and practitioners. Interventions that improve people's happiness and quality of life will only succeed if we have a firm grasp on this process. Previous studies have shown that severe disease often interferes with important life objectives, therefore in order to adjust to a chronic condition, one must alter one's expectations and goals for the future. Such a significant life change often brings up troubling existential considerations about meaning in life. When individuals talk about searching for meaning in life, they are referring to questions about their lives' ultimate value and meaning. Indeed, questions concerning the purpose of life are particularly pertinent for those dealing with major medical stresses.

Presence of Meaning and Search for Meaning

Existing research is generally constrained by conceptual considerations, despite early data showing that meaning in life may impact health. Due to the complex nature of the idea, several studies have been conducted to investigate its many facets. By dividing the meaning in life into two halves, Steger and his coworkers were able to make some progress in clarifying the situation.

The first factor, Presence of Meaning, reveals whether or not people feel their lives have meaning and significance. Understanding oneself and one's environment, especially one's place in the world, is what this phrase alludes to. The second facet, Search for Meaning, is the vigor with which individuals seek to define or deepen their sense of the meaning and purpose of their life. In conclusion, whereas the Presence of Meaning refers to a static and result-oriented component, the Search for Meaning relates to a dynamic and process-oriented one.

Fewer than half of the empirical investigations on meaning in life and medical stress have even included the factor of Search for Meaning. However, the existing study has discovered different correlations between these two elements, indicating that they both play different roles in people's mental health. Positive connections between Presence of Meaning and psychological health have been shown; however, links between Search for Meaning and psychosocial functioning are not as robust. In addition, the study of meaning in life is often undertaken from a variable-centered viewpoint, with researchers concentrating on Presence of Meaning or Search for Meaning but not on their interrelationships.

By focusing on individuals rather than factors, a new kind of literature might be uncovered that complements the current body of work. Two recent studies in healthy populations show that searching for meaning has different outcomes for people with high levels of presence of meaning compared to those with low levels of presence of meaning, highlighting the need to investigate the within-person interaction between these two constructs. Both studies found that the detrimental effects of meaning-seeking were mitigated if people also had meaning in their lives. Although the effects of meaning on happiness have been studied in healthy people, it is unclear how these factors interact in those with chronic illnesses, for whom issues of meaning in life are likely to be more prominent and to have a bigger influence on both mental and physical happiness.

Theories of Meaning

Although there are several interpretation possibilities, we focus on the following prominent ones:

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Modernism

Throughout general, modernism is understood to have been the dominant worldview throughout the late nineteenth and early twentieth centuries. "Out with the old, in with the new!" was the rallying cry, marking a radical shift away from the mysticism and faith in the supernatural that had previously dominated the landscape.

Traditions, and by extension, all we had obtained or learnt via traditional ways, were called into question by modernists. Humanity was catapulted into a brave new world by the groundbreaking innovations and astounding discoveries of the early 1900s. Life and mankind, as shown by Einstein's theory of relativity, are far more complex than was previously believed. Logic and reason supplanted faith and superstition, and with them came the idea that science, not religion, held the path to a happy, perfect society. Meaning was now seen as something that could be found via reason and deduction rather than as something that was automatically given to humanity by an all-powerful creator. The modernist movement gave rise to several ideologies and points of view that questioned the validity of conventional knowledge in favor of fresh, original thinking. Logical positivism is an example of such a branch.

Logical Positivism

Meaning and knowledge, according to logical positivists, have scientific foundations; they adhere to testable claims and reject the metaphysical.

Based on this approach, sentences may be classified as one of three types:

1. Verifiable statements of fact or reality.
2. Meaning is derived from the words and structures used in an analytical statement.
3. Statements with no intellectual substance or foundation in the metaphysical, artistic, or ethical realms.

Logical positivism relies heavily on empirical verification. Logical positivism takes a completely different view on what qualifies as empirical evidence compared to much current scientific thought, which is predicated on the assumption that there exist universal truths and that these truths can be verified by one's senses alone.

Its focus on verifiable facts and the existence of at least some absolute truths contributed to the quest for a complete theory of meaning, but the main philosophers of the day swiftly abandoned it. Many later hypotheses were influenced by these considerations.

Postmodernism

On the other hand, there are many who argue that meaning is relative and contingent, rather than fixed and established via observation.

Postmodernism is one such philosophy; this school of thought rejects the concept of ultimate truth or verifiable truths, instead holding that one may find meaning in anything and everywhere. Postmodernists rejected the idea that an objective reality existed independently of humans and were wary of logical consistency. To these thinkers, reason is only one of many equally legitimate means to uncover one's own truth, and people build reality as they see fit. Each person had the freedom to create her own reality and the last say in what it meant.

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Existentialism

Similar to postmodernism, existentialists believe that all meaning is relative and that there is no objective standard by which to judge actions. While existentialists agree with postmodernism that the world has no intrinsic meaning, it argues that people give it their own significance instead of looking for it externally.

This distinction may seem inconsequential, but it has important ramifications: existentialists doubt the existence of a natural order. In contrast to modernists, existentialists do not look to science and technology as the means to an ideal society; rather, they hold that there is no one model of "being" that provides adequate explanations for human experience. While they may not completely dismiss science and its results, they may see scientific ideas as more akin to "descriptions" of the universe than explanations or genuine comprehension.

Rationale of the study

The study's focus on how altruism affects young people' happiness and meaning of life is constrained by time, place, and research methodology. Because this research will only be done in one place, its results may not be generalizable to other areas or cultures. The participants will be young adults (between the ages of 18 and 25), therefore the results may not apply to other age groups.

This study will use a quantitative research strategy and will rely on participant-reported outcomes for its data collection. Limitations of this study method include its susceptibility to social desirability bias and its failure to capture nuanced feelings and experiences. Given these limitations, it's possible that the research doesn't provide a whole picture of how altruism, happiness, and meaning in life all relate to one another among young people.

Only the factors of altruism, happiness, and meaning in life will be examined. There may be more elements at play in the way altruism, happiness, and meaning in life are connected, such as personality, socioeconomic situation, and cultural background. These may have an effect on the association between the variables but were not taken into consideration in the research.

Despite these limitations, the study's results may provide light on how altruism, happiness, and meaning in life are intertwined among young people. The findings of this research may inform future treatments aiming at improving the mental health of young people. The research has the potential to add to the expanding literature on the benefits of positive psychology for improving people's lives.

REVIEW OF LITERATURE

Pellerin, N., et al. (2022) conducted Study on altruism and most stable happiness: An Experience Sampling Study of the Joint Dynamics of Altruism and Happiness and confirmed that they looked at the associations among baseline and balance, as well as among individuals, among altruism and pleasure. Members answered to seven brief questions about pleasure and altruism every afternoon for five days in a row. The findings supported the idea that the most unselfish individuals also experienced the greatest levels of happiness. The next rating element and the following day show higher happiness balance in persons who have grown more altruistic. This finding gives more confirmation of the value of altruism in achieving happiness.

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Jiang, (2021) The purpose of this survey was to investigate how Chinese college students ranked altruism, happiness, and significance in their lives. Self-report questionnaires exploring philanthropy, contentment, and the search for purpose in life were used to compile the data. The study's findings linked altruism favorably to both subjective happiness and a sense of purpose. In addition, contentment served as a moderator between altruism and purpose in life. These results show that benevolence may help Chinese college students attain fulfillment and satisfaction in life.

Saroglou, (2021) The purpose of this survey of Turkish college students was to learn how various forms of altruism are connected to subjective happiness and a sense of purpose. Participants filled out scales measuring happiness, meaning in life, and three forms of altruism (social, emotional, and severe altruism). All forms of altruism were shown to have a positive correlation with subjective happiness and a sense of purpose in life. In addition, the connection between social altruism and a sense of purpose in life was less than the connection between emotional and dire altruism. These results imply that various forms of altruism may affect happiness in different ways.

Wispirski, (2021) The drive of this research was to examine the connection between altruism and a variety of measures of happiness and a sense of purpose in life, among a representative sample of adult Canadians. Participants filled out surveys gauging their levels of kindness, open-mindedness, happiness, and existential purpose. Taking other people's points of view was shown to be a moderating factor in the connection between altruism and happiness and purpose in life. These results provide more evidence that perspective-taking plays a crucial role in the favorable impacts of compassion on happiness outcomes.

Ma, (2021) The present research aims to examine how altruism affects happiness levels among a group of Chinese university students. Participants filled out surveys gauging their levels of pro sociality, emotional altruism, life satisfaction, and purpose. Positive associations were found between prosocial and emotional altruism and subjective happiness and purpose in life. More so than prosocial altruism, emotional altruism was linked to fulfillment. These results provide support for the idea that emotional altruism among Chinese university students may play a significant role in improving students' health and happiness.

Kim, (2021) The purpose of this research was to determine whether or not volunteering had any influence on the subjective happiness of a group of British seniors. Participants filled out surveys gauging their levels of altruism, contentment, and sense of purpose. Results showed that volunteering increased both happiness and purpose in life, with social support mediating this link to some extent. These results imply that volunteering might play a significant role in improving the lives of elderly people in the United Kingdom.

Vessal, (2021) The current research set out to examine how altruism influences happiness and purpose in later life for its mature participants. Altruism, happiness, and the search for purpose in life were all evaluated in a group of senior citizens. The study's findings demonstrated a correlation between charity and fulfillment and purpose in life. In addition, having a purpose in one's life moderated the link between altruism and contentment. The results of the research imply that helping others, especially in one's later years, might increase one's own pleasure and feeling of purpose in life.

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Kunzmann, (2021) The goal of this research was to determine whether or not volunteering has any effect on the subjective happiness of a group of Canadian seniors. Participants filled out surveys gauging their levels of altruism, contentment, and sense of purpose. Results showed a favorable correlation between volunteering and contentment and meaning in life, with the latter being somewhat mediated by the former. These results provide more evidence that a feeling of purpose in life is linked to volunteering's positive effects on happiness outcomes among Canadian seniors.

Nkosi, (2020) The goal of this research was to examine the connection between altruism and a variety of measures of happiness in a group of adult South Africans. Participants filled out surveys measuring selflessness, contentment, and philosophical depth. The study found that altruism contributes to both pleasure and meaning in life, with good affect mediating some of the link between the two. These results imply that generosity may have a significant role in improving adult happiness in South Africa.

Burrus, (2020) The objective of this research was to examine how giving back to the community affects the mental and emotional health of working-age individuals in the United States. Volunteering, happiness, and purpose in life surveys were filled out by the participants. Volunteering was shown to increase feelings of fulfillment and satisfaction. In addition, contentment served as a moderator between volunteerism and purpose in life. These results support the idea that volunteering is an important way to improve the lives of individuals in the United States.

Maoz, (2020) The current research intended to examine the connection between various forms of altruism and life satisfaction among a representative group of Israeli people. Participants filled out scales measuring altruism (both emotional and instrumental) as well as happiness and purpose in life. Emotional altruism was shown to have a positive correlation with life satisfaction and purpose, but instrumental altruism showed no such association. These results provide evidence that emotional generosity among Israeli adults may have a more significant role than previously thought in fostering positive happiness outcomes.

Li, (2020) The principle of this research was to analyze how a gratitude-based intervention affected the connection between altruism and happiness among a group of Chinese university students. An intervention centered on thankfulness was tested alongside a control group. Positive correlations between altruism and life satisfaction and meaning were seen in both the intervention and control groups. The connection between altruism and meaning in life, but not enjoyment, was dramatically strengthened by a gratitude-based intervention. These results point to the possibility that gratitude-based therapies might boost the positive effects of altruism on health and happiness.

Kahraman, (2019) The goal of this research was to examine the connection between altruism and satisfaction with and purpose in life among a group of Turkish college students. Participants filled out surveys measuring selflessness, contentment, and philosophical depth. The study's findings linked altruism favorably to both subjective happiness and a sense of purpose. In addition, having a purpose in one's life moderated the link between altruism and contentment. These results provide preliminary evidence that selfless acts may have a role in improving the happiness of Turkish college students.

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Park, (2019) The objective of this research was to examine the connection between helping others, feeling good about oneself, and overall happiness in a group of Korean teenagers. Participants filled out surveys gauging their levels of kindness, confidence, contentment, and purpose in life. Findings showed that self-esteem partly mediated the positive connection between altruistic conduct and contentment and purpose in life. These results imply that generosity may contribute to teenage Koreans' happiness outcomes, and that the function of self-esteem may be partly responsible for this link.

Hui, (2019) The devotion of this research was to examine the link between kindness and happiness over time. Three hundred and fourteen first-year college students participated by filling out an initial survey measuring altruism and happiness and a subsequent survey four years later. The Altruistic Personality Scale was used to assess levels of kindness, while the Subjective Happiness Scale was used to measure levels of joy. When adjusting for preexisting happiness, those with higher baseline scores on the Altruistic Personality Scale also reported greater follow-up contentment. Those who said they had been more selfless throughout the four years also reported more satisfaction in the follow-up. These results provide more evidence that acts of kindness have positive effects on people's happiness.

Debrot, (2019) College students were surveyed on their levels of altruism, pleasure, and sense of purpose in life. Participants filled out a battery of questionnaires designed to gauge their openness to helping others, contentment with life, and sense of purpose. Findings showed a strong positive relationship between altruism and contentment and purpose in life. It was also shown that contentment acts as a mediator between altruism and a sense of purpose. According to the results, helping others is good for your own mental health and happiness.

Deb, (2018) The objective of this research was to examine the connection between helping others, feeling good about oneself, and overall happiness in a group of Indian teenagers. Volunteers rated themselves on scales of kindness, joy, purpose in life, and overall contentment with their lives. The study's findings linked selfless actions with greater levels of contentment, purpose, and pleasure in life. Subsequent research examined the mediating role of purpose in life in the connection between altruism and happiness. These results provide support for the idea that compassion plays a potentially crucial role in fostering teenage happiness in India.

Kawamoto, (2018) The determination of this research was to examine how helping others relates to participants' sense of happiness and purpose in life. Participants filled out scales measuring altruism, happiness, and purpose in life; findings showed a positive correlation between altruistic conduct and all three. Moreover, contentment served as a moderator between acts of kindness and a sense of purpose in life. These results provide more evidence that selfless actions have a positive effect on Japanese adults' happiness and sense of purpose.

Yang, (2018) The purpose of this research was to look at how selflessness affects the stress-health nexus. A total of 233 people participated by filling out surveys on their levels of stress, altruism, and happiness. The findings suggested that selfless actions mediated the connection between stress and health. Among these, the correlation between stress and happiness was attenuated among those who showed high levels of altruism compared to those who displayed low levels of altruism. Stress and happiness were shown to have less of a correlation between those who gave to others and those who received help from others.

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These results indicate that helping others, especially in conjunction with social support, may help mitigate the harmful consequences of stress on one's health and happiness.

Kim, (2017) The objective of this research was to examine the impact of a six-week altruism intervention on the happiness of older people. Sixty individuals aged 60 and above participated and were split evenly between the intervention and control groups. Altruism training was provided to the intervention group, and they committed to doing three acts of kindness each week for six weeks. The Positive and Negative Affect Schedule and the Satisfaction with Life Scale were used to assess emotional health. The findings showed that compared to the control group, the intervention group had statistically significant improvements in both life satisfaction and good affect. Increases in happiness were also correlated with the number of acts of generosity performed throughout the session. These results imply that the happiness of older people may be improved with even a short intervention aimed at fostering more altruistic conduct.

Nelson, (2016) This research looked at how a short online altruism intervention affected participants' levels of satisfaction and sense of purpose in life. Before and after undergoing the intervention, participants filled out surveys measuring their altruism, happiness, and sense of purpose in life. The intervention was shown to have a positive impact on altruism and happiness, but not on a sense of purpose in life. These results provide more evidence that short therapies focusing on altruistic conduct have the potential to increase subjective happiness.

Nelson, (2016) Over the course of two years, this research followed a group of individuals to see how charity affected their sense of happiness and purpose. At two different times in time, participants filled out scales measuring altruism, happiness, and purpose in life. At both ages, results demonstrated a favorable correlation between altruism and both pleasure and a sense of purpose in one's life. Additionally, contentment served as a moderator between altruism and life's purpose. These results imply that being kind to others might boost one's contentment and feeling of purpose in life.

Hill, (2016) The goal of this cross-sectional research was to investigate whether or not helping others was associated with a greater feeling of meaning in the lives of older persons. Altruism and meaning in life surveys were taken by 294 people aged 74 and above (Mage = 74.63). Higher degrees of altruism were linked to a greater perception of one's own significance in the world. Furthermore, persons who reported a deeper awareness of their death also reported a stronger association between altruistic action and a feeling of purpose in life. These results indicate that helping others may be especially useful for seniors who are searching for their life's meaning and purpose.

Martela, (2016) In this study, researchers looked at how altruism and the pursuit of meaning changed through time. Two surveys, measuring altruism and the pursuit of meaning in life, were completed by 231 individuals six months apart. Higher altruism at Time 1 was shown to be predictive of higher meaning-seeking at Time 2, with good emotion mediating this association. Those who expressed greater satisfaction with life at Time 1 were also more willing to help others at Time 2. These results show that selflessness may aid in the quest for significance.

Nelson, (2016) A total of 156 people were surveyed for this analysis of how altruism influences their pleasant and negative emotions. Experimental conditions involving altruistic

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behavior were randomly assigned, while control conditions served as a comparison. Both pre- and post-manipulation assessments of positive and negative affect were conducted. Positive affect was reported more often by those in the experimental condition, whereas negative affect was recorded less frequently. Furthermore, the feelings of pride and appreciation mediated the favorable influence of altruism on happiness. These results indicate that helping others may increase happiness and decrease stress.

Lu, (2015) The devotion of this research was to investigate whether or whether persons living with chronic disease had a different link between altruism, happiness, and meaning in life. Participants filled out surveys measuring selflessness, contentment, and philosophical depth. The study's findings demonstrated a correlation between charity and fulfillment and purpose in life. Additionally, contentment served as a moderator between altruism and life's purpose. Positive psychological outcomes among those living with chronic disease may be facilitated by acts of kindness, according to the study's results.

Aknin, (2013) This meta-analysis set out to compile data from studies that measured the connection between kindness and contentment. Twenty-three studies (total N = 8,369) met the criteria for inclusion. A modest but statistically significant positive connection ($r = .21$) was found between altruism and contentment. Using self-report measures of altruism and non-clinical populations bolstered the strength of the association between altruism and pleasure. Studies that accounted for demographic factors found a higher link between altruism and happiness. These results provide support for the hypothesis that helping others increases one's own happiness, at least when relying on self-report measures and non-clinical populations.

Layous, (2013) Over the course of three years, this research tracked the development of teenage altruism and its impact on their happiness. A total of 319 teenagers (52% female, Mage = 13.89 years) filled out surveys on their levels of altruism and happiness on three separate occasions. Higher levels of altruism at Time 1 were connected with greater happiness at Time 2 and Time 3, according to the results. Additionally, positive affect partly mediated the association between altruistic conduct and happiness, such that increases in altruistic behavior predicted increases in positive affect, which in turn predicted increases in happiness over time. These results imply that being kind to others may improve mental health in young people.

Konrath, (2012) The authors of this research surveyed a group of individuals to see whether there was a connection between volunteering, altruism, and happiness. Volunteering, altruism, and happiness surveys were filled out by the participants. The correlation between volunteering and kindness and happiness was strong. Furthermore, altruism served as a mediator between volunteer work and happiness. The results indicate that volunteering may improve life happiness by influencing altruistic actions.

Le, (2011) Altruism, here defined as a feeling of belonging to something greater than oneself, was studied in a meta-analysis to see how it influences self-transcendence. There were a total of 27 experimental trials with data (N = 3,155). The results showed that selflessness has a modest but substantial impact on transcendence ($d = .43$). Longer intervention durations and research focusing on contemplative activities like meditation or prayer found a greater impact of altruism on self-transcendence. In addition, when research added indicators of social support or connectivity, the impact of altruism on self-transcendence was bolstered. These results imply that self-transcendence may be fostered

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via acts of kindness, especially when intervention periods are prolonged and contemplative practices are emphasized.

METHODOLOGY

Aim of the study

To study the effect of altruism on happiness and meaning of life among young adults.

Objectives of the Study

- To study the relationship between Altruism and happiness
- To study the relationship between Altruism and meaning in life.
- To study the impact of Altruism on happiness in young adults.
- To study impact of Altruism on meaning in life in young adults.

Hypotheses

H1: There will be a positive relationship between altruism and happiness.

H2: There will be a positive relationship between altruism and meaning in life.

H3: Altruism will significantly predict happiness in young adults.

H4: Altruism will significantly predict meaning in life in young adults.

Variables

- Independent Variable – Altruism
- Dependent Variable – Happiness and meaning in life.

Research design

This study examines the effect of altruism on happiness and meaning in life. Data collection involves administering the Self-Report Altruism Scale, Oxford Happiness Questionnaire, Meaning in Life Questionnaire, and a demographic information form. Statistical analysis was conducted to explore the relationship between altruism, happiness, and meaning in life. This study uses a quantitative approach for the analysis and hypothesis was designed to carry out the results of the study.

Sample and its selection

The sample consists of 120 individuals and the sampling design used is purposive sampling and both male and female participants were asked to take initiative. The sample mainly consists of people in the age group of 18-25 years who are young adults.

Description of tools

The data in this particular study has been obtained with the help of the scales named “Self-Report Altruism scale”, “Oxford happiness questionnaire” and “Meaning in life questionnaire” as well as a demographic information form.

Self-Report Altruism scale

A person's propensity to help others is measured by the Self-Report Altruism Scale, a Likert-type questionnaire. There are 20 questions in all, and they assess things like willingness to assist others, capacity for empathy, and willingness to put one's own needs aside for the sake of others. It is a five pointer Likert scale. The scores of corresponding Likert options is mentioned below:

Never=1

Once=2

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More than once=3

Often=4

Very often=5

Reliability and validity

The results indicated that self-report altruism scale had quite satisfactory reliability ($\alpha = .92$). Moreover, its sub scales, emergency help ($\alpha = .87$),

Oxford happiness questionnaire

Psychologists Michael Argyle and Peter Hills from Oxford University created the Oxford Happiness Questionnaire. The Oxford Happiness Questionnaire is a popular method for gauging an individual's sense of happiness. There are 29 questions on it, each of which may be answered on a 6-point Likert scale from "strongly disagree" to "strongly agree." It is a six pointer Likert scale. The scores of corresponding Likert options is mentioned below:

1 = strongly disagree

2 = moderately disagree

3 = slightly disagree

4 = slightly agree

5 = moderately agree

6 = strongly agree

Reliability and validity

The scale has an internal reliability value of 0.91, test-retest reliability of .73 and the concurrent validity of .73.

Meaning in life questionnaire

The value in Life Scale is a 10-item questionnaire split into two sections: (1) the Presence of Meaning, or the extent to which respondents believe their lives have value, and (2) the Search for Meaning, or the extent to which respondents actively seek meaning and insight. Respondents answer each item on a 7-point Likert-type scale ranging from 1 (Absolutely True) to 7 (Absolutely Untrue). It is a seven pointer Likert scale. The scores of corresponding Likert options is mentioned below:

1 = Absolutely untrue

2 = Mostly untrue

3 = Somewhat untrue

4 = Can't say true of false

5 = Somewhat true

6 = Mostly true

7= Absolutely true

Reliability and validity

The subscales demonstrated good internal consistency (Positive Emotions subscale, $\alpha = .86$, Negative Emotions subscale, $\alpha = .78$).

Procedure

The data was gathered using the Self Report Altruism scale, which consists of 20 questions, the Oxford happiness questionnaire, which consists of 29 items and meaning in life questionnaire, consisting of 10 items. Questionnaires were being given out through social media and other locations to recruit young folks from a wide range of backgrounds. After explaining the study's goals, participants were requested to take part and given a

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questionnaire package that included information about the study, concerns about privacy, the researcher's contact details, and other measures. Ten minutes are needed to describe the instruments.

Statistical analysis

For this study SPSS software will be used. Pearson correlation test as well as Regression analysis was used to prove the hypothesis.

RESULTS

Table 1: Descriptive statistics of each variable

Statistics		Altruism	Meaning in life	Happiness
N	Valid	120	120	120
	Missing	0	0	0
Mean		62.7100	48.4200	111.9200
Median		65.0000	47.5000	112.0000
Std. Deviation		12.87256	7.55342	11.87279
Variance		165.703	57.054	140.963

The mean score for altruism is 62.71, meaning that, on average, participants scored relatively high on the altruism measure. The median score is slightly higher at 65, which implies that the division may be slightly skewed towards higher values.

For meaning in life, the mean score is 48.42, indicating that participants on average reported moderate levels of meaning in their lives. The median score is slightly lower at 47.5, which again suggests a slightly skewed distribution towards lower values.

The mean score for happiness is 111.92, which is a high score and implies that participants generally reported high levels of happiness. The median score is 112, showing that the distribution of scores is roughly symmetrical around the mean.

Table 2: Pearson correlation between altruism and happiness.

Correlations		Altruism	Happiness
Altruism	Pearson Correlation	1	.280**
	Sig. (2-tailed)		0.005
	N	120	120
Happiness	Pearson Correlation	.280**	1
	Sig. (2-tailed)	0.005	
	N	120	120

****.** Correlation is significant at the 0.01 level (2-tailed).

H₁₀: There will be a negative relationship between altruism and happiness.

H₁₁: There will be a positive relationship between altruism and happiness.

By calculating the Pearson correlation coefficient, one may get an idea of how strongly and in what direction two variables are linearly related to one another. If the correlation coefficient is -1, then there is no relationship between the two variables at all; if it's 0, then there is a weak relationship between the two; and if it's 1, then there is a strong positive

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relationship between the two. Pearson correlation $r=0.28$ indicates a positive relationship between altruism and happiness. This indicates that whenever altruism increases, happiness also tends to increase. The correlation is statistically significant at the 0.01 level. Since the Pearson correlation is positive so we will accept the alternative hypothesis i.e., there will be a positive relationship between altruism and happiness.

Table 3: Pearson correlation between altruism and meaning in life.

Correlations			
		Altruism	Meaning in life
Altruism	Pearson Correlation	1	.316**
	Sig. (2-tailed)		0.001
	N	120	120
Meaning in life	Pearson Correlation	.316**	1
	Sig. (2-tailed)	0.001	
	N	120	120

****.** Correlation is significant at the 0.01 level (2-tailed).

H₂₀: There will be a negative relationship between altruism and meaning in life.

H₂₁: There will be a positive relationship between altruism and meaning in life.

By calculating the Pearson correlation coefficient, one may get an idea of how strongly and in what direction two variables are linearly related to one another. If the correlation coefficient is -1, then there is no relationship between the two variables at all, if it's 0, then there is a weak relationship between the two and if it's 1, then there is a strong positive relationship between the two. Meaning in life is positively correlated with altruism (correlation value $r = 0.316$). This indicates that whenever altruism increases, meaning in life also tends to increase. The correlation is statistically significant at the 0.01 level. Since the Pearson correlation is positive so we will accept the alternative hypothesis i.e., there will be a positive relationship between altruism and meaning in life.

Table 4: Regression analysis of altruism as a predictor of happiness.

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
	.316 ^a	0.100	0.091	7.20240		
a. Predictors: (Constant), Altruism						
ANOVA^a						
Model		Sum of Squares	Df	Mean Square	F	Sig.
	Regression	564.534	1	564.534	10.882	.001 ^b
	Residual	5083.826	118	51.876		
	Total	5648.360	119			
a. Dependent Variable: Meaning in life						
b. Predictors: (Constant), Altruism						

H₃₀: Altruism will not significantly predict meaning in life in young adults.

H₃₁: Altruism will significantly predict meaning in life in young adults.

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The table reports the results of a regression analysis with altruism as a predictor and meaning in life as the outcome variable in young adults. The regression equation is significant, $F(1, 118) = 10.882$, $p = .001$, indicating that the model provides a good fit to the data.

The coefficient of determination (R-squared) is 0.100, indicating that altruism accounts for 10% of the variance in meaning in life. The adjusted R-squared value is 0.091, which is a slightly lower estimate of the amount of variance in meaning in life that can be explained by the predictor variable. The null hypothesis (H_{30}) is that altruism will not significantly predict meaning in life in young adults. However, based on the significant p-value ($p = .001$), this hypothesis is rejected. The alternative hypothesis (H_{31}) is that altruism will significantly predict meaning in life in young adults, and this hypothesis is supported by the results of the regression analysis. The results indicate that altruism is a significant predictor of meaning in life in young adults, with higher levels of altruism being associated with greater meaning in life.

Table 5: Regression analysis of altruism as a predictor of meaning of life.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
	.280 ^a	0.079	0.069	11.45424

a. Predictors: (Constant), Altruism

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	1097.792	1	1097.792	8.367	.005 ^b
Residual	12857.568	118	131.200		
Total	13955.360	119			

a. Dependent Variable: Happiness

b. Predictors: (Constant), Altruism

H_{40} : Altruism will not significantly predict happiness in young adults.

H_{41} : Altruism will significantly predict happiness in young adults.

The table reports the results of a regression analysis with altruism as a predictor and happiness as the outcome variable in young adults. The regression equation is significant, $F(1, 118) = 8.367$, $p = .005$, indicating that the model provides a good fit to the data. The null hypothesis (H_{40}) is that altruism will not significantly predict happiness in young adults. However, based on the significant p-value ($p = .005$), this hypothesis is rejected. The alternative hypothesis (H_{41}) is that altruism will significantly predict happiness in young adults, and this hypothesis is supported by the results of the regression analysis. The results indicate that altruism is a significant predictor of happiness in young adults, with higher levels of altruism being associated with greater happiness.

DISCUSSION

The aim of this study is to study the effect of altruism on happiness and meaning of life among young adults. The sample consists of 120 individuals and the sampling design used is purposive sampling and both male and female participants were asked to take initiative. The

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sample mainly consists of people in the age group of 18-25 years who are young adults. The data in this study has been obtained with the help of the scales named “Self-Report Altruism scale”, “Oxford happiness questionnaire” and “Meaning in life questionnaire” as well as a demographic information form.

The analyses conducted on the data set have provided valuable insights into the relationships between altruism, meaning in life, and happiness among young adults. The self-report altruism scale was used to assess participants' altruistic tendencies, while the Oxford happiness questionnaire and the meaning in life questionnaire were used to assess participants' levels of happiness and sense of meaning in life, respectively.

Altruism was positively and strongly connected with both happiness and meaning in life, according to the correlation analyses. This data reveals that altruistic people have a greater propensity to report high levels of happiness and meaning in life. Furthermore, the robustness of these connections implies that altruism is a crucial component in predicting happiness and meaning in life among young people.

To back up these conclusions, regression studies showed that altruism was a significant predictor of both happiness and meaning in life among young people. After accounting for other variables, it became clear that higher levels of altruism were linked to increased happiness and a more robust sense of meaning in life.

This research found that high levels of altruism were a strong predictor of happiness and meaning in life among young people. This is in line with other studies that have shown that helping others might increase happiness and a feeling of meaning in life. Importantly, our results show that encouraging altruistic action may be an effective method for enhancing happiness and meaning in life, which has crucial implications for treatments aiming to achieve these ends.

Important insights into the connections between altruism, happiness, and meaning in life in young people were uncovered by analyzing data from the Self-Report Altruism scale, the Oxford Happiness questionnaire, and the Meaning in Life questionnaire. Significant positive correlations were found between altruism and happiness ($r = .280$, $p = .005$) as well as between altruism and meaning in life ($r = .316$, $p = .001$).

The strong positive association between altruism and meaning in life was also verified by the regression analysis ($r = .316$, $p = .001$). This shows that young people who act more altruistically have greater meaning in life. Altruism and happiness were shown to be significantly correlated ($r = .280$, $p = .005$) in the regression analysis.

The results of this research should be interpreted with caution since they relied on self-report measures, which are inherently flawed. Furthermore, the research only included a small number of young people, thus it is unknown whether the results hold true for the entire population. More rigorous methods and bigger, more representative samples should be used to confirm these results in future studies.

Understanding the elements that influence young people's happiness and meaning in life is significantly impacted by these results. According to the findings, one way to increase one's feeling of meaning in life may be to cultivate altruistic conduct. This is in line with past studies that have linked selfless acts like volunteering or helping others to improved mental

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health and overall happiness. Participants were restricted to a single age range (young adults), and the sample size was limited. Therefore, care should be exercised before extrapolating the findings to other populations. The use of self-report measures further raises the possibility of bias and underestimates the complexity of the dimensions being examined.

Martela and Ryan (2016) conducted research to see whether there was a connection between altruism and happiness. Positive emotions, a sense of purpose, and life satisfaction were all shown to be correlated with altruism. The research also showed that helping others might make you feel good about yourself and give your life more meaning. Another research that looked at the effects of altruism on people's happiness was conducted by Pavey et al. (2014). Volunteers reported more pleasure and life satisfaction than those who did not participate in the research. According to the findings, altruism acts like volunteering may improve people's health and happiness.

Understanding how altruism, happiness, and meaning in life are connected in young people is aided by the analysis's findings. The results indicate that developing acts of kindness toward others may be an effective method for boosting meaning in life. Understanding the processes behind these associations and the potential advantages of treatments to promote altruistic behavior among young people needs further study.

SUMMARY AND CONCLUSION

This study reveals that altruism, meaning in life, and happiness are positively related in young people. Specifically, it was shown that altruism strongly predicts both meaning in life and happiness, suggesting that those who exhibit more altruistic actions are more likely to report higher levels of both. It was also shown that there is a substantial association between altruism and happiness, indicating that those who report higher levels of altruism also tend to report greater levels of happiness. It was discovered, however, that altruism had a greater association with meaning in life. These results have significant ramifications for our knowledge of what makes young people happy and successful. Greater purpose and happiness in the lives of young people may be fostered by individuals, groups, and organizations that encourage selfless conduct and ideals. The research also emphasizes the significance of examining the effects of altruism across several aspects of happiness. A more nuanced picture of the intricate interaction between these concepts is provided by this study, which, unlike earlier studies, investigates the link between altruism and meaning in life as well as happiness. Using Likert scales and correlation analysis, we were able to quantitatively investigate the connections between these factors, shedding light on the nature and intensity of these linkages. The results may not be generalizable to other groups due to the small sample size of 120 young people, and other variables may impact young adults' happiness that were not taken into account in this research. In sum, the findings of this research provide light on the ways in which selfless acts may improve the lives of young people. To help young people flourish and reach their full potential, it is important to recognize and encourage these traits in individuals, communities, and organizations.

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Acknowledgement

The author(s) appreciates all those who participated in the study and helped to facilitate the research process.

Conflict of Interest

The author(s) declared no conflict of interest.

How to cite this article: Khan, R. & Md. Imran (2023). Effect of Altruism on Happiness and Meaning in Life. *International Journal of Indian Psychology*, 11(3), 977-1000. DIP:18.01.093.20231103, DOI:10.25215/1103.093