Terror Management Theory claims that an awareness of one’s inevitable death creates internal conflict, causing the desire for a continued existence (Solomon, Greenberg, & Pyszczynski, 1991).

Past research has suggested that when people are asked to think about their own death, they will strongly respond to issues that are more important to them (Solomon, Greenberg, & Pyszczynski, 2016).

“Death and disaster” is a prominent narrative in climate change campaigns today, gaining a deeper insight on the relationship between mortality salience and attitudes towards climate change is a crucial step towards understanding why people choose to engage in environmental behavior (Wolfe & Tubi, 2018).

Individuals who make religion a more central part of their life will be less willing to vote for climate change policies and take individual action towards reducing climate change.

Past research has suggested that when people are asked to think about their own death, they will strongly respond to issues that are more important to them (Solomon, Greenberg, & Pyszczynski, 2016).

"Death and disaster" is a prominent narrative in climate change campaigns today, gaining a deeper insight on the relationship between mortality salience and attitudes towards climate change is a crucial step towards understanding why people choose to engage in environmental behavior (Wolfe & Tubi, 2018).

Individuals who were asked to think about their own death were no more willing to vote for climate change policies or willing to take action towards climate change policies than individuals in the control condition.

Centrality of religion and willingness to vote for climate change policies were not significantly correlated.

Centrality of religion and willingness to take action towards climate change were also not significantly correlated.

We also tested to see if centrality of religion had an interaction with condition and attitudes toward climate change. The interaction was non-significant for voting intentions and voting actions.

**Method**

Participants were 19 male, 35 female, and 2 non-binary college students (age range=18-31 years, majority white with a slight majority identifying as having no religious affiliation), 21 were assigned to mortality salience and 35 were assigned to pain salience. Participants completed in order the following scales:

- **The Centrality of Religiosity Scale (CRS)** (Huber & Huber, 2012)
- **The Projective Life Attitudes Assessment** (Solomon, Greenberg, & Pyszczynski, 1991)
- **Positive and Negative Affect Schedule (PANAS)** (Serafini, Malin-Mayor, Nich, Hunkele & Carroll, 2016)
- **Death-Thought Accessibility word-fragment task** (Schimel, Hayes, Williams, & Jahrig, 2007)
- **Voluntary actions** and **Voting intentions** (O’Connor, Bord, and Fisher, 1999)

**Results**

**Table 1. T-test Results for Comparing Mortality Salience and Pain Salience Conditions**

<table>
<thead>
<tr>
<th>Attitudes Towards Climate Change</th>
<th>N</th>
<th>M(SD)</th>
<th>t</th>
<th>df</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Voting Intentions</td>
<td>56</td>
<td>5.17(1.07)</td>
<td>289</td>
<td>54</td>
<td>.773</td>
</tr>
<tr>
<td>Voting Actions</td>
<td>56</td>
<td>4.80(1.06)</td>
<td>.504</td>
<td>54</td>
<td>.616</td>
</tr>
</tbody>
</table>

**References**


