



ADDIS ABABA UNIVERSITY

COLLEGE OF EDUCATION AND BEHAVIOURAL STUDIES

SCHOOL OF PSYCHOLOGY

**HELPING BEHAVIOURS AND THE PERCEPTION OF
HELPING INTENTIONS AMONG EMPLOYEES AT OROMIA
REGIONAL OFFICES, ADDIS ABABA, ETHIOPIA**

BY: HAWI TAREKEGN

ADVISOR: DR. DAWIT MEKONEN

(PHD, ASST. PROF. OF SOCIAL PSYCHOLOGY)

**A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENT FOR THE DEGREE OF MASTER OF ARTS
IN SOCIAL PSYCHOLOGY**

May, 2023

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Declaration

I, the undersigned, declare that the thesis entitled: **“Helping Behaviors and the Perception of Helping Intentions Among Employees at Oromia Regional Offices, Addis Ababa, Ethiopia”** is my original work and has not been presented for any academic purpose in any other university prior this time, and all sources of materials used for this thesis have been duly acknowledged.

Declared by:

Hawi Tarekegn Dayo

Signature _____

Date _____

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List of Abbreviation and Acronyms

COVID-19	Coronavirus Disease 2019
PBIS	Prosocial Behavioural Intentions Scale
PTM-R	Prosocial Tendencies Measure–Revised
SNNPR	Southern Nations, Nationalities, and Peoples

Abstract

The goal of this research aimed at investigating helping behaviours and intentions among employees at Oromia regional offices, Ethiopia. Employees were selected proportionally from six randomly chosen Oromia regional offices by contemplating the distribution of gender in each office. The questionnaire included Prosocial Tendencies Measure–Revised (PTM-R), Prosocial Behavioural Intentions Scale (PBIS) and Empathic Concern questionnaire in addition to socio-demographic questionnaire. 263 study participants—167 men and 96 women—completely filled the distributed questionnaire. Collected data were examined with inferential as well as descriptive statistics. This study's results suggested that respondents considerably demonstrated dire prosocial activity in reaction to the crisis or emergency caused by COVID-19 pandemic, ongoing drought, political instability and conflicts in the country. They also highly engaged in compliant prosocial acts in response to requests made either verbally or nonverbally by those who were affected by the aforementioned situations. Females outperformed males in terms of emotional, anonymous, public, and overall prosocial behaviours. The employees' religious practises, marital status, educational background, and monthly income all had a significant impact on their public prosocial behaviours. Likewise, anonymous prosocial behaviours were reliant on marriage, education level and monthly income; emotional prosocial behaviours were determined by religion, education and income, while dire prosocial behaviours were correlated with respondents' religious experiences and monthly income. All prosocial behaviour subtypes and intentions were strongly and positively connected, except for the fact that both compliant and dire prosocial acts were not substantially connected with public and altruistic prosocial behaviours. The study participants' prosocial behaviours were significantly and positively connected with their prosocial intentions and empathetic concern. Moreover, the respondents' empathy for others was a positive predictor of their readiness to help others.

CHAPTER ONE

1. Introduction

1.1. Background

Helping behaviour pertains to selfless actions that are intended to assist others, regardless of whether or not a reward is expected or received. This behaviour falls under the category of prosocial behaviours that include actions taken for the benefit of others, such as sharing, helping, contributing, or volunteering, comforting, and cooperating. Studies have looked into not just the causes and effects of helping others, but also the various factors that encourage people to engage in such a way. Acts of kindness can be inspired by either altruism or self-interest (Batson, 2011). Helping behaviour is characterized by a predisposition towards empathic concern (Batson et al. 1987), deep-seated personal values (Piliavm & Chang, 1990), and an internal locus of control (Eisenberg and Fabes, 1998). Moreover, individuals exhibiting elevated levels of dispositional altruism and empathy tend to expect experiencing pleasure from engaging in self-reported acts of assistance. Thus, it is probable that such conduct emanates from inherent motivation within the benevolent individual. Altruistic drive seeks to enhance the well-being of another person, while self-improvement is the driving force behind egoistic drive (Batson, 2011). As John et al. (2015) point out, cognitive (e.g., cost-benefit analyses), and affective processes, such as emotion and arousal, have an impact on the build-up of prosocial behaviours.

According to proponents of the empathy-altruism idea, good deeds occur when people feel compassion for others in need (Batson & Coke, 1981; Coke, Batson and McDavis, 1978; Toi and Batson, 1982). This idea suggests that the motivation behind pro-social actions is rooted in a desire to help others. Coke et al. (1981) provided a developmental model of prosocial behaviour that included two key aspects. First, understand the needy person. This perspective will increase viewer emotion. Second, empathy results in prosocial behaviour. This hypothesis states that those that care about others are most likely to help. Studies show that extremely empathic responses are related with helping behaviour, supporting this approach (Toi and Batson, 1982; Coke et al., 1981). The relief of negative state thought, on the other hand, opposes unquestionably the claims outlined in the theory of empathy and altruism (Cialdini, Baumann, and Kenny, 1981). The majority of individuals perform acts of compassion for "exclusively Self-centered motivation: Personal emotional regulation"

(Cialdini et al., 1987). Those in a bad mood who believe their actions will alleviate the suffering of others are more likely to assist others and engage in acts of altruism (Harris et al., 1975).

Despite having strong feelings for others, some individuals choose not to assist them. Consequently, the empathy–altruism hypothesis may not sufficiently clarify why this group does not assist. According to the Cost–Reward Model, everyone wants to maximise rewards and minimise expenses. People perform analysis of costs and rewards, weighing the help's benefits and expenses. Helping and not helping have costs and rewards. Using the cost–reward approach, most people consider the pros and cons of their choices (Piliavin et al., 1981). Dovidio et al. (2006) suggest that helping may cost time, money, risk, embarrassment, and disruption. Money, victim gratitude, acclaim, reputation, and subjective joy were motivations. According to the cost–reward paradigm, helping decreases as expenses rise and increases as benefits rise.

According to evolutionary psychology, helping behaviour is partly driven by kin selection. Having children and encouraging genetic relatives to have children increases the likelihood that genes will be passed on. The more a person protects their blood relatives, the more likely their genes will survive in future generations. Thus, natural selection favours altruism towards genetic relatives. Evolutionary theory posits that the phenomenon of kin selection may have been deeply embedded in human behaviour. Consequently, individuals who extend assistance to their relatives are more likely to propagate their genes as opposed to those who do not exhibit such behaviour (Archer, 2013; Vasey & VanderLaan, 2010). Evolutionary psychologists often also cite the norm of reciprocity, which states that helping others will enhance their likelihood of helping us. A group of selfish people living in their own caves would have struggled to live as humans evolved. If someone cooperated too much, they could have been manipulated by an adversary who never aided in return. The idea argues that people who formed reciprocal agreements with their neighbours were more likely to survive. Reciprocity may have evolved genetically based due to its survival benefit (Grey, Ward, & Norton, 2014; Halali, Bereby-Meyer, & Meiran, 2014).

According to Agerström and Björklund (2009), the presence of helping intentions can serve as an indicator of an individual's inclination to provide assistance to others. The concept of deliberate action, as proposed by Ajzen (1991), suggests that an individual's intentions are a

crucial precursor to their behaviour. These intentions are shaped by the individual's beliefs, sense of autonomy, and personal standards.

Personal ideas and preconceptions can additionally affect one's decision to help after an emergency or natural disaster. A just world rewards good individuals and punishes evil people. The deserving receives these punishments and benefits. These folks may think emergency, disaster, and other victims deserve their destiny. Extremists believe victims caused their own misfortune (Lerner and Simmons, 1966; Lerner, 1980). Justice and empathy are distinct notions that affect prosocial action differently (Blader and Tyler, 2001). Individuals create emotional links with victims through empathy. Justice is often considered a motivator when the victim is a community rather than an individual.

1.2. Statement of the problem

When there is an emergency, prosocial behaviour is frequently evident in several phases and with varied characteristics. Moreover, individual assistance during interpersonal relationships, mutual and group support may be offered. During a crisis, the perception of a common risk and a feeling of shared destiny could drive prosocial behaviour, and individuals in the wider society may turn to its identity as a means of addressing social issues (Bowe et al., 2020). Prosocial behaviour during emergencies has been found to have a positive impact on survival, wellbeing (Drury, 2018), life satisfaction, and psychological flourishing (Miles et al., 2021). Furthermore, it has been suggested that such behaviour may play a crucial role in alleviating the negative effects of COVID-19 on mental health (Chong et al., 2021).

The act of engaging in helping behaviours may be influenced by either dispositional or situational factors. Various dispositional or personal factors that may motivate individuals to engage in helping behaviours include personal responsibility, time constraints, personality traits, self-conscious emotions, religiosity, personal satisfaction, gender, empathy, and egotism. In addition, situational factors encompass the bystander effect, the cognitive process involved in offering assistance, and societal conventions (Daffin and Lane, 2021).

The current coronavirus disease 2019 (COVID-19) pandemic is the foremost catastrophic international calamity since World War II (World Health Organization, 2020). The COVID-19 epidemic has had devastating effects on communities, businesses, and individuals' finances (Alkhamshi et al., 2021; Coccia, 2021; Singh et al., 2021; Cudris-Torres et al.,

2021). Tse et al. (2021) and Cudris-Torres et al. (2021) noted that this unusual circumstance has reduced productivity in numerous sectors, which has had a detrimental impact on economies.

Similarly, political instability and conflicts in Ethiopia have affected the lives of many. People have reportedly been displaced - leaving their possessions and agricultural land behind. Such people lose their only source of livelihood. The internally displaced people come without any means of livelihood; they live without shelter in places with no essential protection or minimal hygiene and sanitation conditions. Therefore, they require emergency aid for survival.

Furthermore, the eastern and southern part of Ethiopia is badly hit by the current drought. Drought significantly affected people in Somali region and Borana zone, Ethiopia. Ethiopia's lowland Afar, Oromia, Southern Nations, Nationalities, and Peoples (SNNPR), and Somali regions have been hit by extreme drought due to a string of fell short rainfall patterns, which has dried up water walls, killed livestock and crops, and brought hundreds of thousands of children and their families to the verge of starvation. Roughly 225,000 starving infants and nearly 100,000 nursing and pregnant mothers are estimated worldwide. require immediate nutrition assistance in drought-affected areas of Oromia and Somalia. There will be a need for urgent humanitarian aid for over 6.8 million individuals in regions experiencing drought by the middle of the year 2022 (UNICEF Ethiopia, 2022).

In Ethiopia, studies done to investigate religious experience on the prosocial behaviour of Youth in Kolfe Mekan Yesus Church, Addis Ababa (Bagaje, 2019), prosocial behaviour and its relationship to parenting style and peer pressure of Addis Ababa high school students (Solomon, 2015). To the best of our knowledge, there is no research done on (1) helping behaviour of adult population, (2) during multiple emergencies such as COVID-19 epidemic, conflict and calamities of nature such as drought have been observed in Ethiopia.

When major emergencies like the recent COVID-19 epidemic, conflict and calamities of nature such as drought, helping behaviours and the perception of helping intentions have been of interest to social psychology researchers. Thus, the present study examined helping/prosocial behaviours, the perception of helping intentions and their determinant factors among employees at Oromia regional offices in extreme situations, as the current COVID-19 epidemic, conflict and calamities of nature such as drought.

Consequently, the goal of this study was to evaluate the extent and different types of prosocial behaviours among employees at the regional offices of Oromia, Ethiopia, and investigate them in relation to the respondents' socio-demographic factors and perception of helping intentions.

As a result, the investigation was conducted to respond to the following enquires:

1. What types of prosocial behaviours are prominently practised among employees?
2. Do prosocial behaviours differ significantly between male and female employees?
3. Do socio-demographic factors (age, marriage, education, religion, income) influence the helping behaviours of employees?
4. Is there a statistically significant difference between study participants' helping intentions and helping behaviours?

1.3. Objective

1.3.1. General objective

- Objective of this research was to assess the helping/prosocial behaviours and the perception of helping intentions among employees at Oromia regional offices, Ethiopia.

1.3.2. Specific objectives

- To explore the most frequent prosocial activities performed by respondents.
- To identify the differences in prosocial behaviours between men and women.
- To investigate the relationship between other socio-demographic factors and employees' helping behaviours.
- To examine the relation between helping intentions and helping behaviours among study participants.

1.4. Significance of the study

It is a rare individual who can go through life without ever requiring assistance from others. Most people will have a life-threatening illness, a car breakdown, or some other difficulty for which they will require at least temporary support from others, and many more will have a personal tragedy for which they will require much more help. Researchers can better anticipate who will aid in an emergency by understanding emergency helping behaviours.

Then resources can be targeted on providing assistance where and when it is most needed. If the community is willing to help, assistance will be available when each member of the community requires it. Understanding how people help each other may lead to better strategies to equip people who need support to ask for it effectively.

This study was aimed at assessing the helping behaviours and the perception of helping intentions of workers during the COVID-19 pandemic, conflict and natural disaster that affected our country and hence the findings of this research will be helpful for the government, researchers and other concerned bodies specifically during such crisis.

1.5. Scope of the study

This study concentrated on Oromia offices at the regional level as a point of reference. Regional offices are thought to be representative of all offices in the Oromia regional government offices since employees at the regional level were recruited from the entire region.

1.6. Limitation of the study

This study only involved employees of Oromia offices at the regional level because of time and financial constraints, and as a result, the findings of the study might not be generalized to all government employees in the country. In addition, unlike a longitudinal design, the cross-sectional nature may limit the capacity to precisely pinpoint the predictor of prosocial behaviours. As a result, the relationships discovered among the variables cannot be presumed to be causative.

1.7. Operational definitions

Helping behaviour: Helping someone out or making them feel better about a difficult situation.

Helping perception: An idea, conviction, or viewpoint that is commonly embraced by individuals in the context of aiding others.

Helping intentions: Pertains to an indicator of an individual's propensity to offer aid or support to others.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2. Literature review

2.1. Definition of Prosocial behaviour

Mussen (1982) considered that early explanations of prosocial behaviour entailed costs to the actor and that such actions should be undertaken without the promise of material gain. Prosocial behaviour, as defined by other scholars (Underwood and Moore, 1982), is any action that benefits others regardless of whether the actor gains from it or not.

According to Eisenberg (2006), prosocial conduct is "voluntary behaviour meant to assist another." It is a behaviour that aids others by engaging in various prosocial activities including volunteering and making financial contributions to charitable organisations. Participate honestly in social institutions to strengthen the neighbourhood. Other prosocial mechanisms exist as well, such as benevolence, welfare, and standing up for others' rights.

Prosocial behaviour may be described as an action designed to benefit others, and includes various forms of behaviour including volunteering, sharing, donating, comforting others, and helping (Mestre et al., 2015). Such conduct is regarded as desirable and advantageous to society and has been associated with sound healthy psychological and social functioning (Carlo, 2014). Prosocial behaviour is linked to the ability to see things from others' points of view, the ability to make moral judgments, the capacity to regulate emotions, the capacity to experience and express pleasant emotions, and the presence of supportive peer and parental interactions (Eisenberg, Fabes and Sprinrad, 2006).

2.1.1. Types of prosocial behaviour

Diverse prosocial behaviour patterns that are closely linked in various ways to theoretical dimensions have been demonstrated. Four categories of prosocial behaviour are recognised in light of earlier studies and concepts (Hoffman, 1982; Eisenberg and Fabes, 1998): altruistic, compliant, emotional and public prosocial activities. The six prosocial activities, however, were suggested by Carlo and Randall (2002). They added anonymous and direct prosocial behaviours on the basis of exploratory factor analyses they carried out in

three pilot investigations. Because the authors were able to pinpoint the existence of realistic motivations, the study of various prosocial behaviours is now more grounded in reality.

Altruistic prosocial behaviours: These are voluntarily helpful behaviours that are motivated primarily by concern for another person's needs and welfare. They are frequently sparked by empathy and internalised standards or principles that are helpful to others (Eisenberg and Fabes, 1998). Further precisely, altruism necessitates giving up one's own interests in favour of those of others (Hastings, Utendale and Sullivan, 2007). Researchers employed the concepts of training and repetition from the social learning theory to describe an inclination towards compassion (Lam, 2012).

Compliant prosocial activities: Such behaviours entail extending a helping when asked to do so verbally or nonverbally (Eisenberg & Fabes, 1998). This behavioural type is connected to sympathy and other forms of assistance (Carlo & Randall, 2002). Relative to spontaneous helping, this kind of prosocial activity occurs more frequently.

Emotional prosocial behaviours: These are described as a tendency towards aiding others in emotionally charged situations. Some instances in which people are being helped fall into the category of being very emotional (Eisenberg & Fabes, 1998).

Public prosocial behaviours: Prosocial actions taken in public are probably driven, at least partially by a desire to achieve the acceptance and regard of others, as well as to boost one's self-worth (Eisenberg & Fabes, 1998).

Anonymous prosocial behaviours: Prosocial acts those are committed without the recipient being aware of it (Carlo & Rondall, 2002).

Dire prosocial behaviours: They refer helping in urgent or crisis situations (Carlo & Rondall, 2002).

2.1.2. Theoretical background of prosocial behaviour

A child's capacity to comprehend and make sense of other people's actions using mental states including feelings, thoughts, beliefs, intentions, and desires refers to theory of mind (Flavell, 1999). Numerous studies highlighted the relationship between prosocial behaviour and teenage theory of mind skills (Moore, Barresi, Thompson, 1998; Eisenberg et al., 2007).

Correspondingly, the impression of empathy has a connection to prosocial behaviour; individuals who feel empathy for others are willing to lend a hand. According to studies on empathic children, higher rate of prosocial actions is seen among children (Eisenberg et al., 2007). In addition, another study (Zarbatany, Hartman, & Gelfand, 1985) found that generosity grows as people get older, which was credited to enhanced empathy and perception.

According to social learning theory, adolescents pick up their behaviours from their social surroundings. Children acquire prosocial behaviours by means of praise, instruction, internalization of role models' behaviours, and reprimand from parents. This technique further preserved children's positive responses to charitable models, which influenced their own giving. Corresponding to this, family relationships and structure are stronger indicators of prosocial activity, as is parental involvement in a prosocial action that motivates children to take part in it (Spiel & Berger, 2004; Wikeley et al. 2007).

Evolutionary theory provides a different explanation for prosocial behaviour. According to this view, social behaviour is the end result of natural selection-driven evolution of genetic elements throughout time. Based on this perspective, prosocial behaviour has genetic roots since it has been picked in three distinct ways: assisting relatives helps genes survive; allowing the reciprocity norm, which encourages individuals to help strangers in exchange for assistance when needed; and having the capacity to understand and adhere to social norms of all types, including altruism, helps people survive (Kazdin, 2000).

The hypothesis of evolution claims that human prosociality is presumably the outcome of numerous selective pressure and evolved processes. In contrast to most other species, all of these have driven human development in a progressively cooperative and prosocial path. Throughout the history of human evolution, these numerous forces and selections encouraged cooperation and compassion. In each evolutionary theory, an individual's inclusive fitness may have increased if they had performed cooperatively and compassionately more often than not (Axelrod, 1984).

Furthermore, a cognitive theory describes that people are more likely to participate in prosocial behaviour when they are in a positive mood as opposed to when they are depressed (Vabder zander, 1987). People set targets for their behaviours, predict the consequence, and afterwards take actions which result in the anticipated outcome. As a result, the connection

between socialisation and cognitive improves moral development, involving prosocial activity (Bandura, 1986).

According to social exchange theory, the motivation for helping is tied to the person's reward and cost. Furthermore, these theories contend that human behaviour arises from a profound drive to maximise the benefit while minimising the expense, which is based on a person's self-interest. This idea proposes that helping might be rewarded in three mechanisms. Individuals have a desire to serve others in order to reap future benefits. At the periods of assisting the individual in obtaining relief from basic personality discomfort. Individuals are also involved in promoting self-worth through assisting the desire for social recognition (Rusbult & Van Lange, 2003).

2.2. Helping intentions

Prosocial intentions are an indication of a person's willingness to help others (Agerström and Björklund, 2009). Intentions are a direct antecedent of behaviour and are founded on individuals' beliefs, their sense of autonomy, and personal standards, in line with the precepts of the idea of deliberate action (Ajzen, 1991).

Why would individual offer assistance to others if they have no idea about who they are? Why, in an even more severe condition, do individuals put themselves at risk to assist total strangers in times of need? What drives people to act in a helpful way? Numerous ideas have emerged as a consequence of the extensive research done on this topic by social psychologists. There are three main psychological explanations for why people lend a hand to each other. These include evolutionary influences that may predispose people to assist people; self-interest could decide the timing and degree of assistance; additionally, under some circumstances, selfless, altruistic urges may also encourage helping (Poepsel & Schroeder, 2018).

i. Evolutionary roots for prosocial behaviour

The evolutionary history of human beings might hold the answers to why individuals help (Buss, 2004). According to the evolutionary idea, helping others comes easily to humans since it helps the species survive. This would be particularly applicable in circumstances with low or moderate risks. Nevertheless, kin selection, a phenomenon, manifests itself in greater risk conditions. According to kin selection, individuals are more inclined to assist their

relatives in life-threatening circumstances, which encourage the inheritance of comparable genes. The main goal of cooperative conduct is to ensure the existence of the human race, which has been a recurring subject in evolutionary theory.

Our interactions, however, are not limited to our immediate family. We frequently assist others who are not linked to us through the groupings in which we live. As a result of reciprocal altruism (Trivers, 1971), helping one another will benefit us all over the long term. Your total possibilities of surviving are boosted if helping someone now improves the possibilities of future assistance.

ii. Egoistic drive to aid

The vast majority of individuals pretend to help because they care about their position. In actuality, our motivations for helping others could be more focused on us than on them: Selfish or egotistical intentions may lead us to assist. We might carefully inquire, "What is the benefit to me?" What kinds of reinforcement assistants may be looking for can be explained by two main hypotheses.

According to hypothesized negative state relief (Cialdini, Kenrick, & Baumann, 1982; Cialdini, Darby & Vincent, 1973), individuals occasionally promote their own feelings. When we are feeling depressed, we may utilize assisting other people as a positive mindset booster to make ourselves feel better. We have gained knowledge through socialization that assisting might function as a supplementary reinforcement that can alleviate unpleasant feelings (Cialdini & Kenrick, 1976).

The model of arousal and motivation adds another layer of understanding to why individuals contribute (Piliavin et al., 1981). This concept focuses on the unpleasant sensations evoked by witnessing someone in need. When we encounter a person who is suffering in certain manner, we feel an uncomfortable sympathetic excitation and are driven to alleviate that disagreeable situation. One approach to do so is to assist the individual in need. We reduce our own unpleasant arousal by alleviating the victim's discomfort. Assisting those around us is a wonderful way to ease the pain we experience. As an egoistic approach, the arousal: cost-reward model directly addresses the issue of opportunity cost. Prospective assistants will find ways to mitigate the negative effects of arousal, perhaps by avoiding it altogether (Piliavin et al., 1981).

The fundamental motive for helping is considered to be the helper's personal outcomes in the arousal: cost-reward and egocentric Negative State Relief models. Understand that a helper cares very little about a victim's outcomes since their advantages are only accidental outcomes of the trade (Dovidio et al., 2006). The helper might assist the sufferer, but both of the following justifications indicate that their true goal is selfish: Helpers provide assistance to the degree that it improves their mood.

iii. Altruistic help

The empathy-altruism approach, proposed by Batson (2011), explains helping driven by altruism when the helper has no expectations of reward. One of the key tenets of this kind of altruism is empathy, which means Putting one in the shoes of a victim and trying to imagine what they're going through. This viewpoint and sympathy for the sufferer encourage supporters to prioritize the victim's health and happiness, even if doing so entails spending unnecessary resources. Helping with the intention of enhancing another person's well-being is called altruism. An essential component of generosity is the capacity for empathy. An altruistically motivated helper, unlike the arousal: cost–reward model, is willing to accept the risks associated with helping someone they empathize with.

2.3. Review of empirical findings

Human engagement in prosocial behaviour has been viewed differently by individuals. One component of their daily social lives that they aspired to participate in various acts of kindness was prosocial conduct. They have been inspired to act in a helpful manner in order to spark their own curiosity. Additionally, those who engage in volunteer work may overcome their own feelings. They strengthen their relationships by exchanging messages while interacting. Therefore, when it comes to prosocial behaviour, there have been personal variances. Certain individuals engage in several charitable work, while others are unwilling to do so (Carlo and Randall, 2002).

Prosocial impact happens at entire ages. Examples include an increase in charitable giving (Frey & Meier, 2004; Nook et al., 2016; Shang & Croson, 2009) and a more equitable approach in adult economic simulation games (Peysakhovich & Rand, 2015). The elderly has been shown to be more generous than the young. (Mayr & Freund, 2020) 6 using criteria such as economic games 7-9 (Sparrow et al., 2021; Matsumoto et al., 2016; Engel, 2010), learning

about rewards for others 10 (Cutler et al., 2021), effortful actions 11 (Lockwood et al., 2021), and charity donations 12-15 (Freund and Blanchard-Fields, 2014; Bekkers & Wiepking, 2011; Hubbard et al., 2016; Raposo et al., 2021). In agreement with this, age-related variations in priorities and goals are suggested to improve motivation for socially and emotionally relevant acts in theoretical models of lifespan development, such as the hypothesis of selective socio-emotion (Carstensen, Isaacowitz & Charles, 1999).

Eagley (1987), a social role theorist, claimed gender has a considerable impact on helpful behaviour. The society has a history of enforcing gender roles, consequently they expect females to be altruistic and aid others succeed, and men especially are counted on to help strangers and those in perilous circumstances. When it comes to assisting situations that involve more personal and lengthier, such attribute values, relaxation is more common in women than in men. Males may have a better experience helping conditions that really are riskier in the shorter term, including job functions (Eagley & Crowley, 1986). There exists a gender disparity in prosocial action participation, with females being more involved and males being less driven to help (Carlo & Randall, 2002). Furthermore, findings at the adolescent stage revealed that males involved in more altruism, emotional, anonymous, public and compliant prosocial behaviours than females (Carlo et al., 2003). A study conducted among youth at Kolfe Mekan Yesus Church Addis Ababa, Ethiopia revealed similar results (Bagaje, 2019). Among Ethiopian high school students in Addis Ababa, females performed better than males in terms of public and prosocial behaviours (Solomon, 2015).

Role theory was applied to differentiate between men and women helping behaviour (Switzer, Stukas, & Baker, 1999). As per role theory, females socialised into maternal and caring roles while males socialised towards hero and gallantry roles throughout the initial stages of prosocial behaviour. Because of this, the idea contends that their actions in providing assistance demonstrate their distinct responsibilities (Eagley & Crowley, 1986).

The importance of the function of religion in promoting prosocial activity has indeed been continuously postulated in the majority of psychological philosophies. They support the contribution of religion to charitable work and its significance in prosocial behaviour (Saroglou et al., 2005). Favourable connections between religion and providing aid to those in need have been confirmed (Spilka et al., 2003). Additional findings by Hansen, Vandenberg and Patterson (1995) revealed that religion is more strongly connected with

helping behaviour. According to a religious prosociality study, religious people view themselves as being responsible, empathetic, loving, caring, and treating others with dignity. The findings revealed that they are inclined more to do good deeds in different forms, but that individuals vary individually in their readiness to benefit others (Saroglou, 2002). Religious experience was shown to be strongly and favourably related to prosocial behaviours (Bagaje, 2019).

2.4. Conceptual framework

The present investigation examined the influence of socio-demographic variables, namely gender, age, marital status, educational attainment, religious affiliation, and monthly income, on the propensity to engage in prosocial behaviours. Specifically, the study explored the relationship between these factors and the intention to help, as well as the actual enactment of helping behaviours, including public, anonymous, dire, emotional, compliant, and altruistic acts. Furthermore, the impact of the intention to help on the manifestation of helping action and its various subcategories was evaluated. Figure 1 illustrates the interdependence of the independent and dependent variables under investigation.

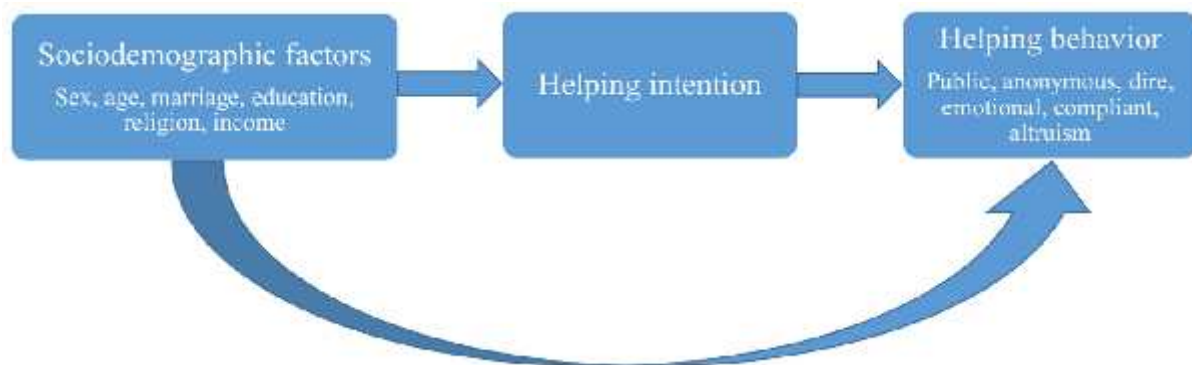


Figure 1

Conceptual Framework of the Study

CHAPTER THREE

3. Methods

3.1. Research design

The study employed a survey approach that was descriptive in order to systematically gather data from an adequate number of participants. A cross sectional study was employed at Oromia regional offices, Addis Ababa, Ethiopia.

3.2. Study setting and population

This study was conducted at Oromia regional offices, Addis Ababa, Ethiopia. Oromia is one of Ethiopia's nine administrative regions, with an estimated 40 million inhabitants and a landmass of 286,612 square kilometres. Oromia is divided into 21 zones and 336 woredas and municipal administrations. It situated in central Ethiopia and shares borders with Kenya and South Sudan. In Oromia, where 90% of the population resides in the countryside, nearly everyone still depends on farming for their livelihood. There are 59 Oromia regional offices in Addis Ababa. Table 1 shows the number of population in respective Oromia regional offices.

Table 1

The Number of Population in Respective Oromia Regional Offices

No.	Office's name	Male	Female	Total population
1.	Administration and Security Bureau	103	41	144
2.	Agriculture Bureau	320	148	468
3.	Agricultural Inputs Regulatory Authority	157	58	215
4.	Agricultural Research Institute	55	28	83
5.	Attorney General Bureau	106	54	160
6.	Auditor General Office	288	92	380
7.	Building Corporation	69	36	105
8.	Building Jobs Enterprises	77	31	108
9.	Busa Gonofa	79	49	128
10.	Cities Planning Institute	224	68	292

11.	Construction Authority	86	44	130
12.	Construction Corporation	233	75	308
13.	Cooperative Association Expansion Agency	86	36	102
14.	Education Bureau	169	74	243
15.	Engineering Corporation	76	20	96
16.	Enterprise and Industry Development Bureau	65	34	99
17.	Environment, Forest Protection and Climate Change Authority	125	54	179
18.	Ethics and Anti-Corruption Commission	68	34	102
19.	Finance Bureau	170	100	270
20.	Government Buildings Administration Enterprise	67	22	89
21.	Government Communication Affairs Bureau	54	32	86
22.	Government Development Organization	78	40	118
23.	Health Bureau	115	335	450
24.	Investment Commission	146	35	181
25.	Labor and Social Affairs Bureau	69	38	107
26.	Land Administration and Utilization Bureau	113	32	145
27.	Livestock Resources Development Bureau	141	45	156
28.	Market Development Agency	58	38	96
29.	Mineral Development Authority	57	48	105
30.	Office of Parliament	68	45	113
31.	Office of the President	115	52	167
32.	Oromia Broadcasting Network	742	192	934
33.	Oromo Cultural Centre	65	42	107
34.	Oromo Legal Training and Research Institute	102	70	172
35.	Oromo Research Institute	24	22	46
36.	Oromia State University	388	125	513
37.	Pastoralist Area Development Coordination Commission	76	21	97
38.	Planning Commission Bureau	82	33	115
39.	Police College	22	31	53
40.	Police Commission	280	74	354
41.	Prison Administration Commission	82	54	136
42.	Public Enterprises Regulatory Authority	97	37	134

43.	Public Service and Human Resource Development Bureau	83	97	180
44.	Purchase Agency	68	51	119
45.	Roads Authority	147	55	202
46.	Road Construction Enterprises	84	36	120
47.	Road and Logistics Bureau	42	30	72
48.	Science and Technology Authority	94	47	141
49.	Sport Commission	112	35	147
50.	Supreme Court	108	83	177
51.	Technical and Vocational Education Training Bureau	128	79	207
52.	Trade Bureau	174	78	252
53.	Transport Authority	123	51	174
54.	Tourism Bureau	26	20	46
55.	Urban and Housing Development Bureau	78	32	110
56.	Urban Planning Institute	89	28	117
57.	Water and Energy Resource Development Bureau	160	90	250
58.	Women, Children and Youth Affairs Bureau	54	35	89
59.	Youth and sport Bureau	65	59	124
60.	Milisha Office	40	21	61

3.3. Methods of sampling and sample size

3.3.1. Sampling technique

This investigation's intended participants were employees of Oromia regional offices. Multistage sampling technique was used to get representative samples. By using the simple random sampling technique, ten percent (six) of the Oromia regional offices was chosen in the first stage. Then employees were selected from six Oromia regional offices using a simple random sample technique in the second stage.

3.3.2. Sample size

The total target populations of the six Oromia regional offices were employed. Yamane's (1967) procedure was employed to estimate the size of the sample (n) given the following parameters: the size of the study's population (N), and 5% margin of error (e) at a confidence

interval of 95%. The formula can be used to calculate sample size if two requirements are satisfied. The population must first be known, and it must also be finite. According to the formula, every office has a comparable probability of getting involved in an investigation based on its total number of employees, which was 991.

$$n = \frac{N}{1 + N(e)^2} = \frac{991}{1 + 991 * (0.05)^2} = 28497 \approx 285$$

Hence, the total sample size was 285.

Therefore, after randomly choosing six Oromia regional offices, the overall sample size was determined. Each of the six Oromia regional offices has a different number of employees. Thus, to calculate the number of samples from each selected office, the following formula was used.

$$n! = \frac{nN!}{N}$$

Where, n! – Total number of sample size in each office

n – Total number of sample size

N! – Total number of population in each office

N – Total number of population

Furthermore, we were able to estimate the number of both gender respondents using the following equation.

$$n_F = Na.female * \frac{n}{N}$$

$$n_M = Namale * \frac{n}{N}$$

Among a total sample size of 285, 173 and 112 were men and women respectively. The sample size of each office and gender is given in Table 2.

Table 2

The Chosen Oromia Regional Offices and their Respective Sample Size

Office's name	Total population			Sample size		
	N	Male	Female	n	Male	Female

Oromia Attorney General Office	160	106	54	46	30	16
Oromia Public Service and Human Resource Development	180	83	97	52	24	28
Oromia Supreme Court	177	108	69	51	31	20
Planning commission Bureau	115	82	33	33	24	9
Oromia Finance Office	270	170	100	78	49	29
Oromia Women and Children	89	54	35	26	16	10
Total	991	603	388	285	173	112

3.4. Data collection instruments

In order to gather data for this study, a structured questionnaire was developed. The survey has three distinct parts. The first part was socio-demographic factors (sex, age, marital status, education, religion and monthly income). The second section assesses helping behaviour by evaluating prosocial behaviour tendencies on six subscales, while the third assesses the perception of helping intentions. The items were first constructed in English before being translated into Afan Oromo by linguistic and construct experts in both languages in order to render every question and directions comprehensible for study participants. To acquire the matching concepts in languages, translation was taken place in both directions.

Helping behaviour. The Prosocial Tendencies Measure–Revised (PTM-R) measures six forms of prosocial behaviour on a five-point scale with 25 items (Carlo et al., 2003). The measure was originally developed to use with college aged students and young adults (PTM) and was later modified (the PTM-R) to use with middle and high school aged adolescents. PTM-R is used internationally to measure prosocial behaviours in different life situations (Reig-Alexandre et al., 2023). In addition, the six prosocial behaviours that are encompassed within the PTM-R hold significant theoretical value as they represent various forms of prosocial behaviours that transcend different motives and contexts of prosocial behaviours among the entire adult population. The PTM-R has been utilised to examine the six distinct categories of prosocial behaviours exhibited by a sample of adult participants spanning the age range of 18 to 71 years (Rodrigues et al., 2017). Greater scores revealed greater prosociality. Public, anonymous, dire, emotional, compliant, and altruism are subcategories of prosocial behaviours.

Public prosocial behaviour is characterized by intentionally helping others while others are around is a hallmark (4 items), anonymous - entails helping other people without disclosing their identity (5 items), dire - aims at providing help to others in times of emergency or catastrophe (3 items), emotional - enacting to help others during emotionally charged situations (5 nouns), compliant - displayed when requested to aid others (2 items) and altruism happens when someone goes above and beyond to help another person without any expectation of reward (6 items).

Prosocial intentions. The Prosocial Behavioural Intentions Scale (PBIS) (Baumsteiger & Siegel, 2018) was employed to investigate people's intentions to behave prosocially in the future. It has four items which were assigned a rating between 1 (definitely would not do this) to 7 (definitely would do this) on a 7-point Likert scale. They were all marked positively, with greater ratings suggesting more robust plans to engage in the corresponding behaviours.

Furthermore, the qualities that urge respondents to aid individuals in a broad range of circumstances, **Altruistic intention - empathic concern**, was evaluated using a 7-item, 5-point Likert scale questionnaire. The answers to questions 2, 4, and 5 were reversed first. The average score was then calculated by adding together the answers to all the items and dividing by 7. The greater the score, the greater the level of empathic concern exhibited (Davis, 1983).

3.5. Pilot test

The reliability of the items in each instrument type was investigated in a pilot research that involved approximately 10% of the sample size of the employees in randomly selected Oromia regional offices (Bureau of Agriculture and Natural Resource, and Roads Authority) that would not be included in this study.

Cronbach's alpha reliability coefficient tested questionnaire dependability. In the present study, the scores of alphas for the components of prosocial behaviours, prosocial behavioural intention and empathic concern scales ranged from 0.630 to 0.863. The results of the reliability of the items are shown in Table 3. The findings represent good internal consistency for further data collection.

Table 3

Reliability Results of the Pilot Study

Variables	No. of items	Cronbach's Alpha
Public	4	0.715
Anonymous	5	0.660
Dire	3	0.714
Emotional	5	0.705
Compliant	2	0.684
Altruistic	6	0.630
Prosocial intention	4	0.863
Empathic concern	7	0.632

3.6.Data collection procedure

The administration of the instruments took place at Oromia Attorney General Office, Oromia Public Service and Human Resource Development, Oromia Supreme Court, Planning commission Bureau, Oromia Finance Office and Oromia Women and Children, Addis Ababa. Employees in the aforementioned Oromia regional offices participated in the research. The researcher worked with the secretaries to distribute and collect the completed questionnaires. The researcher provided respondents with an orientation on the questionnaire's aim and how it should be completed before distributing the actual surveys. Furthermore, some individuals had trouble paying attention and correctly filling out the surveys.

3.7.Scoring

The Prosocial Tendencies Measure–Revised (PTM-R) measures six forms of prosocial behaviour on a five-point scale with 25 items (Carlo et al., 2003). The score was calculated by summing the responses and finding the mean for both overall prosocial behaviour and its six forms. The mean values ranged from 1.00 to 5.00 and the greater scores revealed greater prosociality.

The Prosocial Behavioural Intentions Scale (PBIS) (Baumsteiger & Siegel, 2018) was assessed with four items, 7-point Likert scale questionnaire. The score was calculated by summing the responses and finding the mean, which ranged from 1.00 to 7.00. The greater ratings suggesting more robust plans to engage in the corresponding behaviours.

Empathic concern, was evaluated using a 7-item, 5-point Likert scale questionnaire. The answers to questions 2, 4, and 5 were reversed first. The average score was then calculated by adding together the answers to all the items and dividing by 7. The mean values ranged from 1.00 to 5.00 and the greater the score, the greater the level of empathic concern exhibited.

To establish three distinct categories for the cutoff points, a formula was employed. This involved dividing the difference between the maximum and minimum values by the number of categories, resulting in the determination of the interval value for all dependent variables.

For the 5-Point Likert Scale utilised to measure prosocial behaviours and empathic concern, the interval value was calculated to be 1.33, derived from the formula $(5-1)/3$. Three categories were established based on this value: low, medium, and high, with ranges of (1.00 – 2.33), (2.34 – 3.67), and (3.68 – 5.00), respectively.

The 7-Point Likert Scale was used to measure prosocial intention, with an interval value of 2.00 calculated as $(7-1)/3$. Subsequently, the three categories of low, medium, and high were determined as (1.00 – 3.00), (3.01– 5.01), and (5.02 – 7.00), respectively.

3.8. Methods of analysis

The questionnaire data was processed, tabulated, and analysed using Statistical Package for Social Science (SPSS version 24). The results of descriptive statistics were expressed in terms of frequency, percentages, and mean. Furthermore, the independent sample t-test was employed to compare average scores of prosocial behaviour and intention between the sexes (t-test is used when the independent variable has two categories). For the independent variables having more than two categories, ANOVA was used to analyse the relationships between sociodemographic factors and dependent variables such as prosocial behaviour, prosocial intention, and empathic concern. Furthermore, Pearson Product Moment Correlation were used to analyse the interrelationships among prosocial behaviour and its subcategories, prosocial intention, and empathic concern. P-value of < 0.05 was set as significant.

3.9. Ethical consideration

The researcher followed most ethical guidelines during the entire research process. Ethical considerations included an official letter to the relevant body, authorization from the relevant

parties, full disclosure of the study's purpose, and protection of participant confidentiality. The researcher made an attempt to protect the participants' privacy by maintaining their anonymity and steering clear of touchy subjects.

CHAPTER FOUR

4. Results

This chapter presents the findings of the study. Initially, the socio-demographic characteristics of the respondents are illustrated. The findings about the most commonly practised categories of prosocial behaviours by respondents follow. Then the perception of helping intentions among workers is reported. In addition, examined predictors of employees' helping behaviours are described. The correlation between helping intentions and helping behaviours among study participants is addressed in the final section.

4.1. Socio-demographic variables

Out of the 285 questionnaires distributed, 263 were completely filled by employees at the Oromia regional level in Ethiopia, giving a 92.3% of return rate. The socio-demographic variables of the respondents are shown in Table 4. The respondents' mean age (standard deviation, SD) was 37.2 (7.3) years, with the majority (51.0%) of them falling between the ages of 26 and 35. The majority of the participants (63.5%) were men; 79.5% were unmarried; 46.0% had first degrees; and 57.8% were Muslims. Around 87% of the respondents reported having a monthly income of 5000 Ethiopian Birr or greater (ETB).

Table 4

Socio-Demographic Characteristics of the Respondents (N = 263)

	Variables	Frequency	Percentage
Age group in years	18-25	7	2.7
	26-35	134	51.0
	36-45	83	31.6
	46	39	14.8
Gender	Male	167	63.5
	Female	96	36.5
Marital status	Married	38	14.4
	Single	209	79.5
	Divorced	3	1.1
	Separated	4	1.5
	Widowed	9	3.4
Education status	Primary education	13	4.9
	Secondary education	24	9.1

	Level/Diploma	6	2.3
	BSc/BA degree	121	46.0
	MSc/MA degree or above	99	37.6
Religion	Orthodox	80	30.4
	Muslim	152	57.8
	Protestant	14	5.3
	Wakefata	11	4.2
	Others	6	2.3
Monthly income (ETB*)	<5000	34	12.9
	5000-10000	115	43.7
	>10000	114	43.3

* ETB – Ethiopian Birr

4.2. Prosocial behaviours commonly practised by employees

The overall mean of helping behaviours reported among employees at Oromia regional offices, Ethiopia was 3.20 (Figure 2). According to study respondents, the two types of prosocial behaviour that were most commonly encountered and fell within the high category were dire (M = 3.88) and compliant (M = 3.74), with anonymous (M = 3.46) and emotional (M = 3.28) prosocial behaviours following closely behind. Nonetheless, public (M = 2.43) and altruistic prosocial behaviours (M = 2.40) were demonstrated substantially less frequently. The average values for overall prosocial behaviour and its subcategories were observed to be situated within the medium range, with the exception of dire and compliant subtypes.

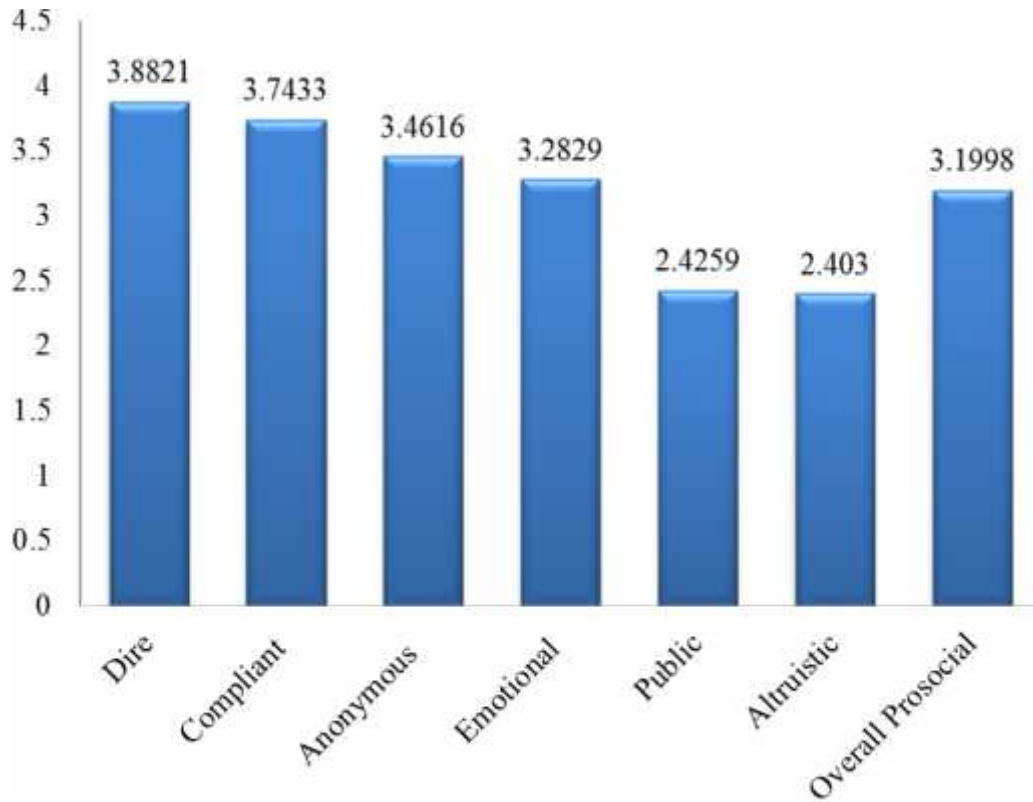


Figure 2

The Level of Helping Behaviours Observed Among Employees at Oromia Regional Level, Ethiopia

4.3. The perception of helping intentions among respondents

The mean assessment of respondents' intentions to behave in a way that helps other people in the future was 5.39 on a 7-likert scale, while the mean assessment of their feelings of sympathy for those in needs was 3.95 on a 5-point scale. The respondents' mean levels of both prosocial intention and empathic concern fell within the high range (Table 5).

Table 5

The Mean of Respondents' Prosocial Intention and Empathic Concern

Variable	Mean	SD	Category	Scale
Prosocial intention	5.3783	1.20844	High	On a 7-likert scale

Empathic concern	3.9511	0.59475	High	On a 5-likert scale
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4.4. Predictors of helping behaviours of employees

4.4.1. Prosocial behaviour and gender

Gender differences across multiple types of prosocial behaviours, overall prosocial behaviours, prosocial intention and empathic concern are shown in Table 6. When comparing employees' overall prosocial behaviours, statistical analysis revealed a gender-based average difference ($p = 0.038$). Furthermore, male and female respondents showed statistically significant mean differences in the public ($p = 0.017$), anonymous ($p = 0.024$), and emotional ($p = 0.010$) subtypes of prosocial activities. Nevertheless, there were no statistically gender-based average difference in the dire, compliant and altruism categories of prosocial behaviours, as well as prosocial intention and empathic concern. As stated in Table 6, women outperformed men in terms of emotional, anonymous, public, and overall prosocial actions.

Table 6

Gender Differences in Prosocial Behaviour and Intention (N = 263)

Variable	Male		Female		p value
	Mean	SD*	Mean	SD	
Public	2.3144	1.02159	2.6198	0.94101	0.017
Anonymous	3.3784	0.81345	3.6063	0.72341	0.024
Dire	3.9162	0.77591	3.8229	0.77226	0.348
Emotional	3.1904	0.74698	3.4438	0.79853	0.010
Compliant	3.7156	0.85813	3.7917	0.88159	0.494
Altruistic	2.3693	0.72189	2.4618	0.84966	0.349
Overall prosocial	3.1474	0.53388	3.2910	0.54594	0.038
Prosocial intention	5.3069	1.22526	5.5026	1.17456	0.207
Empathic concern	3.9752	0.57271	3.9092	0.63216	0.388

* SD – Standard deviation

4.4.2. Prosocial behaviour and age

Table 7 demonstrates ANOVA results regarding the age differences for prosocial behaviour and its subtypes, prosocial intention, and empathic concern. Altruistic and dire prosocial

behaviours were the statistically significant mean difference ($p < 0.05$) identified across the age group, with younger responders exhibiting higher levels of altruism. The mean differences for prosocial behaviour and its other subcategories, prosocial intention, and empathic concern were not statistically different throughout the age category.

4.4.3. Prosocial behaviour and marriage

The findings of the ANOVA analysis between prosocial behaviours and intention, and marriage are summarized in Table 8. Based on the marital status of the study participants, statistically significant mean differences were investigated for the prosocial behaviours of the public ($p = 0.000$), anonymous ($p = 0.038$) and altruistic ($p = 0.010$), as well as empathetic concern ($p = 0.034$).

4.4.4. Prosocial behaviour and education

ANOVA results on education level of the respondents and dependent variables are given in Table 9. There were statistically significant mean differences for anonymous ($p = 0.004$), emotional ($p = 0.000$) and altruistic ($p = 0.010$) prosocial behaviours, overall prosocial behaviours ($p = 0.001$) and prosocial intention ($p = 0.011$) based on the respondents' educational background.

4.4.5. Prosocial behaviour and religion

Table 10 displays the results of an analysis of variance based on the participants' religions and dependent variables. Religious experiences of the employees substantially associated with public ($p = 0.000$), dire ($p = 0.002$), and emotional ($p = 0.027$) prosocial behaviours.

1.1.1. Prosocial behaviour and religion

Table 11 shows the results of the ANOVA based on the religion of the respondents and the dependent variables. The respondents' average monthly income was identified to be a significant predictor of prosocial behaviours. It was substantially related to public ($p = 0.040$), anonymous ($p = 0.001$), dire ($p = 0.031$), emotional ($p = 0.015$) and compliant ($p = 0.010$) prosocial behaviours, as well as overall prosocial behaviours ($p = 0.026$).

Table 7*Summary of the ANOVA Results: Age Differences in Prosocial Behaviour and Intention (N = 263)*

Dependent variable	Age group in years	N	Mean	SD	F	P
Public	18-25	7	3.04	1.46	1.133	0.330
	26-35	134	2.39	1.01		
	36-45	83	2.38	.86		
	46	39	2.5385	1.17055		
Anonymous	18-25	7	3.57	.69	2.143	0.101
	26-35	134	3.56	.773		
	36-45	83	3.43	.75		
	46	39	3.21	.89		
Dire	18-25	7	4.00	.00	4.339	0.005
	26-35	134	3.86	.79		
	36-45	83	4.00	.60		
	46	39	3.56	1.00		
Emotional	18-25	7	3.54	.65	.914	0.446
	26-35	134	3.32	.87		
	36-45	83	3.12	.65		
	46	39	3.29	.70		
Compliant	18-25	7	3.93	.98	.558	0.643
	26-35	134	3.76	.88		
	36-45	83	3.76	.93		
	46	39	3.59	.63		
Altruistic	18-25	7	3.62	.21	10.705	0.000
	26-35	134	2.23	.85		
	36-45	83	2.01	.67		

	46	39	2.43	.75		
Prosocial behaviour	18-25	7	3.61	.44	2.092	0.093
	26-35	134	3.19	.59		
	36-45	83	3.16	.40		
	46	39	3.07	.58		
Prosocial intention	18-25	7	5.28	.86	2.006	0.114
	26-35	134	5.47	1.20		
	36-45	83	5.44	1.09		
	46	39	4.95	1.46		
Empathic concern	18-25	7	3.41	.73	1.967	0.228
	26-35	134	2.88	.56		
	36-45	83	3.05	1.57		
	46	39	2.65	.62		

Table 8

Summary of the ANOVA Results: Marital Status Differences in Prosocial Behaviour and Intention (N = 263)

Dependent variable	Marital status	N	Mean	SD	F	P
Public	Married	38	1.94	.69	5.290	0.000
	Single	209	2.54	1.03		
	Divorced	3	1.00	.000		
	Separated	4	1.75	.86		
	Widowed	9	2.64	.72		
Anonymous	Married	38	3.52	.85	2.611	0.038
	Single	209	3.478	.77		
	Divorced	3	4.20	.00		

	Separated	4	3.40	.92		
	Widowed	9	2.76	.57		
Dire	Married	38	3.84	.76		
	Single	209	3.90	.80	.204	0.936
	Divorced	3	3.67	.00		
	Separated	4	3.83	.96		
	Widowed	9	3.74	.28		
Emotional	Married	38	3.32	.80	.785	0.524
	Single	209	3.27	.78		
	Divorced	3	3.80	.00		
	Separated	4	3.70	.81		
	Widowed	9	3.089	.65		
Compliant	Married	38	3.63	.10	.847	0.497
	Single	209	3.76	.86		
	Divorced	3	4.50	.00		
	Separated	4	3.50	.58		
	Widowed	9	3.67	.61		
Altruistic	Married	38	2.13	.66	2.060	0.086
	Single	209	2.28	.84		
	Divorced	3	1.33	.00		
	Separated	4	1.83	.19		
	Widowed	9	1.83	.66		
Prosocial behaviour	Married	38	3.06	.50	1.079	0.324
	Single	209	3.21	.55		
	Divorced	3	3.08	.00		
	Separated	4	3.00	.37		

	Widowed	9	2.95	.44		
Prosocial intention	Married	38	5.11	1.06	1.066	0.374
	Single	209	5.44	1.24		
	Divorced	3	5.50	.00		
	Separated	4	5.75	.87		
	Widowed	9	4.89	1.26		
Empathic concern	Married	38	2.85	.58	.055	0.994
	Single	209	2.92	1.09		
	Divorced	3	3.00	.00		
	Separated	4	3.00	.33		
	Widowed	9	2.90	.84		

Table 9

Summary of the ANOVA Results: Educational Level Differences in Prosocial Behaviour and Intention (N = 263)

Dependent variable	Educational status	N	Mean	SD	F	P
Public	Primary education	13	2.86	.96	1.384	.240
	Secondary education	24	2.50	.98		
	Level/Diploma	6	1.75	.66		
	BSc/BA degree	121	2.45	.95		
	MSc/MA degree or above	99	2.33	1.07		
Anonymous	Primary education	13	3.82	.40	3.917	0.004
	Secondary education	24	3.85	.68		
	Level/Diploma	6	3.80	.72		
	BSc/BA degree	121	3.48	.80		
	MSc/MA degree or above	99	3.28	.80		

Dire	Primary education	13	3.98	.79	.685	0.554
	Secondary education	24	4.11	.48		
	Level/Diploma	6	3.67	.76		
	BSc/BA degree	121	3.85	.85		
	MSc/MA degree or above	99	3.89	.74		
Emotional	Primary education	13	3.65	.63	5.538	.000
	Secondary education	24	3.70	.85		
	Level/Diploma	6	2.80	.20		
	BSc/BA degree	121	3.35	.65		
	MSc/MA degree or above	99	3.06	.86		
Compliant	Primary education	13	4.10	.95	1.567	0.165
	Secondary education	24	3.94	.61		
	Level/Diploma	6	4.33	.29		
	BSc/BA degree	121	3.71	.86		
	MSc/MA degree or above	99	3.67	.90		
Altruistic	Primary education	13	2.60	.96	2.748	.023
	Secondary education	24	2.42	1.09		
	Level/Diploma	6	2.22	.78		
	BSc/BA degree	121	2.29	.82		
	MSc/MA degree or above	99	2.04	.66		
Prosocial behaviour	Primary education	13	3.50	.41	4.510	.001
	Secondary education	24	3.42	.59		
	Level/Diploma	6	3.09	.20		
	BSc/BA degree	121	3.19	.52		
	MSc/MA degree or above	99	3.04	.53		
Prosocial intention	Primary education	13	4.89	1.00	3.096	.011

	Secondary education	24	5.88	.85		
	Level/Diploma	6	5.50	.75		
	BSc/BA degree	121	5.52	1.09		
	MSc/MA degree or above	99	5.15	1.39		
Empathic concern	Primary education	13	3.08	.64	.648	.311
	Secondary education	24	3.12	.68		
	Level/Diploma	6	3.33	.59		
	BSc/BA degree	121	2.84	.56		
	MSc/MA degree or above	99	2.91	1.46		

Table 10

Summary of the ANOVA Results: Religion Differences in Prosocial Behaviour and Intention (N = 263)

Dependent variable	Religion	N	Mean	SD	F	P
Public	Orthodox	80	2.74	.95	5.786	.000
	Muslim	152	2.34	1.014		
	Protestant	14	1.54	.64		
	Wakefata	11	2.68	.99		
	Others	6	2.08	.46		
Anonymous	Orthodox	80	3.52	.79	2.117	.078
	Muslim	152	3.39	.79		
	Protestant	14	3.97	.69		
	Wakefata	11	3.58	.55		
	Others	6	3.27	1.02		
Dire	Orthodox	80	3.82	.82	4.353	.002
	Muslim	152	3.90	.72		

	Protestant	14	4.48	.41		
	Wakefata	11	3.91	.56		
	Others	6	3.00	1.56		
Emotional	Orthodox	80	3.46	.74	2.785	.027
	Muslim	152	3.21	.80		
	Protestant	14	3.43	.60		
	Wakefata	11	3.22	.47		
	Others	6	2.60	1.09		
Compliant	Orthodox	80	3.82	.78	1.230	.299
	Muslim	152	3.67	.94		
	Protestant	14	4.14	.46		
	Wakefata	11	3.73	.72		
	Others	6	3.67	.68		
Altruistic	Orthodox	80	2.27	.85	1.462	.393
	Muslim	152	2.22	.82		
	Protestant	14	1.78	.50		
	Wakefata	11	2.44	.69		
	Others	6	2.50	.79		
Prosocial behaviour	Orthodox	80	3.27	.58	1.708	.132
	Muslim	152	3.12	.53		
	Protestant	14	3.22	.30		
	Wakefata	11	3.26	.43		
	Others	6	2.85	.58		
Prosocial intention	Orthodox	80	5.59	.912	2.393	.051
	Muslim	152	5.28	1.26		
	Protestant	14	5.61	1.01		

	Wakefata	11	5.52	1.16		
	Others	6	4.25	2.71		
Empathic concern	Orthodox	80	2.8411	.59	.995	.186
	Muslim	152	2.95	1.22		
	Protestant	14	2.57	.57		
	Wakefata	11	3.31	.48		
	Others	6	2.95	.63		

Table 11

Summary of the ANOVA Results: Income Differences in Prosocial Behaviour and Intention (N = 263)

Dependent variable	Monthly income (ETB)	N	Mean	SD	F	P
Public	<5000	34	2.04	1.01	3.301	.040
	5000-10000	115	2.54	.95		
	>10000	114	2.42	1.03		
Anonymous	<5000	34	3.55	.72	6.816	.001
	5000-10000	115	3.27	.78		
	>10000	114	3.64	.78		
Dire	<5000	34	3.70	.65	3.299	.031
	5000-10000	115	3.81	.84		
	>10000	114	4.02	.72		
Emotional	<5000	34	3.26	.76	4.164	.015
	5000-10000	115	3.14	.74		
	>10000	114	3.44	.80		
Compliant	<5000	34	3.93	.78	3.511	.031
	5000-10000	115	3.59	.91		

	>10000	114	3.85	.82		
Altruistic	<5000	34	2.31	1.03	.495	.328
	5000-10000	115	2.17	.80		
	>10000	114	2.25	.76		
Prosocial behaviour	<5000	34	3.13	.55	3.426	.026
	5000-10000	115	3.09	.54		
	>10000	114	3.27	.53		
Prosocial intention	<5000	34	5.26	.86	2.117	.122
	5000-10000	115	5.24	1.32		
	>10000	114	5.55	1.16		
Empathic concern	<5000	34	2.89	.69	.010	.442
	5000-10000	115	2.92	1.37		
	>10000	114	2.92	.58		

1.2. Relationships between helping behaviours and intention

To examine the interrelationships among the study variables, bivariate correlations were determined. There was a significant and positive correlation among prosocial behaviour, prosocial intention and empathic concern even at the 0.01 level (2-tailed) (Table 12). Prosocial intention and empathic concern were significantly linked with overall prosocial behaviours. Moreover, there was a strong and positive correlation between prosocial intention and empathetic concern.

Table 12

Correlation of Overall Prosocial Behaviours and Intention of Respondents

Variables	Prosocial behaviour	Prosocial intention	Empathic concern
Prosocial behaviour	1		
Prosocial intention	0.472**	1	
Empathic concern	0.319**	0.561**	1

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

Furthermore, more specific information about the relationship among prosocial behaviour subtypes and intention of the respondents is provided in Table 13. Anonymous, emotional, and altruistic prosocial acts, as well as prosocial intention and empathic concern, were all substantially linked with public prosocial activity ($p < 0.01$ & $p < 0.05$). Anonymous was significantly interrelated with dire, emotional, compliant, altruistic, prosocial intention and empathic concern ($p < 0.01$ & $p < 0.05$).

Similarly, dire was significantly and favourably connected with emotional, compliant, prosocial intention, and empathetic concern ($p < 0.01$ & $p < 0.05$). Emotional was substantially and positively related to compliant, altruistic, prosocial intention and empathic concern ($p < 0.01$ & $p < 0.05$).

With respect to prosocial intention and empathic care, compliant was strongly and favourably associated ($p < 0.01$ & $p < 0.05$). Altruistic was significantly and positively correlated with prosocial intention ($p < 0.05$). In agreement with the findings in Table 12, prosocial intention was substantially and favourably linked with empathic concern ($p < 0.01$ & $p < 0.05$).

Table 13*Correlation of Prosocial Behaviours Subtypes and Intention of Study Participants*

Variables	Public	Anonymous	Dire	Emotional	Compliant	Altruistic	Prosocial intention	Empathic concern
Public	1							
Anonymous	0.197**	1						
Dire	0.082	0.512**	1					
Emotional	0.298**	0.616**	0.459**	1				
Compliant	0.092	0.654**	0.450**	0.301**	1			
Altruistic	0.550**	0.205**	-0.002	0.325**	0.018	1		
Prosocial intention	0.200**	0.467**	0.387**	0.327**	0.349**	0.145*	1	
Empathic concern	0.130*	0.308**	0.395**	0.217**	0.271**	-0.057	0.561**	1

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

* . Correlation is significant at the 0.05 level (2-tailed).

CHAPTER FIVE

2. Discussion

This study sought to explore the prosocial actions and intentions that employees at Oromia regional level, Ethiopia experienced and to investigate the impact of socio-demographic factors on these variables.

2.1. Prosocial behaviours and intention among employees

The mean levels of prosocial behaviours in the present study are relatively higher than that of a study conducted among Addis Ababa high school adolescent students (Solomon, 2015). The difference between the respondents in the two studies—students in the earlier study and employees in the present study— could be the basis for explaining this phenomenon.

In this study, dire and compliant prosocial behaviours were the two most prevalent prosocial behaviour subcategories among the employees. Dire prosocial behaviour occurs at times of crisis or emergency circumstances, which do not necessarily provide emotionally evoking signals. On the other hand, compliant prosocial activity is demonstrated in reaction to an inquiry and is projected to take place more often than unprompted assistance in the general community (Carlo and Randall, 2002). These findings are supported by three distinct events happening in Ethiopia: the COVID-19 pandemic's effects, political instability and conflicts, and the current drought in eastern and southern parts of the country.

Everywhere in the world, including Ethiopia, the COVID-19 pandemic has affected economic activity and way of life (Harris, 2020). COVID-19 pandemic crisis was explored in the country, along with job losses and significant uncertainty regarding the effects on income, poverty, and food security (Hirvonen, 2020). Moreover, people have been forced to flee their homes because of the ongoing conflict and political unrest in the nation. They have no means of support and are forced to dwell in areas without even the most basic hygienic and sanitary conditions (Halawa, 2022). On the other hand, humanitarian aid is urgently needed as a result of the severe drought that is currently affecting Ethiopia's eastern and southern regions, which is drying out water walls, destroying crops and livestock, and putting a lot of families in danger of hunger (UNICEF Ethiopia, 2022).

As a result, individuals in this study greatly demonstrated dire prosocial activity in reaction to the crisis or emergency caused by the COVID-19 pandemic, political unrest and conflicts, and the existing drought in the country. They also engaged in compliant prosocial acts in reply to demands made verbally or nonverbally by those who were impacted by the COVID-19 pandemic, political unrest and disputes, and the present drought. Consequently, it is projected that compliant prosocial behaviour happens more often than free-will assistance in the society. This implies that the findings from the current study reflect the current situation in the country.

Respondents also participated in prosocial activities to help others without revealing their identities (anonymous prosocial behaviour) and in emotionally driven circumstances (emotional prosocial behaviour) in this study. Public and altruistic prosocial behaviours, however, were illustrated far less quiet often. Comparable results from a different study revealed that adolescents were rarely seen engaging in public prosocial activity (Solomon, 2015). The explanation might be that children are more driven than adults to engage in public prosocial acts in front of people because they can acquire their attention and approval and feel better about themselves.

Prosocial behaviour of the employees was strongly and favourably associated with prosocial intention and empathic concern in this study. In addition, the willingness of study participants to help others was significantly predicted by their empathic concern. It was discovered that empathic concern is the main factor influencing prosocial behaviour (Batson et al., 1981; Williams, O'Driscoll & Moore, 2014). Findings from Barraza and Zak (2009) suggest that prosocial action increases when one has empathy for others' suffering. Empathy makes it simpler to understand others' pleas for assistance, encourages prosocial action towards others, and influences one's judgement and emotional experience of other people's behaviour (Hoffman, 2000; Stueber, 2006). A person's empathy and willingness to help another person in need are linked by the concept of empathy-altruism (Batson, 1987). According to empirical studies, prosocial activity is positively predicted by empathy, and the more prosocial behaviour one engages in, the more empathy one has for the needs and feelings of others (Orm et al., 2021; Marcelo et al., 2021).

2.2. Gender differences in prosocial behaviours

In this study, females showed more emotional, anonymous, public, and overall prosocial actions than males. Prosocial behaviour is typically higher among women than men. According to some researchers, adolescent females exhibit more prosocial values than adolescent boys, making them more prosocial (Bartel & Barnett, 2000). In contrast, no substantial variations in prosocial behaviour were seen between sexes in Addis Ababa (Solomon, 2015) and Hong Kong (Lai, Siu & Shek, 2015) high school adolescent students. A study also showed that men engaged in more altruistic, emotional, anonymous, public, and compliant prosocial behaviours than women (Carlo et al., 2003).

The social and emotional parts of the circumstances seem to have a greater impact on women social conduct than on men social behaviour, although males are more probable to modify their behaviour than women when they are encouraged to think more deeply about their behaviour. This is evident in the fact that, one gender typically responds strongly to the situation (Grimm & Mengel, 2011; Brañas-Garza et al., 2013). An essential component of human prosocial behaviour is gender because males and females appear to have different processes encouraging or prohibiting social activity. This ought not to be unexpected given that their positions in society have varied for the majority of human existence and that, based on their social environment, males and females are anticipated to act differently in almost every culture worldwide (Eagly, 2013).

2.3. Prosocial behaviours and other socio-demographic characteristics

Younger respondents demonstrated greater levels of altruistic prosocial behaviour, which was the only statistically significant mean difference seen throughout the age group in the present study. However, this study found no statistically significant differences in other prosocial behaviour subcategories, prosocial intention, or empathic concern across age groups. According to Foulkes et al. (2018), social effect on favourable, prosocial behaviour declines with age, revealing that young adults could be particularly inclined to feel positively socially affected. Numerous prosocial situations in daily life need commitment. Elderly individuals are less inclined to take part in prosocial actions when it requires effort, especially when the possibility of receiving rewards is low. Instead, they concentrate on resource preservation (Byrne et al., 2022). Youngsters seem happier when they share than when they get treats, which is evidence that people are naturally social beings. Irrespective of culture, helping

others and sharing are both emotionally satisfying behaviours, confirming an evolutionary underpinning for these actions (Song, Broekhuizen & Dubas, 2020).

On the other hand, older persons globally show more prosocial activity and favouritism within a group (Cutler et al., 2021) while other studies find no correlation (Rieger & Mata, 2015) or even an increase in undesirable behaviours, such as a bias towards one's own feelings (Riva et al., 2016), higher outgroup stereotyping (Czarnek, Kossowska & Sedek, 2015) and a lack of assistance for overseas aid (Bayram, 2016).

Religious experiences of the employees substantially associated with public, dire, and emotional prosocial behaviours in this survey. In light of these results, Putnam and Campbell (2010) were correct in their assertion that religious belief and altruism go hand in hand and many religious people participate in volunteer work and charity donations. In a similar manner, it was discovered a beneficial association between religion and providing for the needy (Spilka et al., 2003; Bagaje, 2019). In light of this, Saroglou, Pichon, and Trompette (2005) also came to the conclusion that religion contributes a significant part in prosocial activity.

Accordingly, Stavrova et al. (2013) demonstrate that people with religious experience have profited in several ways from social and psychological wellbeing. His research showed that religious experience improved life happiness and health and wellbeing. Lewis et al. (2013) also found a correlation between religious participation and numerous prosocial behaviours like volunteering and civic engagement. Suppiah & Charles (2018) have revealed that religion has a favourable correlation with the growth of altruistic behaviour in young people who are actively involved in church activities. In contrast, the present study found no correlation between religion and altruistic behaviour or concern.

Furthermore, statistically significant mean variations in prosocial behaviours of the public, anonymous and altruistic, as well as empathic concern, were explored depending on the marital status of the study participants. Based on the employees' education level, there were significantly mean variations in public, anonymous, emotional and altruistic prosocial behaviour, overall prosocial behaviour, and prosocial intention. The average monthly earning of study participants was determined to be an effective determinant of prosocial behaviour. It had a significant link with public, compliant anonymous, emotional, and dire, prosocial behaviours, as well as overall prosocial behaviours.

CHAPTER SIX

3. Summary, Conclusion and Recommendation

3.1. Summary

The study's aim was to investigate the helping/prosocial behaviours and the perception of helping intentions among employees at Oromia regional level, Ethiopia. The inquiries that follow were designed to help accomplish this goal.

1. What types of prosocial behaviours are prominently practised among employees?
2. Do prosocial behaviours differ significantly between male and female employees?
3. Do other socio-demographic factors influence the helping behaviours of employees?
4. Is there a statistically significant difference between study participants' helping intentions and helping behaviours?

The sources of data for this study were employees at Oromia regional level, Ethiopia. Six regional offices in Oromia were chosen in the initial phase using a simple random sample technique. Employees were recruited proportionately from the chosen offices in the second stage by contemplating the distribution of gender in each office.

Prosocial Tendencies Measure-Revised, Prosocial Behavioural Intentions Scale and Empathic Concern questionnaires were adopted for this study. These questionnaires were preceded by socio-demographic questionnaire. The Prosocial Tendencies Measure-Revised questionnaire examines six categories of prosocial behaviours: dire, anonymous, public, emotional, compliance, and altruism. The Prosocial Behavioural Intentions Scale measures people's future intentions to behave prosocially, whereas the empathic concern questionnaire investigates altruism that urges individuals to help others in a wide range of circumstances. To make the questionnaire understandable, it was translated from English into Afan Oromo with the assistance of language professionals with specific qualifications in Afan Oromo and English. To achieve the same meanings in both languages, bidirectional translation was done.

The data acquired were examined using both descriptive and inferential statistics. Pearson Product Moment Correlation and independent t-test were used to investigate association among variables.

According to the socio-demographic profiles of the respondents, majority of them were male, younger than the average age of 37.2, unmarried, first or second degree holders, and Muslim by religion. Most of the respondents predominantly performed dire and compliant prosocial behaviours, followed by anonymous and emotional prosocial behaviours. Prosocial behaviours were strongly and positively associated with prosocial intention and empathic concern. In addition, prosocial behaviour subcategories were strongly and favourably associated, excluding the reality that public and altruistic prosocial behaviours were not significantly related to both dire and compliant prosocial acts.

Gender differences in the subcategories of prosocial behaviours were detected, with women performing better than men in terms of emotional, anonymous, public, and overall prosocial actions. Likewise, prosocial behaviours were strongly influenced by the respondents' education level and monthly income, followed by marriage and religion.

3.2. Conclusion

The findings of this study demonstrated that employees at Oromia regional offices engaged in more dire (providing aid in critical scenarios) and compliant (helping when asked) prosocial behaviours than the other prosocial behaviour subcategories. These findings are backed by the distinct occurrences in Ethiopia, including the COVID-19 pandemic's consequences, political unrest and conflicts, and the ongoing drought in the nation.

Emotional, anonymous, public, and overall prosocial actions were typically more illustrated among women than men. Females' social behaviour appeared to be more influenced by the emotional and social aspects of the situation than those of males.

Public prosocial activities of the respondents were substantially affected by their religious experiences, marital status, educational background and monthly income. Similarly, anonymous prosocial behaviours were reliant on marriage, education level and monthly income; emotional prosocial actions were predicted by religion, educational background and income while dire prosocial behaviours were significantly related to religious experiences and monthly income of the respondents.

Except for public and altruistic prosocial behaviours, which had no strong connection with compliant and dire prosocial actions, all prosocial behaviour subtypes and intentions were significantly and positively correlated. Prosocial behaviours of the study participants were

considerably related to prosocial intention and empathic concern. In addition, the willingness of respondents to help others was favourably predicted by their empathic concern.

3.3. Recommendation

The following suggestions have been made on the basis of the findings and the conclusions drawn on the prosocial behaviours and intentions of employees at the regional offices of Oromia, Ethiopia.

1. Considering the study's findings, employees predominately engaged in helping in times of crisis or emergency and in response to verbal or nonverbal requests made by those who were affected by the COVID-19 pandemic, political instability and conflicts, and the ongoing drought in the nation. As a result, the government and charitable organisations should them recognise their efforts and urge them to get more involved in prosocial community activities, particularly in such terrible circumstances by organizing them. This will help to mobilize human and financial resources.
2. The findings demonstrated that emotional, anonymous, public, and overall prosocial behaviours were often more evident in women than in men, and the directors and leaders in the respective offices along with charitable organisations should thus give males due consideration to encourage them to participate more in prosocial activities. This could happen by encouraging existing culture like *idir*, *ikub* etc.
3. A cross-sectional study strategy was used in this investigation, which may have limited the ability to identify the exact predictors of prosocial behaviours. Because of a one-time data collection, cross-sectional analysis makes it challenging to deduce connections of causality between attributes. Therefore, it is advised that future studies use a longitudinal study design to determine the actual independent drivers of prosocial behaviours.
4. According to the researcher, additional studies on people from various cultural origins, including every sphere of the community, is recommended. Future studies should focus on other social characteristics that influence prosocial behaviour. Some key elements to investigate for their impact on prosocial behaviour are culture and media. It is also suggested to do study on prosocial behaviour throughout all age groups and other socio-demographic factors to examine the potential roots and progression of the variables.

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Appendices

Appendix I: English Version

ADDIS ABABA UNIVERSITY

COLLEGE OF EDUCATION AND BEHAVIORAL STUDIES

SCHOOL OF PSYCHOLOGY

The goal of this questionnaire is to collect data for a study entitled "Helping Behaviours and the Perception of Helping Intentions among Employees at the Oromia Regional Level, Addis Ababa, Ethiopia," which will lead to an MA degree in Social Psychology. Your information is extremely valuable to the success of this study. You are cordially asked to complete this questionnaire completely and truthfully in order to meet the goals of this study.

Your provided information will be kept confidential.

Please do NOT write your name on the questionnaire

Part I: Socio-demographic characteristics of respondents

No.	Variables	Description
1	Age of the respondent	_____ years
2	Gender	A. Male B. Female
3	Marital status	A. Single C. Married B. Divorced D. Separated E. Widowed
4	Education level	A. Primary education C. Secondary B. Level/Diploma D. Degree (BSc/BA) E. BSc/BA or above
5	Religion	A. Orthodox C. Protestant B. Muslim D. Wakefata E. Others _____
6	Monthly income	_____ Ethiopian Birr

Part II: A Revised Prosocial Tendencies Measure (PTM-R)

Instruction: Below are sentences that might or might not describe you. Please indicate how much each statement describes you by using the scale below.

		Does not describes me at all	Describes me a little	Somewhat describes me	Describes me well	Describes me greatly
		1	2	3	4	5
No	Items	Tick				
		1	2	3	4	5
1	I can help others best when people are watching me.					
2	It makes me feel good when I can comfort someone who is very upset.					
3	When other people are around, it is easier for me to help others in need.					
4	I think that one of the best things about helping others is that it makes me look good.					
5	I get the most out of helping others when it is done in front of other people.					
6	I tend to help people who are in a real crisis or need.					
7	When people ask me to help them, I don't hesitate.					
8	I prefer to donate money without anyone knowing.					
9	I tend to help people who are hurt badly.					
10	I believe that donating goods or money works best when I get some benefit.					
11	I tend to help others in need when they do not know who helped them.					
12	I tend to help others especially when they are really emotional.					
13	Helping others when I am being watched is when I work best.					
14	It is easy for me to help others when they are in a bad situation.					
15	Most of the time, I help others when they do not know who helped them.					
16	I believe I should receive more rewards for the time and energy I spend on volunteer service.					
17	I respond to helping others best when the situation is highly emotional.					
18	I never wait to help others when they ask for it.					
19	I think that helping others without them knowing is the best type of situation.					
20	One of the best things about doing charity work is that it looks good on my resume.					
21	Emotional situations make me want to help others in need.					

22	I often make donations without anyone knowing because they make me feel good.					
23	I feel that if I help someone, they should help me in the future					
24	I often help even if I don't think I will get anything out of helping.					
25	I usually help others when they are very upset.					

Part III A: The Prosocial Behavioural Intentions Scale

Instruction: Imagine that you encounter the following opportunities to help others. Please indicate how willing you would be to perform each behavior from 1 (Definitely would not do this) to 7 (Definitely would do this).

Definitely would not do this	Would not do this	Somewhat would not do this	Neutral	Somewhat would do this	Would do this	Definitely would do this
1	2	3	4	5	6	7

No.	Items	Tick						
		1	2	3	4	5	6	7
1	Comfort someone I know after they experience a hardship							
2	Help a stranger find something they lost, like their key or any property							
3	Help care for a sick friend or relative							
4	Assist a stranger with a small task (e.g., help carry groceries, watch their things while they use the restroom)							

Part III B: Please indicate the reasons why do you help others by ticking the following Yes/No items.

Instructions: The following statements inquire about your thoughts and feelings in a variety of situations. For each item, indicate how well it describes you by circling the appropriate number next to the statement. Answer as honestly as you can.

Does not Describe Me very well	Does not Describe Me well	Neutral	Describes Me very well	Describes Me very well
1	2	3	4	5

Empathic Concern/ Altruistic intentions

No.	Items	1	2	3	4	5
1	I often have tender, concerned feelings for people less fortunate than me.					
2	Sometimes I don't feel very sorry for other people when they are having problems.					
3	When I see someone being taken advantage of, I feel kind of protective toward them.					
4	Other people's misfortunes do not usually disturb me a great deal.					
5	When I see someone being treated unfairly, I sometimes don't feel very much pity for them.					
6	I am often quite touched by things that I see happen.					
7	I would describe myself as a pretty soft-hearted person.					

Appendix II: Afan Oromo Version

YUUNIVARSIITII ADDIS ABABAA

KOLEEJII BARNOOTAA FI QORANNOO AMALAA

MANNA BARUMSAA SAAYIKOLOOJII

Kaayyoon gaaffilee kanaa qorannoo mataduree "Amala Gargaarsaa fi Ilaalcha Akeeka Gargaarsa Hojjetoota Sadarkaa Naannoo Oromiyaa, Finfinnee, Itoophiyaa" jedhuun digrii MA (MA) Xiin-samuu Hawaasummaatti geessuuf ragaa walitti qabuudha. Odeeffannoon keessan milkaa'ina qorannoo kanaaf gatii guddaa qaba. Galmoota qorannoo kanaa galmaan ga'uuf jecha gaaffilee kana guutummaatti fi dhugaadhaan akka guuttan kabajaan isin gaafanna.

Odeeffannoon isin kennitan iccitii ta'ee ni eegama.

Maaloo maqaa keessan gaaffilee irratti HIN barreessinaa.

Kutaa I: Amaloota hawaas-dimoogiraafii deebii kennitootaa

Lakk.	Jijjiiramoota	Ibsa
1	Umurii	Waggaa_____
2	Koorniyaa	A. Dhiira B. Dhalaa
3	Haala gaa'elaa	A. Qofa C. Kan gaa'ela dhabbate B. Kan wal hiike D. Addaan kan ba'e E. Dubartii abbaan manaa irraa du'e
4	Sadarkaa barnootaa	A. Barnoota sadarkaa 1 ^{ffaa} C. Barnoota sadarkaa 2 ^{ffaa} B. leevelii/Dippiloomaa D. Digirii (BSc/BA) E. BSc/BA fi isaa ol
5	Amantaa	A. Ortodoksii C. Pirootestaantii B. Musiliima D. Waakefataa E. Kan biroo_____.
6	Galii ji'aa	Qarshii_____

Kutaa II: Safartuu fooyya'aa amala namoota biroo gargaaruu

Qajeelfama: Himoota isin ibsuu danda'an ykn isin ibsuu dhiisuu danda'an armaan gadiiti dhiyaataniiru. Maaloo tokkoon tokkoon himaa hammam akka isin ibsu iskeelii armaan gadii fayyadamuun agarsiisaa.

Tasumaa na hin ibsu	Xiqqo na ibsa	Hamma tokko na ibsa	Akka gaariitti na ibsa	Baay'ee akka gaariitti na ibsa		
1	2	3	4	5		
La kk	Gaaffii	Mallattoo godhi				
		1	2	3	4	5
1	Yeroo namoonni na ilaalanitti namoota kaan akka gaariitti gargaaruu nan danda a.					
2	Nama baay ee mufate/aare yoon jajjabeesse, miira gaarii natti dhaga ama.					
3	Yeroo namoonni biroo naannoo sana jiranitti namoota rakkatan gargaaruun naaf salphata.					
4	Namoota gargaaruu keessatti wanti gaariin tokko akkan gaarii na fakkeessuu isaati jedheen yaada.					
5	Namoota biroo gargaaruu irraa bu'aa guddaa kan argadhu yeroo namoota biroo fuulduratti gargaaruu dha.					
6	Namoota rakkoo dhugaa keessa jiran ykn barbaachisummaa keessa jiran gargaaruuf nan yaala.					
7	Namoonni akkan isaan gargaaru yommuu na gaafatan duubatti hin jedhu.					
8	Osoo namni hin beekin maallaqa arjoomuun filadha.					
9	Namoota akka malee miidhaman gargaaruun barbaada.					
10	Meeshaalee ykn maallaqa arjoomuun faayidaa tokko tokko yeroon argadhu akka gaariitti akka hojjetu nan amana.					
11	Namoota rakkatan kaan eenyu akka isaan gargaare yeroo hin beekne gargaaruu nan barbaada.					
12	Keessumaa yeroo isaan dhuguma miira keessa galan namoota kaan gargaaruun barbaada.					
13	Bakka namoonni biroo na arganiitti caalaatti namoota gargaaruu nan danda'a.					
14	Namoota kaan yeroo isaan haala hamaa keessa jiran gargaaruun naaf salphaadha.					
15	Yeroo baay ee, namoota kaan eenyu akka isaan gargaare yommuu hin beekne nan gargaara.					
16	Yeroo fi humna tajaajila tola ooltummaa irratti dabarseen badhaasa dabalataa argachuu nan qaba jedheen amana.					
17	Namoota kaan akka gaariitti gargaaruuf deebii kanan kennu, yoo haalli sun miira guddaa kan qabu ta e dha.					
18	Namoonni kaan akkan isaan gargaaru yommuu na gaafatan, ani isaan gargaaruuf gonkumaa yeroo hin gubu.					
19	Osoo namoonii hin beekin isaan gargaaruun gosa haala hundarra gaarii ta'e natti fakkaata.					
20	Hojii tola ooltummaa hojjechuu keessatti wanti gaariin tokko ragaa muuxannoo hojii koo irratti gaarii fakkaachuu isaati.					
21	Haalli miiraa namoota rakkatan gargaaruu akkan barbaadu na taasisa.					
22	Yeroo baay ee namni tokko utuu hin beekin arjooma nan godha, sababiin isaas miira gaarii natti dhaga ama.					

23	Nama tokko yoon gargaare gara fuulduraatti na gargaaruu akka qabu natti dhagahama					
24	Yeroo baay'ee gargaarsa irraa waa nan argadha jedhee yoon yaaduu baadh'e illee nan gargaara.					
25	Yeroo baay ee namoonni kaan baay ee yeroo mufatan/aaran nan gargaara.					

Kutaa III A: Iskeelii kaayyoo amala namoota biroo gargaaruu

Qajeelfama: Warra kaan gargaaruuf carraawwan armaan gadii akka isni mudatan yaadaa. Maaloo tokkoon tokkoon amala 1 (Dhugaadhaan kana hin godhu) hanga 7 (Dhugaadhaan kana akka gootu) raawwachuuf fedhii hangamii akka qabdu agarsiisi.

Dhugaadhaan kana hin godhu	Kana hin godhu	Amma tokko kana hin godhu	Qaama bilisaa	Amma tokko kana nan godha	Kana nan godha	Dhugaadhaan kana nan godha
1	2	3	4	5	6	7

No.	Gaaffii	Mallatto godhi						
		1	2	3	4	5	6	7
1	Nama ani beeku tokko erga rakkoon isa mudatee booda jajjabeessuu							
2	Namni hin beekne waan dhabe, kan akka furtuu ykn qabeenya kamiyyuu akka argatu gargaaruu							
3	Hiriyyaa ykn fira dhukkubsate kunuunsuu fi gargaaruu							
4	Nama hin beekne hojii xiqqaa tokko irratti gargaaruu (Fkn, mi'a gurgurtaa baatanii deeman gargaaruu, yeroo mana fincaanii fayyadaman wantoota isaanii ilaaluufii).							

Kutaa III B: Maaloo sababoota maaliif namoota biroo akka gargaartan Eeyyee/Lakki jechuun gaaffilee armaan gadii irratti mallattoo kaa'uudhaan agarsiisaa.

Qajeelfama: Himoonni armaan gadii waa'ee yaadaa fi miira keessan haala adda addaa keessatti isin gaafatu. Tokkoon tokkoon gaaffiif, hammam akka isin ibsan, lakkoofsa barbaachisaa hima cinaatti naannessuudhaan agarsiisaa. Hamma dandeessanitti amanamummaadhaan deebisaa.

Baay'ee akka gaariitti na hin ibsu	Akka gaariitti na hin ibsu	Qaama bilisaa	Akka gaariitti na ibsa	Baay'ee akka gaariitti na ibsa
1	2	3	4	5

Lakk.	Gaaffii	Mallatto godhaa
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		1	2	3	4	5
1	Yeroo baay ee, ofiif caalaa namoota carraa hin qabneef miira lallaafaa fi yaaddoo qaba.					
2	Yeroo tokko tokko namoota biroo yeroo rakkoon isaan mudatu baay'ee na hin gaddisiisan.					
3	Namni tokko akka itti fayyadamu yeroon argu baay ee akkan isa eegu natti dhaga ama.					
4	Rakkoon namoota biroo yeroo baay'ee baay'ee na hin jeequ.					
5	Yeroon nama tokko miidhaan irra ga'u argu, yeroo tokko tokko gaddi waa'ee isaniif natti hin aga'amu.					
6	Yeroo baay ee wantoota ta an argeen baay'een tuqama.					
7	Nama garaa laafaa fi qajeela jechuun ofan ibsa.					