

ADDIS ABABA UNIVERSITY SCHOOL OF GRADUATES

FACTORS INFLUENCING VOLUNTEERS' HELPING BEHAVIOR: THE CASE OF RED CROSS SOCIETY YOUTH VOLUNTEERS OF ADDIS ABABA

By

Tafetu Shiferaw



July, 2007

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SCHOOL OF GRADUATE STUDIES**

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A Thesis Submitted to the School of Graduate Studies of
Addis Ababa University in Partial Fulfillment of the
Requirements for the Degree of Master of Arts in Social
Psychology

July, 2007

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Abbreviations

NGOs	Non Governmental Organizations
PROM	Objective Measure of Prosocial Moral Reasoning
PPS	Probability Proportionate to Size
RC	Red Cross

Acknowledgments

First of all I would like to thank the almighty God for giving me the strength and courage to complete this study.

I am very indebted to my advisor, Dr. Mohan Raju for his sincere and valuable assistance in providing me professional and technical advice, constructive criticisms, and comments through out the research work.

I give special thanks to my friends Kindaya Desta and Melkam Teshome for their genuine assistance and devotion from the beginning up to the end of my study.

I express my appreciation to Shimels Maregn, coordinator of youth program at Addis Ababa Red Cross Society main office, and Dagne Dinku, Yasin Kelifa, and Mandefro Negash, coordinators of youth program at Addis Ababa Red Cross Society sub city offices, for generously provided information and facilitated communication with the volunteers found at school and at kebele. I would like to thank also Teacher Dawid Shemsu, Nurse Derege Degefu and Teacher Angerie Buli for they have facilitated communication with the volunteers found at school.

Lastly, I would like to thank Canadian Education and Training Award for Africa (CETAA) for sponsoring this thesis.

Abstract

This study investigated: (a) the significance of difference between volunteers and non-volunteers on parental modeling, prosocial moral reasoning, awareness of consequences and personal norm (independent variables), (b) the relationship between three forms of helping (i.e. volunteering, blood donation and money donation) and parental modeling, self reward, prosocial moral reasoning, awareness of consequences and personal norm, and (c) predictability by each significant independent for volunteering, blood donation and money donation, while controlling family education and family income. An Ex post facto study design was employed to address the above objectives. Respondents were selected from two populations i.e. volunteers and non-volunteers. From Red Cross Society 170 volunteer and 72 non-volunteer respondents were assessed on the study variables. A questionnaire which consisted of four parts was used as an instrument consisting 8 hypothetical story dilemmas to measure prosocial moral reasoning. It also consisted of two scales that measure awareness of consequences and personal norm. Frequencies, independent t-test, correlation and stepwise multiple regression were used for data analysis. Findings indicated significant differences between volunteers and non-volunteers on all independent variables. Significant correlations were found between dependent variables (volunteering, blood donation, and money donation) and self reward, prosocial moral reasoning and personal norm. No significant correlation was found between three forms of helping and parental modeling. It was also found that self reward (the ability of volunteers to regulate their behavior without external motivators) had a strong predictable value (71.6% variance) for the act of blood donation and (71.4% variance) for the act of money donation behaviors. Personal norm was also found as significant predictor of volunteering and blood donation. Parental modeling, prosocial moral reasoning, awareness of consequences, family income, and family education had no predictive value for the volunteering, blood donation and money donation behavior of the Red Cross Society volunteers.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Helping is a universal human value that exists in almost all societies (Bendapudi, Singh, & Bendapudi, 1996; UNDP Plenary Report, 2001). In traditional societies, people help one another in countless situations- in grief, happiness, during harvesting and construction of houses, and in their daily activities (UNDP Plenary Report, 2001). People do not only provide help for their family members and neighbors but also for strangers. Accommodation had provided and assistance offered during emergencies for strangers. In modern societies people help people in a more organized way (Ibid). People through various associations and organizations offer help for other people in times of needs. These senses of giving and togetherness which existed among people for longer period of time strengthened the social fabric and assured the integrity and solidarity of a society (Ibid.).

Despite the importance of this helping tradition, the study of helping behavior has been a considerable neglect until 1970s (Eisenberg, 1982). A belief among social scientists that control of evil or harmful behaviors is more essential to the functions of human social units than promotion of positive behavior was accountable for this neglect (Ibid.). However in 1960s and early 1970s the significance of helping behavior and their psychological motivations become of interest in United States of America. The understanding of helping behavior was recognized as key to harmonious interpersonal and group relation (Batson, 1998; Eisenberg, 1982).

The interest grew for two reasons. First, there were sharp increases in the number of cases of bystanders failing to help victims of horrible crimes- the most sensational of these was the 1964 murder of Kitty Genovese (Batson,

1998; Eisenberg, 1982; Schwartz, 1977). The second and the more heartening were the courageous act of freedom fighters and other civil rights workers, black and white, who suffered beatings, imprisonment, and in some cases death to further the causes of racial equality in the American south (Batson, 1998). The civil rights movement and murder of Genovese captivated the USA nations' attention, raised the question why people do or do not engaged in helping behavior, and compelled social scientists to study the psychological motivations that drive helping and sharing (Batson, 1998; Eisenberg, 1982; Schwartz, 1977).

In response to the above societal issues social scientists created a new term called prosocial behavior as an antonym for antisocial behavior. Later it was defined as any behavior benefiting others (Staub cited in Underwood and Moore, 1982). By the early 1970s several reviews of research on prosocial behavior had appeared. In 1982, as estimated by Davidio (cited in Batson, 1998) more than 1,050 scholarly papers on altruism and helping behavior had been published in psychology related journals and books- 98 percent of this total since 1962. However, the number of articles on prosocial behavior, helping and altruism has declined considerably since the early 1980s, reflecting in part the shift of focus in social psychology from behavior to perception and cognition (Ibid).

In recent time, the questions why people do or do not help seem coming once again. There has been considerable research interest among social scientists to study particular types of behavior such as volunteering and donating (Anheier & Salamon, 1999; Lee, Piliavin and Call, 1999; Wilson and Musick, 1997, 1999). This renewed interest has stemmed from two different incidents.

The first incidence was the greatest recognition that volunteering gained from international governments than ever did before (Anheier & Salamon, 1999). These days the attitude of governments towards volunteerism had radically

changed. There is great interest among governments to use volunteerism as one of the strategies for social and economical developments (Ibid). Some governments have passed legislations and took different actions in order to smooth the progress of voluntary services in their country. For example, in the aftermath of the 1995 Kobe earthquake, Japan was considering ways to encourage volunteering. In 1999, the labor government in Britain launched the Activity Community Unit attached to the Prime Minister's Office in an effort to increase the level of volunteering and local community participation in British towns and villages. Similarly, other European countries like Italy and France have established volunteer centers to inform citizens about volunteer opportunities, and the Netherlands and Germany set up local coordinating agencies to match volunteers to organizations that might need them (Ibid). This significant change of attitude towards volunteerism was also manifested on the passing of important declaration towards volunteerism and volunteers. On November 20, 1997, the 52nd general assembly of the United Nations declared the year 2001 as the year of the volunteer (UNDP plenary report, 2001).

The other incidence was a strong need from humanitarian organization to redefine volunteerism due to the challenge arose from social, economical and political changes undergone throughout many countries in 1990s. One of the sources of social, political and economical changes was the collapse of the Soviet Union (Harder, 1992; Wilson & Musick, 1999). This phenomenon resulted in economic recession and unemployment- especially among young people in those countries (Ibid.). The other sources of challenges were the wide spread of HIV/AIDS, conflict and unrest in some parts of the world (Harder, 1992). The ever increasing individualization and secularization were also other sources of challenge for those humanitarian organizations working in western countries (Anheier & Salamon, 1999; Lee et al., 1999). All these factors have inevitably transformed the volunteer outlook. The meaning and patterns of volunteering are changing and the motive of volunteers too (Ibid). Today,

volunteering is less linked to religion, notions like “service to the nation”, and traditional expectations. Instead, it is tied more to specific needs, self-interest, and greater individual choice. The ever existed tradition of commitment to public life was also on decline. All these factors also resulted in the decline of the number of volunteers in voluntary service. For example, The International Federation of Red Cross/ Red Crescent Societies reported a drop in volunteers from 250 million in the late 1980s to little more than 100 million in 1998 (Anheier & Salamon, 1999; Harder, 1992).

Ethiopia as a nation living in a globalized world did not escape from the changes taking place in the rest of the world. Similar to other governments the Ethiopian government has also showed some interest in using volunteerism in solving the countries social problems. For instance, following the inauguration of the Ethiopian new millennium on June 2007, the millennium office invited a lot of youth volunteers for environmental protection purpose. Youth volunteers counted in thousands responded to this invitation, and participated in planting trees and cleaning environment activities in different parts of the country (Ethiopian Television, personal communication, June 16, 2007). The Ethiopian government also showed some interest in encouraging voluntary services undertaken by civil societies or non governmental organizations (NGOs). The Minister of Capacity building made an opening speech at the work shop organized by a local NGO, named Ethiopian Association for Volunteer Service that encourages those who work on volunteerism (Ethiopian Television, personal communication, May 17, 2007).

The Ethiopian humanitarian services which mostly depend on the donation from rich countries were suffered from shortage of funds when the changes and instabilities created in the donors countries. For instance, following September 11, 2001 accident in United States, a large number of NGOs in Ethiopia were faced with budget cut problem due to the accidents happened in United States. Many NGOs were obliged to reduce their staff members and

were not able to achieve their organizational goal due to a shortage of budget they faced with. This kind of problem did not happen only during the catastrophe but this also happened when the number of donors of foreign charities also declined (Marry Joy, 2006). Some organizations such as Red Cross which mostly depend on local resources also were affected when the lives of local donors and members are affected by economic problems such as unemployment and inflation (Harder, 1992).

All the above challenges and new interests were led all parties either who are working or interested in volunteerism to raise the same question i.e. 'how can the supply of volunteer labor be increased to satisfy the new interests or to tackle with the new challenges?'

In response to the need of the public social scientists from the field of social psychology, sociology, marketing and economics come up with their research findings. Others like Smith, Sojka, Burnett and Wood (cited in Heiser, 2004) and Bendapudi et al. (1996) also proposed models that could apply to any type of donation.

In spite of this advancement, much of the published volunteering and donation research were concentrated on the demographic characteristics of the typical blood donor, volunteer or charitable contributor or the type and amount of donation requests (Heiser, 2004; Jansoki, Musick, and Wilson, 1998; Lee et al., 1999). These findings according to Jansoki et al. (1998) and Lee et al. (1999) were only given us little information in deciding how the supply of volunteer labor can be increased (Jansoki et al., 1998; Lee et al., 1999). According to them a better method of understanding how to boost the supply of volunteers is to learn more about how volunteers are created in the first place. In other words it is needed to give an answer for these two basic questions i.e. where are the roots of volunteering? Why do some young people become involved and others not?

When it comes to the Ethiopian situation the gap seem more broaden. The writer of this research did not come up with any research done on volunteering, giving, and donating in Ethiopia.

Understanding the existence of gaps of research on the issue, why people do help or not, both at the international and national level, the purpose of this study was to contribute something to fill the existing gap in this area. The researcher employed five variables (parental modeling, self reward, prosocial moral reasoning, awareness of consequences, and personal norm) derived from three theoretical approaches i.e. social learning theory, cognitive developmental theories to morality and theory of personal normative influence on altruism in order to provide an explanation about why people engage or not engage in volunteering or giving money or donating blood. In order to not to overestimate the contribution of those five variables, the researcher controlled two other variables i.e. family education level and family income.

1.2 Basic Research Questions

The basic questions of this study were:-

1. Do the volunteers and non-volunteers differ on parental modeling, prosocial moral reasoning, awareness of consequences of one's potential acts for the welfare of others and personal norm?
2. What are the relationships between time, blood and money donation, and parental modeling, prosocial moral reasoning, awareness of consequences of one's potential acts for the welfare of others, personal norm and self reward?
3. What is the relative influence of parental modeling, prosocial moral reasoning, and awareness of consequences, personal norm and self reward on each of time, blood and money donation?

1.3. Objectives of the Study

1.3.1 Major objective

The main objective of the study was to investigate factors that contribute to engagement of Addis Ababa Red Cross volunteers in volunteering and donation activities.

1.3.2 Specific Objectives

- ❖ To determine whether the volunteers and non-volunteers differ on parental modeling, prosocial moral reasoning, awareness of consequences and personal norm;
- ❖ To examine the relationship that existed between time, blood and money donation and parental modeling, prosocial moral reasoning, awareness of consequences, personal norm and self reward;
- ❖ To investigate the relative influence of parental modeling, prosocial moral reasoning, awareness of consequences, personal norm and self reward on each of time, blood and money donation.

1.4 Delimitation of the Study

Due to time and financial constraints this study was limited itself to 10 school and community based clubs of Addis Ababa Red Cross Society, although there were a lot of youth clubs organized to solve the community problems both inside and out side Red Cross Society found at Addis Ababa and Ethiopia in general.

This study was also limited to some variables, although various theories and research findings indicated that a lot of psychological and demographic variables influence volunteering and donation activities due to the same problem.

1.5 Limitation of the study

This study contained some limitations that might have reduced the significance of the findings. One of such limitation was the respondents were used to get information about their parents' voluntary association participation, education level and monthly income. It was the respondents who had provided information regarding to their parents' voluntary association participation, income and education level. The respondents might not exactly know their parents' participation, income and educational level. This, in turn, might have affected the accuracy of the data. Also the data used to measure parents' voluntary association participation was retrospective data. Respondents might not have remembered their parents' past participation. This also may affect the accuracy of the data. The other limitation was the reliance on self report method especially to get information about the reason for volunteering, makes the data vulnerable to the social desirability bias. Since helping others for personal gain is contrary to social norms, self reports were likely to overestimate internal reasons for volunteering and under- report external justification such as social approval and career advancement.

1.6 Significance of the Study

Although it is discovered that helping behavior play very important role in a country's over all development, it is one area of neglect in Ethiopia. So the result of this research hoped to be:-

- ❖ a starting point for feature research and learning connection to volunteering, donating blood and giving money.
- ❖ helpful in enhancing the motivation of governmental and non governmental organization in planning and funding projects that are designed for mobilizing human resources to encourage voluntary service.

1.7 Definition of Terms

Helping behavior:- any action such as volunteering, donating blood and giving money, that are intended to benefit one or more people.

Volunteering:- any activity in which time is given freely to benefit another person, group, or organization

Self reward:- the ability to regulate one's own behavior without external motivators.

Prosocial Moral Reasoning:- thinking about situation in which one's needs are in conflict with the needs of others in a context that is relatively free of formal rules, guidelines, or regulations.

Personal Norm:- a sense of personal obligation to act in helpful way such as volunteer time, donate blood, and money.

Awareness of Consequences:- a disposition to become aware of the potential consequences of one's acts for the welfare of others.

CHAPTER TWO

LITERATURE REVIEW

2.1 Definition of Helping Behavior and Volunteering

Social Psychological literatures usually have addressed the notion of helping behavior under the topic of prosocial behavior. They treated helping behavior as one category of prosocial behavior including with sharing, comforting and cooperation. And further classified it into various activities such as rescuing, donating, assisting, volunteering and giving social support (Eisenberg, 1982; Pearce and Amato, 1980).

The word prosocial behavior was initially created by the social scientists in 1970s as antonym for “antisocial”. Later in 1960s and 1970s most researchers devoted much attention to prosocial behavior and appeared with different types of definitions of prosocial behavior. To cite an example, Cialdini, Kenrick and Baumann defined prosocial behavior as “actions taken to benefit another for reasons other than extrinsic reward” (p.339). Hoffman defined it as “behavior such as helping or sharing that promotes the welfare of others without conscious concern for one’s own self-interest” (p. 281). These two definitions defined prosocial behavior as explicitly excluding behavior motivated by external reward. In addition, the second definition explicitly states that another’s welfare must be the primary concern. However, these kinds of definitions are not accepted by some researchers, such as Gelfand and Hartmann (1982). They expressed their position as follows: “our social learning theory orientation caused us to doubt the utility of definitions of altruism that excluded the possibility of external reinforcement, and suggested instead that these definitions should be stripped of their non observable characteristics” (p.168). The difference in the definition of prosocial behavior was partly due to differences in researchers’ theoretical orientation (Eisenberg, 1982). The two well known theoretical perspectives which considerably

influence the definition of the prosocial behavior's are social learning theory and cognitive- developmental theory.

These theories are basically quite different psychological theories. They approach the issue of prosocial behavior quite differently. The implicit assumption underlying social learning theory definition is that the best basis on which to differentiate social behavior (in this case prosocial) is from the outside, in terms of their external appearance (Rushton, 1982a, 1982b). In contrast to social learning theorists, cognitive developmentalists focus on the ways in which people think. They differentiate social behavior in terms of their internal, subjective motives or intentions of the people who initiate them (Kerbs, 1982a, 1982b).

Eisenberg (1982) identified the major differences of the two theories definition of prosocial behavior i.e. needs to identify the motive of any behavior before categorized it as prosocial or altruistic behavior from the side of cognitive developmentalists and needs to define a broad range of positive behaviors as being prosocial behavior without differentiating among various positive behaviors from the side of social learning theorists.

In reconciling the two perspectives differences on definition, Eisenberg classified the broad range of positive behaviors into two main groups. Her classification was based on: (1) intentionality of an act (is it performed accidentally or intentionally) and (2) motivation (is behavior performed to achieve extrinsic reinforcement or for one of a number of internal reasons?). The first group of behavior was categorized as prosocial behavior. According to her prosocial behavior is "an intentional and voluntary positive behavior, for which the motive is unspecified or unknown or not altruistic" (p.6). This definition nearly coincides with the definition of social learning theorists. The other group was a very restrictive one which nearly fulfills the definition of cognitive developmental theory. She calls it altruistic behavior. According to

her altruistic behavior is a selective type of prosocial behavior. It is positive behaviors that benefit another, are voluntary, intentional, and are not performed to obtain extrinsic reinforcement (Eisenberg, 1982).

After more than three decades extensive study on the development of prosocial behavior Eisenberg and her associates (2006) maintained the same classification and definition of positive behaviors, i.e. prosocial behavior and altruistic behavior (Eisenberg, Fabes and Spinard , 2006). Eisenberg et al. (2006) defined prosocial behavior as “voluntary behavior intended to benefit another”. They still maintained that altruistic behavior as the selective type of prosocial behavior.

Likewise, there are also differences on the definition of helping behavior and volunteering among different scholars. After reviewing a large number of literatures on volunteering from different disciplines Canan, Handy and Margaret (cited in Brown, 1999) showed the existence of differences among scholars about what constitute volunteering. They identified four dimensions addressed by all of them: (1) the voluntary nature of the act; (2) the nature of the reward, whether entirely psychic or simply sufficiently unremunerative for the act to remain largely donative in nature; (3) the support under which the work performed, either organized by an organization or not necessarily so, and (4) the beneficiaries of the act and their relationship to the actor, by the strangers or simply removed from the family sector. In this paper the researcher will treat helping behavior, volunteering, and other types of helping which are also the interest of this study (i.e. blood and time donation) as Eisenberg’s definition of prosocial behavior i.e. “an intentional and voluntary positive behavior, for which the motive is unspecified or unknown or not altruistic” (p.6). This is because it usually is impossible to differentiate between altruistically motivated actions and actions motivated by less noble concerns (Eisenberg, 1982).

With regard to 3rd and 4th issues, as this study was conducted on volunteers working for an organization (i.e. Red Cross), and providing their service or gift for people other than their relatives, the definition volunteering in this paper implied voluntary service or gift provided through an intermediary organization for needy people who are not relatives of the volunteers.

Therefore, in considering the above definitional issues, helping behavior is defined as any action such as volunteering, donating blood and giving money, that are intended to benefit one or more people (Batson, 1998). Volunteering is defined as “any activity in which time is given freely to benefit another person, group, or organization” (Wilson, 2000: 215).

2.2 Theories of Prosocial Behavior

Batson (1998) identified seven broad theoretical perspectives that explain why people act prosocially: Social Learning, Tension Reduction, Norms and Roles, Exchange or Equity, Attribution, Esteem Enhancement\Maintenance, and Cognitive Developmental Theory. Eisenberg et al. (2006) also identified three major theories that affected thinking about prosocial development: Psychoanalytic Theory, Behaviorism and Social Learning Theory and Cognitive Developmental Theory.

This study focused on the three social psychological theories i.e. social learning theories, cognitive developmental theories to morality and the personal normative influence theory on altruism. Five variables i.e. two from social learning theory (parental modeling and self reward), one from cognitive developmental theories to morality (prosocial moral reasoning), and two from personal normative influence on altruism theory (awareness of consequences and personal norm) were selected for this study. These theories are selected because they were/are the major theoretical approaches in studying prosocial

behavior in general and volunteering at specific for the last four decades and are also supported by empirical evidences (Eisenberg, 1982; Batson, 1998).

2.2.1 Social Learning Theories

The root of social learning theory traced back to 1930s. It is born at Yale University, when Clark Hull taught a seminar on relating social learning to psychoanalysis (Miller, 1993). The leading pioneers of social learning theory were O.H.Mowrer, Neal Miller, Jhon Dollard, Robert Sears, Leonard Doob and Jhon Whiting who were graduate students at Hull's seminar (Ibid.). Today there are a lot of social learning theorists. The guiding principle of social learning theory is that behavior is learned. However, there is disagreement among these theorists about method of acquisition and maintenance of behavior (Rushton, 1982a).

Bandura (1977), a well-known social learning theorists, identified two methods of acquiring behavior: observation and direct experience. According to Bandura observation and direct experience are useful ways of learning. However, once people learn a behavior either through observing or by a direct experience, the question follows is whether they continue to perform it or not. Bandura also identified three consequences on which behavior is regulated i.e. external, vicarious and self-produced consequences.

Social learning theory was one of the major theoretical approaches in the study of prosocial behavior during 1970s when the topic was got much attention. From social learning theory point of view, the degree to which a person engages in prosocial behavior as well as the frequency and patterning of that behavior are largely determined by the social learning history of that person (Rushton, 1982a). Thus, prosocial behavior is acquired in much the same way as are other types of behavior i.e. through learning. This paper will focus on two major 'laws of learning' which were largely applied in the study of

prosocial behavior i.e. observational learning (Modeling) and self reinforcement.

Observational Learning

Observational learning is one of the major learning processes which are accepted by many social learning theorists (Ruston, 1982a). Bandura (1977) in his writings demonstrated the great importance of observational learning in acquiring most of our behaviors as follows:

learning would be exceedingly laborious, not to mention hazardous, if people had to rely solely on the effects of their own actions to inform them what to do. Fortunately, most human behavior is learned observationally through modeling: from observing others one forms an idea of how new behaviors are performed, and on later occasions this coded information serves as a guide for action (P.22).

There are two types of models: live models and symbolic models (Bandura, 1977). According social learning theorists much social learning occurs by direct or casual observation of the behavior of live models such as parents, peers, teachers and other traditional models. Symbolic modeling provided by television, films, and other visual media is another source of social learning (Ibid).

According to Bandura (1977) the major function of these models are to transform information to observers. The observers noticed the different outcome of their models action and they develop hypothesis about which responses are most appropriate in which settings. Then, they used this acquired information as a guide for future action (Ibid.). The models conveyed their information by physical demonstration, pictorial representation or verbal description (Ibid.).

In addition to its informative function, observational learning has also a motivational function. Observed behavior not only informs, it also motivates. Seeing others reinforced can function as a motivator by arousing expectations in observers that they will receive similar benefit for comparable performance (Bandura, 1977).

Research Findings on the Relationship between Modeling and Prosocial Behavior

Researchers have shown that prosocial behavior can be readily influenced by exposure to the appropriate models. For example, Rushton (1975) demonstrated long-term effects (over two months) on the subsequent behavior of children seven to eleven years old who had observed an adult model play a game, win tokens, and then donate some to charity. Numerous other experiments have shown that models influence not only children's sharing but also their helpfulness toward others in distress, their cooperativeness, their concern for the feelings of others (Mussen & Eisenberg cited in Batson, 1998). The experimental findings in this area also seem supported by more naturalistic studies, in which parental behavior is linked to their children's prosocial behavior (Grusec, 1982; Mussen & Eisenberg cited in Batson 1998).

In addition to observational studies, correlational studies have also shown the effect of parental modeling. Janoski and Wilson (1995) in their three wave panel studies of children and their family voluntary association participation, they found the positive association between participation of the two groups. The worthy finding of this study was that this positive association was sustained across two waves i.e. parental influence was sustained across the two waves.

Other studies have shown the influence of parental modeling on more than one type of helping behavior. Bekkers (2005) in his study of young adults demonstrated that parents' volunteerism had affected their offspring's giving

and volunteering. In support of this finding, Lee et al. (1999) have shown the significant effect of parental modeling on three forms of helping i.e. volunteering, gifts of money and blood donation.

The relationship between parental modeling and prosocial behavior has not only been consistent from situation to situation and methods to methods, it also found that the relationship has been found persistent for a long period of time. Batson (1998) after reviewing of a large number of studies on prosocial, altruism, and helping behavior showed this persistent relationship by concluded that “more than twenty-five years later, the conclusion that models affect prosocial behavior both by making the modeled behavior salient and providing information about the expectations and consequences for self and others of engaging in this behavior still stands” (p. 286).

Further more, some studies have shown that the relationship between parental volunteering and their offspring’s volunteering has not only positive but has been also to be related to the degree to which their parents volunteer as well as the types of voluntary activities chosen by youths tend to be similar to those of their parents (Janoski & Wilson, 1995; McLellan & Youniss cited in Eisenberg et al., 2006).

Self Reinforcement

According to Bandura (1977) behaviors are regulated by self- produced consequences, in addition to external consequences that are either observed or experienced first-hand. Bandura labeled these self-produced consequences as self-reinforcement. Self-reinforcement refers to “a process in which individuals enhance and maintain their own behavior by rewarding themselves with they control whenever they self-prescribed standards” (p.131). According to him because behavior can also be reduced by negative self- reactions, the broader term self-regulation will be used to encompass both the enhancing and

reducing effects of self-reactive influences. In this processes, people set certain standards of behavior- which were established either by tuition or by modeling- for themselves and respond to their own actions in self- rewarding or self- punishing ways (Ibid.)

Being influenced by the idea of self reinforcement, some theorists such as, Piliavin, Carllero and Evans (cited in Batson, 1998) developed propositions that indicated a relationship between helping and self-reward. They proposed that independent of direct reward or social approval, the ability to pat oneself on the back and feel good about being a kind, caring person can be a powerful incentive to help. They also proposed that self-rewards may be especially high in the case of those pay sacrifice for others. Other theorists also suggested that self- rewards are especially important in maintaining long term helping, such as repeated and regular blood donors (Lightman cited in Piliavin and Charng, 1990).

Research Findings on the Relationship between Self-Reward and Posocial Behavior

Prior research had supported the relationship that exists between self reward and particular type of prosocial behavior, that is, blood donation. Lightman, (cited in Piliavin and Charng, 1990) in his study of Red Cross blood donors reported that changes in the motivations reported by blood donors are important both for their initial decision and for their most recent decision. He revealed that external motivation decreased in importance – company of a friend, persuasion or encouragement by others, there being a blood drive or an emergency, while internal ones- a general desire to help others, a sense of duty and support for the work of the Red Cross- increased.

In support of this finding, a correlational analysis of a longitudinal sample of college blood donors revealed that the number of donation was significantly related to change in the overall strength of motivation, to decreases in saying

that they gave so as not to disappoint others, and to increases in reporting that they were motivated by moral obligation and a sense of responsibility to the community (Piliavin and Callero cited in Piliavin and Charng, 1990).

2.2.2 Cognitive Developmental Theories of Morality

Cognitive developmental theories are built on the classical work of Piaget. They are accepted his account of intellectual development as a process of adaptation through assimilation and accommodation proceeding in an invariant developmental sequence from sensorimotor to preoperational to concrete operational to formal operational thought (Piaget cited in Miller, 1993). They also accept Piaget's application of this model of intellectual development to moral judgment (Ibid).

One of the well-known theories of cognitive developmental to morality is Kohlberg's (cited in Kerbs and Denton, 2005) theory of moral development. His theory is based on three main assumptions: (a) the primary criterion for moral development is maturity of moral judgment, (b) moral judgment is organized in "structures of the whole", and (c) stages change in an invariant sequence (Kohlberg cited in Kerbs & Denton, 2005). In contrast to Piaget (cited in Miller, 1993) who in part used natural observation to develop his theory, Kohlberg's theory was primarily derived from people's moral judgments in response to hypothetical dilemmas (Kohlberg cited in Kerbs & Denton, 2005).

According to Kohlberg (cited in Kerbs & Denton, 2005) the source of morality is cognitive development or, more precisely, moral reasoning. The key to moral behavior (in this case prosocial behavior) is the level of moral reasoning used to solve the dilemma. He claimed that "to act in a morally high way requires stage of moral reasoning.... Moral stage is a good predictor of action" (Kohlberg quoted in Batson, 1998, p. 293).

Based on his longitudinal and other studies he claimed to have identified a universal and invariant sequence of six stages in moral reasoning, grouped in pairs into three levels: (1) pre-conventional (judgment based on immediate consequences for self), (2) conventional (judgment based on social norms, rules, and laws) and (3) post-conventional or principled (judgment based on universal moral principles that at once transcend the moral conventions of society (Ibid.).

However, Kohlberg's theory of moral development was subjected to many criticisms. The criticisms arisen both from inside and outside of cognitive developmental camp. The criticisms were focused on two of his assumptions: The first was on his assumption that moral reasoning develops universally in the invariant sequence of stages. The other was on the link between level of moral reasoning and behavior that Kohlberg suggested (Batson, 1998). In response to these criticisms some scholars such as Eisenberg (cited in Eisenberg et al, 2006) and Bandura (cited in Batson, 1998) developed a modified models of moral reasoning.

Eisenberg's modified model of prosocial moral reasoning has shared some common assumptions with Kohlberg's model of moral development. She accepted:

1. the role of cognition in the development of morality specifically prosocial behavior, although she also acknowledged the considerable role of environmental and emotional factors in the development and use of prosocial moral reasoning.
2. the existence of link between cognition (i.e. moral reasoning) and prosocial behavior, although she believed that this link would be determined by existed environmental and emotional factors (Ibid). In addition, where as Kohelberg (cited in Kerbs & Denton, 2005) suggested a strong relationship between moral reasoning and moral behavior,

Eisenberg (cited in Eisenberg et al., 2006) suggested a moderate relationship between the two.

3. the use of people's moral judgments in response to hypothetical dilemmas as a measure of people's moral development. Like Kohlberg (cited in Batson, 1998), Eisenberg and Lenne (1983) developed 5 levels of prosocial reasoning based on the findings of assessment of peoples moral development by using hypothetical dilemmas. However, instead of Kohlberg's hypothetical dilemmas that she calls them prohibition oriented, she uses her own hypothetical dilemmas i.e. prosocial moral reasoning both to measure people's level of moral reasoning and to develop her own levels of prosocial moral reasoning (Table 2.1). Eisenberg also did not accept the Kohlberg's claims that all stages of moral development (especially the higher one) as universal or as involving the hierarchical integration of lower stages).

Table 2.1 Levels of Prosocial Reasoning

Level	Orientation	Description
1.	<u>Hedonistic, Self-focused</u> HO	The individual is concerned with self-oriented consequences rather than moral considerations. Reasons for assisting or not assisting another include consideration of direct gain to self, future reciprocity.
2.	<u>Needs of others</u> OO	The individual expresses concern for the physical, material; and psychological needs of others even though the other's needs conflict with one's own needs.
3.	Approval and interpersonal stereotyped LOU	Stereotyped images of good and bad persons and behaviors and/or considerations of others' and/or approval and acceptance are used in justifying prosocial or nonhelping behaviors
4. a.	<u>Empathic</u> EO	The individual's judgments include evidence of sympathetic responding, self-reflective role taking, concern with the other's humanness, and/or guilt or positive affect related to the consequences of one's actions.
b.	Transitional (empathic and internalized) TO	Justifications for helping or not helping involve internalized values, norms, duties, or

responsibilities, or refer to the necessity of protecting the rights and dignity of other persons .

5. Strongly internalized ^{Self} Justifications for helping or not helping are based on internalized values, norms, or responsibilities, the desire to maintain individual and societal contractual obligations, and the belief in the dignity, rights, and equality of all individuals.

Adapted from Eisenberg and Lenne, 1983

Research Findings on the Relationship between Prosocial Moral Reasoning and Prosocial Behavior

Researches have shown that there are generally a positive association between prosocial moral reasoning and prosocial behaviors. For example, Eisenberg (1982) after reviewed studies on the relationship between children's prosocial behavior and their level of moral reasoning have concluded that "there is a relationship between the two, but only moderate strength (p.15)." In their study of adolescent's behavior researchers (Eisenberg, Carlo, Murphy & Court, 1995; Eisenberg, Miller, Shell, McNally & Shea, 1991; Wyatt & Carlo, 2002) also found the positive association between a self reported prosocial behavior of adolescents and their level of prosocial moral reasoning. In addition, in their longitudinal study of the relation between prosocial behavior and prosocial moral reasoning of adults, Eisenberg and her associates (2002) found a relationship between adults self report prosocial behavior and their prosocial moral reasoning (Eisenberg et al., 2002).

However, some researches indicated that the strength of this relationship would vary from one prosocial behavior to another depending on the nature of the enacted behavior. In laboratory studies involving elementary and high school student, prosocial moral reasoning more frequently has been associated with prosocial actions that incur a cost (such as, donating or volunteering time

after school) than with those low in cost (e.g., helping pick up dropped paper clips (Miller, Eisenberg, Fabes and Shell cited in Eisenberg et al., 2006). In addition, higher level self reported internalized prosocial moral reasoning tends to be positively correlated with adolescents' reports of altruistic prosocial actions and helping in emotional and anonymous situations, where as lower level of reasoning (approval oriented or hedonistic reasoning) tends to be related positively to reported helping and negatively with altruism or helping in emotional or terrible circumstances (Carlo, Houseman, Christiansen, and Randall cited Eisenberg et al., 2006).

2.2.3 Theory of Personal Normative Influence on Altruism

Norms are groups of written or unwritten rules of appropriate behavior in a given situation (Batson, 1998). They are learned in the process of socialization and maintained through sanctions (Schwartz, 1977). Norms served as a regulator of behavior in various situations due to the sanctions attached to them (Ibid).

Prosocial behavior is also believed to be regulating by the social norms (Ibid). Due to this belief, researchers such as Berkowitz and Daniels, Walster, Berscheid and Walster; Wilke and Lanzetta (cited in Schwartz; 1977), studied prosocial behavior in terms of compliance to some general social norms presumed to be widely shared: social responsibility, equity, reciprocity.

They were conducted their study based on the assumption that humans are decision makers who seeks to optimize outcomes in light of the likely social costs and benefits of actions. However, because some findings such as Berkowitz and Dorely and Latene (cited in Schwartz, 1973) showed the limited ability of social norms in predicting helping behavior (especially norms of social responsibility), Schwartz (1973, 1977) changed his focus of study from social norms to personal norms. There are a number of reasons why social norms fail to predict helping behavior. Social norms had limited ability of predicting helping behavior because: (1) social norms are stated too vaguely

and generally to guide concrete actions in specific situation; (2) norms often seem contradictory (e.g. one norm says help your fellow man; other says mind your own business). This contradiction according to the researchers creates confusion on people (Berkowitz; Darely & Latene cited in Schwartz, 1973).

According to Schwartz personal norms are sense of obligation from the part of helper to perform a specific helping act. These norms were initially part of general social norms and become personal when individuals internalized the social norms and used them as self- evaluation standards (Ibid). Schwartz makes a distinction between social norms and personal norms. The first difference is that social norms are consists of expectation, obligation and sanctions currently anchored in social groups. The expectation, obligation and sanction which constitute personal norms by contrast, are currently anchored in the self, although they are originated from social norms (Ibid).

The other difference is that the reason provided by the person why he/she is complying with norms. The reason for complying social norms are external i.e. people comply with social norms to maximize reinforcements. On the contrary, the reason attached to complying with personal norm is internal i.e. people comply norms to maintain or enhance self evaluation (Ibid).

Although Schwartz change his focus from general social norms to personal norms, he has not rejected the major assumption of social norm advocators that human are decision makers and prosocial behavior is the out comes of decision making in which cognitive process play an important role (Ibid).

Understanding the limited ability of general social norms in predicting prosocial behavior, Schwartz (1973, 1977) developed his own theory so-called

a Theory of Personal Normative Influence on Altruism. His theory is based on the assumption that activation of self expectation as opposed to activation of social expectations assumed by advocates of social normative influence on behavior. He postulated that:

the activation of personal norms relevant to helping requires that the individual: (1) become aware of consequences for the welfare of people in situation, (2) hold personal norms enjoying action pertinent to these consequences and, (3) feel some capability to control the action enjoyed and its out comes (Schwartz, 1973, p. 353).

He proposed that the activation of personal norms varies with the salience of consequences in the situation (i.e. how obvious and fully spelled out they are), and with the salience of personal responsibility (i.e. how strongly the individual freedom, capacity, and unique qualification to act are highlighted). Not only how we presented the problem or the incidence, and other situational factors, but also differences among individuals in tendencies spontaneously to become aware of consequences or to see the self as responsible will similarly affect the activation of norms (Ibid.).

Research Findings on the Relationship between Personal Norms, Awareness of Consequences and Prosocial Behavior

Researches had supported the link between prosocial behaviors and personal norm. Schwartz (1977) after reviewed of his research conclude the existence of moderate to strong positive correlation between personal norm and various activities of prosocial behavior ranging from considerateness and helpfulness in everyday peer interactions to volunteering to be a bone marrow transplant donor. Lee et al. (1999) also studied the relationship between formal helping such as giving time, money and time and personal norm and found a positive association between them. They also found that personal norm is a stronger

predictor of identity as blood donor than as a donor of time or money (Lee et al. 1999).

Schwartz (1968) was tested his proposition that awareness of consequences of one's potential act for the welfare of other moderates the relationship of personal norms to behavior. In his study of collage students helping behavior, he found a positive relationship between personal norm and peer ratings helping behavior among those who scored higher levels of awareness of consequences and no relationship is found among those students who scoring low on awareness of consequences. He also found a direct positive relationship between awareness of consequences and peer ratings of helping behavior (Schwartz, 1968).

2.2.4 Parents' Education and Income

Previous research on the relationship between parents' and their children's volunteering indicated that parents' and their offspring's volunteering is related because the transmission of other characteristics that are conducive to volunteering (Bekkers, 2005; Janoski & Wilson, 1995, 1997). They conclude that parents who volunteers were more likely to be higher educated and earn higher income and because their children are also more likely to be higher educated and earn higher income, they are more likely to volunteer than children of less well educated and earn low income. Litcher, Shanahan, and Gardner (cited in Eisenberg et al. 2006) in their study of volunteerism among at-risk adolescents, found that family poverty was negatively associated with males' involvement in volunteering and community activity. So in order to make an accurate estimate of the contribution of independent variables (i.e. parental modeling, self reward, prosocial moral reasoning, awareness of consequences and personal norm), parental education and income were included as control variable in this study.

CHAPTER THREE

METHOD OF STUDY

This chapter deals with the description of the study design, the population and sample, the rationale for selecting the target population, sampling technique and sampling procedure, variables considered, instruments used for data collection, procedures and results of pilot study, final data collection procedure and methods of statistical analysis.

3.1 Study Design

The purpose of this study was to investigate factors that contribute to volunteers' helping behavior in Addis Ababa Red Cross Society. Accordingly, ex post facto research was employed to address this objective of the study.

3.2 The Population and Sample

The general target population of the study was Addis Ababa Red Cross youth volunteers and those non-volunteer youth who had got information about Red Cross and were asked to be volunteers either by the society mobilization program or through individual volunteers. According to Red Cross, youth volunteers are individuals who are involved in different activities of the Society aged from 15 to 30 (Ethiopian Red Cross Society, 2004). This definition of youth was used for this study. So the age of volunteers was limited to 15 to 30 years. The age of non-volunteers were also limited from 15 to 30 years in order to avoid the differences of response due to difference of age

The volunteers in Red Cross were selected as a target population of the study because their contribution to the Red Cross in particular and the society in general coincide with the definition of volunteering given by scholars i.e. "any activity in which time is given freely to benefit another person, group or organization (Wilson, 2000)". They are engaging freely in various activities

such as first aid, ambulance service, health education, protection of the environment, emergency service etc... to alleviate people's sufferings and poverty. Their assistance is not limited to peace time activities but they also work in risk situation such as conflict, to help victims of the conflict.

The non-volunteers are included in the study as a control group in order to test the explanation that the independent variables (parental modeling, prosocial moral reasoning, awareness of consequences and personal norm) have an effect on the dependent variables (volunteering, blood and money donation) in Ethiopian context. The researcher has not come across any prior local research done on factors affecting volunteer's helping behavior in Ethiopia.

According to the report of Addis Ababa Red Cross main branch office, the total number of youth volunteers working for Red Cross in March, 2007 was 3,899. Among them 2118 were females and the remaining 1781 were males (report, 2007). The Red Cross in Addis Ababa is organized in three hierarchical administrative units. The main branch is at regional level named Addis Ababa Red Cross Society main branch. The second is at sub city level. There are 8 sub city branch offices at Gulele, Akaki, Bole, Arada, kirkos, Lideta, Nefas silk and Addis Ketema. The number of sub cities in Addis Ababa city Administration is 10. However, for administration purpose Addis Ababa Red Cross Society reduced them into 8 by merging Yeka and Arada, and Kolfe and Addis Ketem sub cities into two sub cities. The smallest administrative unit is club. There are total 105, 23 community and 82 school based Red Cross clubs in Addis Ababa (Table 3.1).

Table 3.1 Number of Red Cross Volunteers and Clubs at Sub City Level

Sub City	Number of Volunteers at Sub City Level			Number of Clubs at Sub City Level		
	Male	Female	Total	School Based	Community Based	Total
Lideta	220	290	510	7	2	9
Bole	98	124	222	1	7	8
Arada	107	97	204	6	3	6
Nefas Silk	108	159	267	9	2	11
Akaki	231	251	582	5	3	8
Kirkos	710	840	1550	7	34	41
Addis Ketema	201	219	420	12	5	17
Gulele	51	69	120	1	3	4

Source: Addis Ababa Red Cross Main Branch Office Monthly Report, March 2007

The sub city divisions and clubs are varying from each other in terms of their size (the number of volunteers). The largest sub city in terms of number of volunteers was Kirkos sub city branch office. It comprised 1550 (39%) of the total population of volunteers Addis Ababa. Gulele sub city branch comprised the smallest proportion 120 (3.08%) of total population of volunteers in the region. Clubs also vary each other by the proportion of volunteers they comprise. Orael primary school Red Cross club which is found in Kirkos sub city constitutes the largest proportion 320 (8.2%) of volunteers. On the other hand, the Red Cross clubs which are found at Ewket Minch Primary school and kebele 15/16 each constitute the smallest proportion 5 (0.13%) of total volunteers. Both clubs are also found in Kirkos sub city.

3.2.1 Sampling Technique and Procedure

Both probability and non-probability sampling methods were used to select volunteers and non-volunteers, respectively, from the wider population. For selecting sample volunteers the multistage cluster sample method was used as described below. Snowball non probability sampling method was used to select non-volunteer sample respondents.

Procedure of Sampling Volunteers

The multistage cluster sample design was used to select sample volunteer respondents. This design was selected because there was no exhaustive list of volunteers at sub city level. Only the list of sub city branch offices was available with their respective clubs and total number of volunteers at each club and sub city level. Based on the Society's classification, 200 sample respondents were selected from 4 sub city branches, and 10 school based and community based clubs. The selection process was undertaken through various steps.

The first step was to list the name of the 8 sub city branches (Gulele, Akaki, Bole, Arada, Kirkos, Lideta, Nefas silk and Addis ketema). Then, by using the method of Probability Proportionate to Size (PPS) sampling, the 4 sample sub city branches were selected. The selected branches were Bole, Kirkos, Kirkos and Addis Ketema. The Kirkos sub city was selected twice because it constitutes 39% of the total volunteers. From Bole and Addis Ketema sub cities an equal proportion (i.e. 50 respondents) were selected and the remaining 100 respondents were selected from Kirkos sub city.

But before selecting 200 sample respondents from sample sub cities, the next step was to list the name of 66 clubs found in the selected sub cities. These clubs were further classified into school based and community based clubs because the volunteers vary in some demographic and socio-economic

characteristics such as age, education, etc. Then, method of PPS sampling was again used to select clubs because the clubs were also varying in their size and this method would bestow all volunteers in the reign equal chance of selected in the study. Total 10 clubs were selected, (4 community based and 6 school based clubs) (Table 3.2).

Table 3.2 Sample Community Based and School Based Red Cross Clubs with their Respective Sub cities

<i>Kirkos sub-city</i>		<i>Addis Ketema sub-city</i>		<i>Bole sub-city</i>	
<i>Community Based clubs</i>	<i>School Based Clubs</i>	<i>Community Based clubs</i>	<i>School Based Clubs</i>	<i>Community Based clubs</i>	<i>School Based Clubs</i>
Kebele 10 RC club	Orael Primary School RC club	Kebele 24 RC club	Ayer Tena High School RC Club	Kebele 17 RC Club	Bole High School RC club
Kebele 10/13 RC club	Shimels Habte High Schoo RC club		Kolfe Preparatory School		Hadis Alemayehu High RC club

Initially the intention of the researcher was to select 8 clubs (i.e. 4 community based and 4 school based) from sample sub cities and to select 25 respondents from each club. But because the number of volunteers in Bole and Ayer Tena high schools was less than 25, another two schools were selected by using the same sample procedure. So Hadis Alemayehu high school from Bole sub city and Kolfe preparatory school from Addis Ketema were selected. And for this reason the number of sample clubs grown from 8 to 10.

The last step was obtained the list of volunteers in each sample club from sample clubs coordinating office and selected 25 sample volunteers by using Simple Random Sampling (SRS) technique from the total list taken from each sample clubs. But in cases where the number of volunteers was less than 25, list of the two school clubs volunteers was combined and then 25 respondents were selected using SRS method.

Procedure of Sampling Non-Volunteers

Although it is widely accepted and advisable to use a probability sampling method as a method of sample selection, snowball non-probability sampling method was employed to select 100 non-volunteers because it is impossible to get the list of non-volunteers by any means. In snowball sampling a sample is selected using networks (Kumal, 1999). In this study the first 100 volunteers were used as a network to select and distribute a questionnaire for fellow non-volunteer.

3.3 Variables in the Study

The general objective of the study was to identify factors that affect time, blood and money donors to be a volunteer or a donor. Thus, three Social Psychological Theories i.e. Social learning, Cognitive-Developmental Theories of Morality and Theory of Personal Normative Influence on Altruism were the basis in this study. These theories were selected because they, (especially social learning and cognitive developmental theories) have taken the lead in providing explanation of prosocial behavior since 1970s (Kerbs, 1982; Eisenberg 1982) and had supported by research (Batson, 1998). From each theory some variables were selected to the study. Parental modeling variable and self reward variable from social learning theory, prosocial moral reasoning variable from cognitive developmental theories of morality, and awareness of consequences variable and personal norm variable from theory of personal normative influence on altruism were selected.

Accordingly, this study had three dependent variables (time, blood and money donation) and five independent variables (Parental modeling, self reward, prosocial moral reasoning, awareness of consequences and personal norm). In addition because studies such as Eisenberg et al. (2006) and Wilson (2000) had shown that family socio-economic status (esp. family income and

education) affect young people's involvement in volunteering, these two variables are included as control variable in the study.

Measurement of Dependent Variables

- 1. Time donation:** This was a continuous variable which was measured by the numbers of hours volunteers contributed to Red Cross in a month.
- 2. Blood donation:** A continuous variable measured by frequency of blood donation that volunteers donated since their first donation
- 3. Money donation:** A continuous variable measured by the amount of money donated in a year by the volunteer.

Measurement of Independent Variables

1. Parental Modeling: Respondents were asked whether their parents were active in a community- oriented association i.e. associations worked for the improvement of a community, and coded "0" if both of their parents were not active and "1" if one of their parent was active and "2" if both of their parent were active. This item was developed from Janoski and Wilson (1995). Janoski and Wilson were categorized voluntary associations into two i.e. self versus community oriented association. According to them the goal of self- oriented voluntary association is furthering of individual interest where as community-oriented associations are working for the interest of the wider community.

2. Prosocial moral reasoning: To measure volunteers' level of prosocial moral reasoning, respondents were presented with 8 story dilemmas that were similar to objective measure of prosocial moral reasoning (PROM; Carlo, Eisenberg, & Knight, 1992). Each dilemma depicted a situation in which the needs and wants of a story protagonist are in conflict with those of another (or others). Each dilemma had six alternative responses representing one hedonistic, a needs-oriented, one approval-oriented, a stereotype, an internalized and a lie/ none sense alternatives. After reading each story

respondents were asked to rank the importance of these six reasons on five point scale that ranged 1= not at all to 5= greatly important. Then, the ratings corresponding to each of the five types of prosocial moral reasoning were summed across the 8 stories to obtain a subscale score. This subscale score was then transformed to proportion score by dividing each of the subscale score (for the five types of reasoning) by the sum of the five subscales. This proportionate score also transformed into percentages by dividing each proportionate score by 100. On the bases of the means in this study and the findings in Carlo et al.(1992) a weighted score was computed in which percentage of internalized reasoning was multiplied by 3, percentages of needs-oriented and stereotypic reasoning were multiplied by 2, percentages of needs-oriented and stereotypic reasoning were multiplied by 1. These weighted values were then summed. This composite score was used for subsequent analysis.

To elaborate, for instance, the subscale score of respondent "A" on internalized item was 34 and the sum of the five subscales was 91. The proportionate score of respondent "A" for internalized item was computed by dividing 34 (i.e. subscale score) by 91 (i.e. sum of the five sub scales). It was 0.3736 and this was transformed to percentage by multiplied it by 100. Thus the percentage was 37.36. Based on the mean of Carlo et al. (1992) and this finding, it was decided that an internalized item is multiplied by 3 to compute a weighted score. So, 37.36 was multiplied by 3, and the weighted score was found to be 112.09. Likewise, the proportionate score, percentage and weighted score were computed for other subscales (i.e. hedonistic, needs oriented, approval oriented and stereotype). The weighted scores of the five subscales were summed and found a composite score. This composite score was used to compute correlation and multiple regressions, while proportion score was used to computed the t-value. The scoring procedure was followed that of (Eisenberg et al., 2002) scoring system.

3. Awareness of Consequences: This independent variable defined as “a disposition to become aware of potential consequences of one’s acts for the welfare of others during decision making process (Schwartz, 1968).” To measure respondents’ awareness of consequences, they were presented with 6 item questions which asked to rate the importance of their contribution (in terms of money, material, talent etc) for reducing the problem of vulnerable groups such as old people, orphan, disabled people, etc ..., on three point scale ranging from 0= not important through 1= somewhat important to 2= extremely important. The overall score was computed as the sum of the ratings for each item in this scale. Therefore, higher scores on the measure indicate presence of high awareness of consequences of action for the welfare of others.

4. Personal Norm: This variable defined as “feelings of moral obligation to perform or refrain from certain actions (Schwartz, 1977).” Personal norm was measured by 10 items. Respondents were asked how much they were morally obliged to engage in certain activities initiated by any organization worked for the vulnerable groups, and to indicate their response on a five point scale ranging from 1= feel some obligation no to help through 0= no feel obligation either way to 3= feel strong obligation. The overall score was computed as the sum of the ratings for each item in this scale. Therefore, higher scores on the measure indicate feeling of high moral obligation of the respondent.

5. Self Reward: This is a dummy variable. It was defined as “the ability to regulate one’s own behavior without external motivators (Bar-Tal & Raviv, 1982).” To measure this variable a respondents were asked “why have you donated time, blood or money?” “0” was given for non volunteers, “1” was given for those volunteers who provided external justification (such as company of friend, to spent spare time, persuasion or encouragement by others) for their behavior and “2” was given for those volunteers provided internal justification (such as to help others, support for the work of the Red Cross, to contribute

my share) for their behavior. This classification was based on Lightman (cited in Piliavin and Charng, 1990) classification of internal and external motivation.

6. Family Income: The monthly income of head of family mostly father was taken as measure of family income. The head of the family's monthly income was taken as family income because most respondents' mothers were housewives and their reported income could not be considered an accurate record of a family's socioeconomic circumstances (Janosk & Wilson, 1995).

7. Family Education: This variable was defined as the number of years of formal schooling that the head of family has attended.

3.4 Instruments

The instrument used for this study was a questionnaire. It was developed from relevant literatures initially in English language and was later translated into Amharic language by two language experts graduated in foreign languages from Addis Ababa University.

The questionnaire was in four parts. Part I was consisted of items that assessed respondents and their parents' socio-demographic characteristics such as gender, age, religion, marital status, education, occupation and income.

Part II consisted items that measure respondents' and their parents' voluntary association participation as well as respondents' reasons for participation in voluntary association. Respondent voluntary association participation was measured by 5 items. These questions were asked from simply participation to the extent to which respondents' participated (number of hours, working, and frequency of time donation). In this part respondents were also asked whether their family participated in voluntary association working for solve community

problems. In the same part, respondents were asked why they were engaging in volunteerism or donation, to measure the variable Self Reward.

Part III comprised a scale that measure Prosocial Moral Reasoning. This scale was developed by strictly following the procedures used to develop standardize Objective Measure of Prosocial Moral Reasoning (PROM) by Carlo and his colleagues (Carlo, Eisenberg and Knight, 1992). Respondents' level of moral reasoning was measured with the help of 8 story dilemmas which were designed to invoke a conflict between the actor's needs, wants and desires and those of another (see appendix). Content of the story dilemmas was taken from the PROM, Carlo et al. (1992) and developed into full stories which took consideration of our country's context. These stories were presented with alternative reasons representing five levels of moral reasoning and a non-sense item. The content of the reasons was derived from Carlo et al. (1992) PROM. So among the six choices, one hedonistic item (which is Level, 1), one needs-oriented item (level, 2), one approval- oriented item (level 3), one stereotypic item (also level 3) and one item that reflected a higher level of prosocial moral reasoning (Level 4 & level 5 i.e. sympathetic, perspective taking internalize affect or abstract internalized reasoning) were included. The sixth reasoning choice was a lie/none sense item. This item was used to eliminate from analysis the participants who scored high on this subscale (although none was eliminated because doing so had virtually no effect on the results)

Respondents were presented with these moral dilemmas and after reading each story, they were asked to indicate whether the protagonist: a) should help the needy other, b) can not decide and c) should do their own business. Following this decision, the respondents were asked to rank the importance of six reasons why the protagonist should or should not help in the story on a 5-point scale (1= not at all to 5= greatly). In order to avoid the primacy and recency effect on the results from the order of presentation of the reasons, the

order of the reasons were randomized. It was also ensured that the protagonist was the same gender as the respondent.

Part IV comprised other two scales. The first scale was designed to measure respondents' awareness of consequences. Schwartz (1968) definition of awareness of consequences -"a disposition to become aware of potential consequences of one's acts for the welfare of others during decision making process" was used as a standard for this scale development. This scale consisted with one scenario and 6 related questions. Respondents were asked to read scenario which stated about problems of vulnerable groups and to rate the importance of their contribution (in terms of money, material, talent etc) in reducing these people problems on three point scale ranging from 0= not important through 1=somewhat important to 2=extremely important (see appendix).

The second scale was designed to measure respondents' personal norm. The scale was developed by following Schwartz (1977) rules for development of scale that measure personal norm. The scale consisted of 10 items with alternate responses ranging from -1= that indicates feeling some obligation not to help through 0= feel no obligation either way to 3= feel strong obligation. The respondents were asked how morally they were obliged to act in a certain situation and asked to indicate their feelings by choosing the appropriate letter on the scale given at the top of the questions (see appendix).

3.4.1 Reliability and Validity of the instrument

Content validity, test-retest, and Cronbach alpha on the pilot study were used to ascertain the validity and reliability of the instrument.

Validity

In order to ascertain the validity of the questionnaire, the content validity of the instrument was examined by experienced instructors at Addis Ababa University, Psychology department. The instructors as a judges evaluated the items on a 2-point scale (i.e. agree and disagree). They were requested to evaluate each item measure respective variables on relevance, clarity, sufficiency (appropriateness) to and to indicate their agreement or disagreement. If they disagree with any of statements, they were requested to suggest modification in remarks column. They were also invited to forward other items that were important to measure the variables.

Based on the suggestions received from experts some modification was made on the questionnaire and some items which were not relevant to this study were rejected. For example, questions which asked about reasons for parents' voluntary association participation, the amount money and number of hours contributed by parents were rejected.

Reliability

Pilot study was undertaken in order to establish the reliability of instruments and to improve the questions and the scales included in the questionnaire. The questionnaire was administered to randomly selected 50 respondents, 30 volunteers and 20 non volunteers, found in Higher 20 Technical and Vocational High School and in 06/07 kebele. The response rate was 90% (i.e.45 respondents return the questionnaire). Of 45, 12 of respondents were dropped due to incomplete response. The questionnaire was administered for the second time to 23 (15volunteers and 8 non volunteers) respondents found in kebele 06/07 two weeks after the first administration. The response of 33 respondents in first administration (pretest) and 28 in the second administration (post test) scores and were used for further statistical analysis

Based on the results of pilot study, item analysis were done using chi-square and correlation in order to ascertain the discriminant property and item-total correlation of items. This part comprised of the two scales that measure awareness of consequences and personal norm (Table 3.3 & Table 3.4).

Table 3.3 Chi-Square and Item-total Correlation Values for Awareness of Consequences Items

Items	1	2	3	4	5	6
X2	45.80**	26.0*	56.6**	25.4*	23.6*	65.5**
Correlation	.86**	.84**	.73**	.86**	.88**	.79**

Note. For the first administration N= 33

*p<.05, **p< 01

Table 3.4 Chi-Square and Item-total Correlation Values for Personal Norm Items

Items	1	2	3	4	5	6	7	8	9	10
X2	21.28*	26.19*	46.19**	16.65*	31.30**	45.26**	12.23*	31.30**	16.42*	28.51*
Correlation	.67**	.76**	.82**	.71**	.72**	.77**	.77**	.88**	.80**	1.0**

Note. For the first administration N= 33

*p<.05, **p< 01

Based on the nature of questions and scales on the questionnaire, different methods of statistical analysis were employed to establish the reliability of the instrument. Test-retest reliability was employed to estimate the consistency of those item investigate the volunteers voluntary association participation, type of activities they engaged in and frequency of engagement in that activities and the reason behind time, blood and money donation.

Two weeks interval test-retest reliability on 23 sample (15volunteers and 8 non volunteers) were computed (see Table 3.5 & Table 3.6). The item reliability

coefficients for respondents' voluntary association participation ranged from .57 to 1.0 except for one item with .30. The reliability coefficient for the total items was .850.

Table 3.5 Test-Retest Reliability for Voluntary Association Participation of Respondents

Items	12	13	14	15	16	17	18.1	18.2	18.3
Test-retest	1.0	.73	.98	.30	.99	.99	.57	.72	.46

Note. For the two weeks test-retest reliabilities N= 23

The item reliability coefficients for parents' voluntary association were also computed and the result ranges from .50 to 1.0. The reliability for total items was .885.

Table 3.6 Test-Retest Reliability for Respondents' Parents Voluntary Association Participation

Items	19a*	19b*	20a	20b	21a	21b
Test-Retest	.50	.04	1.0	.54	1.0	.67

Note. For the two weeks test-retest reliabilities N= 23

*a= father participation *b= mothers participation

Cronbach alpha was used as an estimate of inter-item consistency of prosocial moral reasoning, awareness of consequences and personal norm scales. Cronbach's alphas was computed for each levels of reasoning i.e. hedonistic, needs oriented, approval, stereotype and internalize reasoning, by taking

together the responses of each respondent for 8 stories. The Cronbach's alphas for the 5-item scales ranged from .72 to .79 (Table 3.7).

Table 3.7 Cronbach's Alphas Reliability for the Prosocial Moral Reasoning Score

	<i>Hedonistic</i>	<i>Needs</i>	<i>Approval</i>	<i>Stereotypic</i>	<i>Internalized</i>
Alphas	.72	.73	.79	.75	.75

Note. For the first administration N=33

The Cronbach's alpha for awareness of consequences was also computed by taken together the responses of respondents for the six items. Cronbach alpha was also computed for personal norm by taking together the responses of respondents for ten items. The computed results were .92 and .89 for awareness of consequences and personal norm respectively.

3.5 Data Collection Procedure

Recognizing that the respondents were found in different parts of Addis Ababa i.e. different schools and kebeles, the first things that have done for final data administration was to recruit assistant data collectors from selected schools and Kebeles. Six assistant data collectors were selected from community based clubs with the help of sub city coordinators. Teachers who coordinated Red Cross club activities in selected schools were selected as assistants in order to address respondents at school.

Brief orientation on the purpose of the study, content of the questionnaire and the way of filling the questionnaire were given to teachers and assistant data collectors. Then, the assistant data collectors were contacted community volunteers at office while attended a club weekly meeting and gave the questionnaire after verbal consent was gained from each respondent. Teachers were also contacted student volunteers at school compound and gave the

questionnaire after verbal consent was gained from each respondent. Assistant data collectors and teachers also gave respondents an orientation about the purpose of the study, content of the questionnaire and the way of filling the questionnaire at the beginning of the session. Finally, the data were collected from eligible respondent with in one week time interval.

The non-volunteer respondents were addressed through volunteer relative or a friend. The volunteer respondents were given additional one questionnaire and asked to distribute it to non-volunteer family member or friend or any other person. Volunteers were also asked to give orientation for non-volunteers about the purpose of the study, content of the questionnaire and the way filling of the questionnaire. The volunteers were met their non-volunteer counterparts at home or work place or school compound and gave the questionnaire after verbal consent was gained. And finally they received the questionnaire and returned back to assistant data collectors or teachers within one week interval.

3.6 Method of Data Analysis

Descriptive statistics such as frequencies were used to show the general characteristics of respondents and the reasons for volunteering. Means and standard deviation were used to show the general picture of dependent and independent variables. Independent t-test was computed to assess the difference between volunteers and non-volunteers on the independent variables, while Pearson product moment correlation was used to examine the relationship among variables. Also stepwise multiple regressions were analyzed to determine the relative contribution of each independent variable for the three dependent variables. Statistical Package for the Social Science (SPSS) statistical computer program was used for the computation of all statistical analysis used in this study.

CHAPTER FOUR

RESULTS

During the time of data collection, the number of respondents on which the questionnaire administered was 300 (200 volunteers and 100 non volunteers). However, the total number of respondents who returned the questionnaire was 242 comprising 170 volunteers and 72 non volunteers. The response rate was 80 percent. Based on the data collected from these respondents, the result of the study are presented by using frequencies, means and standard deviations, and correlations and regression in the following pages on five different sections.

Section One Socio-Demographic Characteristics of Respondents

As Table 4.1 indicated, among volunteer respondents 108 (63.53%) were females and 62 (36.47) were males. Similarly, the majority of non-volunteers 39 (54.17%) were females and the rest 33 (45.83%) were males. Regarding the age of respondents, more than half of volunteer (53%) and non-volunteer (56%) respondents respectively were found between the ages of 15- 20 years. Moreover, the majority, 80.59% and 79%, of volunteer and non volunteer respondents respectively were followers of Ethiopian Orthodox religion. And most, 95.88% and 88.89%, volunteer and non volunteer respondents' respectively were single. With regard to their education, 40% of volunteer and 41.67% non- volunteer respondents,

Table 4.1 Socio-Demographic Characteristics of Respondents

Variable	Category	Volunteers		Non volunteers	
		Frequency	Percent	Frequency	Percent
Gender	Male	62	36.47	33	45.83
	Female	108	63.53	39	54.17
	Total	170	100	72	100
Age	15-20	90	52.94	40	55.55
	21-25	62	36.47	19	26.39
	26-30	18	10.59	13	18.06
	Total	170	100	72	100
Religion	Orthodox	137	80.59	57	79.17
	Protestant	12	7.06	3	4.17
	Muslim	16	9.41	11	15.28
	No religion	5	2.94	1	1.39
	Total	170	100	72	100
Marital Status	Single	163	95.88	64	88.89
	Married	7	4.12	8	11.11
	Total	170	100	72	100
Educational Level	Below 10	68	40	30	41.67
	11 & 12	37	21.76	15	20.83
	Technical and Vocational School	44	25.88	11	15.28
	College/University	22	12.94	16	22.22
	Total	170	100	72	100
Occupation	unemployed	23	13.59		
	students	107	62.21	43	59.72
	Crafts and retail trade workers	8	4.65		
	Clerks, service workers, shop and sale workers	16	9.30	11	15.28
	Technician and associate professionals	6	3.49	5	6.94
	Managers, Professionals and Merchants	10	5.81	13	18.06
	Total	170	100	72	100
Income	300 & Below	9	22.5	7	25
	301-600	13	32.5	6	21.43
	601-900	7	17.5	6	21.43
	901-1200	4	10	7	25
	1201-1500	7	17.5	2	7.14
	Total	40	100	28	100

respectively either attended or attending grade 10 or below 10 grade classes. On the other hand, the smallest proportion i.e. 12.94% of volunteers and 15.28% non-volunteers respondents attending or attended college/university and Technical and Vocational School respectively. 62.21% of volunteer respondents

were students followed by 13.59% of unemployed. Similarly 59.22% of non volunteers were students. Managers, professionals and merchants who were classified in the same occupation group constitute 18.06% of non- volunteer respondents. Among the volunteer respondents who have jobs (i.e. 40 volunteers), 32.5% earn a monthly income of between 301 and 600 Birr. Where as, 22.5% volunteer respondents earn 300 Birr and below it. The monthly income of non volunteer respondents who have jobs (i.e.28 non volunteers) evenly distributed through all income levels except that the highest income level i.e. 1201 to 1500 Birr constituted only 7.14%.

Section Two

Description of Sample on Dependent Variables:

Contribution of Time, Money and Blood

In this study the three forms of helping – volunteer time, blood donation and money donation were treated as dependent variables. During the data collection the volunteer respondents were asked whether they took part in any of the following activities: volunteered (devoted time), donate blood and donate money for community oriented organization at any time. All 170 volunteer respondents selected the choice of volunteer time and 26 (15.29%) and 78 (45.88%) of volunteers also selected the alternatives money donation and blood donation respectively in addition to volunteer time.

To get some sense of the intensity of participation respondents were asked how frequently they volunteered or donate their money and blood. As Table 4.2 indicates the twenty six volunteer respondents, who donated their money in addition to their time or blood, contributed an average of 16 birr in a year.

Table 4.2 Volunteers Contribution in terms Time, Blood and Money

<i>Contribution</i>	<i>N</i>	<i>Minimum</i>	<i>Maximum</i>	<i>Mean</i>	<i>Std. Deviation</i>
Amount of money donated in year	26	12.00	60.00	16.13	11.55
Number of Hours donated in month	170	8.00	180.00	58.16	50.65
Frequency of Blood donation since first donation	78	1.00	10.00	3.43	2.18

These respondents contribution ranged from 12 to 60 birr in a year. With regard to time contribution an average individual donated 58 hours in a month. The minimum hour contributing by volunteers was 8 hours and the maximum was 180 hours. The average frequency of blood donation among the volunteers was 3 times. So an individual volunteer donated his blood 3 times since his first donation.

Section Three

Description of Sample on Independent Variables

Except on the independent variable self reward, an analysis was made to see if there was a significant difference between volunteers and non volunteers on the independent variables included in the study. A set of t-tests were computed on all these variables. But before t- value computed, the means and standard deviations of each variable was computed in order to show the general picture of the data. Frequencies were computed for each type of helping activities in order to show the general picture of reasons given by volunteers and the result is presented in Table 4.3.

With regard to the variable self reward no t- test to show difference between volunteers and non volunteers on this variable was computed because the difference can not be determined due to the nature of the variable. People experience the internal and external rewards of their action after they

performed the action. Thus, only volunteers are those people who experienced the rewards followed by doing different volunteer activities.

I. Reasons for Contribution of Time, Blood and Money

The volunteers had given about 12 different reasons for their being a volunteer. Support for the work of a Red Cross, contribution to the society, personal satisfaction, to help others, to learn from others, to spend my spare time were some of the reasons given by time donors. Money donors also provided some common reasons such as support for the work of Red Cross, personal satisfaction, 'to help others' and 'because I am asked by Red Cross'. On the other hand, blood donors were given three reasons: to save life, personal satisfaction and because I was asked by Red Cross. Based on the theory of reinforcement the given reasons were classified into two categories (i.e. Internal and External). Reasons such as to learn from others, asked by Red Cross and to spend my spare time were categorized under external motivation. On the other hand, reasons such as support for Red Cross, Personal satisfaction, a desire to help others were categorized as internal motivation. From Table 4.3 we understand that most time volunteers, blood and money donors (84.11%, 87.18% and 84.62 % respectively) gave internal reasons for their involvement in the above helping activities.

Table 4.3 Reasons for Contribution of Time, Blood and Money

<i>Activities</i>	<i>Reasons</i>	<i>Frequency</i>	<i>Percent</i>
Time Donation	External	24	13.95
	Internal	143	84.11
	Not stated	3	1.76
	Total	170	100
Blood Donation	External	10	12.82
	Internal	68	87.18
	Total	78	100
Money Donation	External	4	15.3
	Internal	24	84.62
	Total	26	100

II. Differences between Volunteers and Non Volunteers on the Four Independent Variables

Table 4.4 and 4.5 present the means, standard deviations and t- values on the four independent variables for both groups. The mean and standard deviation on parental modeling, awareness of consequences and personal norm was computed from frequency score. However, the means and standard deviations for each prosocial moral reasoning were computed from weighted score. The mean and standard deviation of over all reasoning were also computed from composite score.

Table 4.4 Means, Standard Deviations and t- values on Parental Modeling, Awareness of Consequences, and Personal Norm

<i>Variables</i>	<i>Category</i>	<i>N</i>	<i>Mean</i>	<i>Std. Deviation</i>	<i>t- value (2-tailed)</i>
Parental Modeling	Non volunteer	72	.0014	.12	2.465*
	Volunteer	170	.17	.53	
Awareness of Consequences	Non volunteer	72	7.76	2.39	7.116**
	Volunteer	170	9.93	2.06	
Personal Norm	Non volunteer	72	14.61	5.54	9.275**
	Volunteer	170	23.24	7.04	

**p<.001

* p<.05

In Table 4.4 the results of t-value for parental modeling indicated that volunteers were better exposed to parent role models (M=.171, SD=.12) than non volunteers. But this only reached a marginal level of significance, t=2.465, p< .05, two tailed.

Table 4 also shows that the volunteers scored higher (M= 22.91, SD= 7.52) on personal norm scale than their non-volunteer counterparts. This difference was significant, t=9.252, p< .001, two tailed. This implied that personal norm has significant effect on volunteering. More over Table 4 indicates that volunteers scored higher mean (M= 15.04, SD= 2.49) on awareness of consequences scale than non -volunteers. This difference was also significant, t= 7.11, P< .001. Thus, awareness of consequences has significant effect on volunteering behavior.

Table 4.5 Means, Standard Deviations and t- values on Prosocial Moral Reasoning

<i>Variables</i>	<i>Category</i>	<i>N</i>	<i>Mean</i>	<i>Std. Deviation</i>	<i>t- value (2-tailed)</i>
Hedonistic	Non volunteer	72	17.15	4.87	3.795**
	Volunteer	170	14.25	5.65	
Needs Oriented	Non volunteer	72	21.55	4.34	.164
	Volunteer	170	21.45	4.74	
Approval Oriented	Non volunteer	72	14.58	5.19	4.065**
	Volunteer	170	11.73	4.89	
Stereotype	Non volunteer	72	20.23	5.62	.251
	Volunteer	170	20.02	6.08	
Internalized	Non volunteer	72	19.01	6.45	7.163**
	Volunteer	170	25.51	6.46	
Composite score	Non volunteer	72	172.29	17.41	5.580**
	Volunteer	170	185.42	16.43	

**p<.001

In Table 4.5 the results of t-value for prosocial moral reasoning indicated volunteers scored higher (M=25.51, SD=6.46) than non volunteers on internalized reasoning and lower (M=14.25, SD=4.85; M=11.73, SD=4.89) than non volunteers on hedonistic and approval- oriented reasoning respectively. These differences were significant, $t = 7.163, p < .001$; $t = 3.795, p < .001$ and $t = 4.065, p < .001$ respectively. On the other hand both volunteers and non volunteers did not differ on need oriented reasoning (Ms= 21.45 and 21.55) and stereotype reasoning (Ms= 20.02 and 20.23) respectively. The differences were not significant, $t = .164, p > .10$ and $t = .250, P > .10$ respectively. Thus, internalized, hedonistic and approval oriented reasoning have significant effect on volunteering, where as needs oriented and stereotype reasoning have no significant effect on volunteering. In addition volunteers were scored higher (M=185 and SD= 16.13) on over all measure of prosocial moral reasoning. This difference is significant, $t = 5.580, p < .001$, two tailed.

Section Four

The Relationship between Volunteering, Blood and Money Donation and Independent Variables

Pearson Product Moment Correlation Coefficient was employed to determine the relationship between the independent variables and the dependent variables as well as for the interrelationships among the independent variables. The results are given below in Table 4.6.

In the correlation matrix presented in table 4.6 several relationships should be highlighted. There were significant positive correlations between reasons to donate time, blood and money and the respective behaviors at 0.01 alpha level. The relationship between donate time and the reason to do that was a moderate one, whereas there are strong positive correlation between reasons to donate blood and donate money, and respective volunteer behaviors. That is, the more volunteers frequently engaged in volunteering, blood donation and money donation the more they gave internal justification for their action. This implied that volunteers and donors were engaging frequently in

Table 4.6 Correlations among Time Donation, Blood Donation, Money Donation, Parental Modeling, Prosocial Moral Reasoning, Awareness of Consequence, Personal Norm and Reasons to Donate Time, Blood and Money

	1	2	3	4	5	6	7	8	9
1 Time donation									
2 Blood donation	.131*								
3 Money donation	-.056	.074							
4 Parental modeling	.019	.052	-.017						
5 Prosocial moral reasoning	.130*	.160*	.128*	.008					
6 Awareness of consequences	.093	.237**	.166*	.078	.532**				
7 Personal norm	.265**	.230**	.160*	.218**	.435**	.517**			
8 Reason to donate time	.314**	.288**	.044	.138*	.257**	.357**	.368**		
9 Reason to donate blood	.181**	.728**	-.066	.019	.129*	.158*	.137*	.349**	
10 Reason to donate money	-.027	.119	.714**	.083	.079	.116	.203**	.136*	-.026

N=242

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

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

helping activity after they learnt that this behavior is desirable and got a self reward such as feeling good for being a kind and a care person. There was also significant positive relationship between personal norm and three form of helping at 0.01 alpha level. The relationship between personal norm and time and blood donation was a positive moderate where as the relationship between personal norm and money donation was positive but weak. This also indicates that the more the volunteers and donors felt a sense of moral obligation to engage in helping activities the more they were involved in helping activities. The relationship between awareness of consequences and money and blood donation were statistically significant at .01 and .05 alpha level respectively.

But the relationship was weak positive relationship. On the other hand, the relationship between time donation and awareness of consequences was not statistically significant.

The relationship between prosocial moral reasoning and three forms of helping activities were statistically significant at alpha 0.05 level. However, degree of the relationship was weak. As can be seen in Table 4.6 the relationship between parental modeling and all three forms of helping behavior was not statistically significant.

With regard to inter-variables relationships among independent variables, personal norm and the reason to donate time had shown weak to moderate relationship with all other independent variables. Awareness of consequences and the reason to donate blood had also shown a positive relationship with all independent variables except for parental modeling.

Section Five

Predictability by Independent Variables

The independent contribution of predictor variables to the variance in the dependent variable was analyzed using the step wise multiple regression model. A total three regression analyses were conducted, for each of the three helping activities, all independent variables were regressed. To control statistically for variability in the outcome measures attributable to family income and family educational levels, these variables were also entered into each regression. In dealing with missing values the “pairwise” option was selected, it excludes completely from the analysis only those cases with no valid response across any independent variables in the model. Table 4.7, 4.8 and 4.9 show the results of the summary of the regression analysis for time, blood and money donation respectively.

Table 4.7 presents the summary of stepwise multiple regression analysis on personal norm and self reward predicting time donation. R² is the preferred indicator of overall model performance, it reports how much the variance of the dependent variable volunteers helping behavior is explained by the independent variables.

Table 4.7 Summary of Stepwise Multiple Regression Analysis on volunteering Behavior

<i>Step</i>	<i>Variable Entered</i>	<i>R</i>	<i>R²</i>	<i>Unstandardize Coefficients</i>	<i>Standardize Beta coefficients</i>
1	Self Reward			15.370	.269
2	Personal Norm	.351	.149	1.174	.183

Dependent variable: Time donation N= 234

Table 4.7 shows that the variance in the dependent variable was accounted for by two independent variables i.e. self reward and personal norm. The remaining five independent variables including control variables contributed nothing to the explanation of the difference for being a volunteer or time donor. The R² value was .149, meaning that 14.9% of the variance in the dependent variable time donation behavior is explained by the interaction term including variables self reward and personal norm. As standardize Beta coefficients indicates 26.9% the variance in the dependent variable time donation was accounted for by the independent variable self reward alone. As can be seen from table 4.7, 18.3% the variance in time donation was accounted for by the independent variable personal norm independently.

Table 4.8 also shows that the variance in the dependent variable blood donation was accounted for by two independent variables i.e. self reward and personal norm. The other five independent variables have no significance to

Table 4.8 Summary of Stepwise Multiple Regression Analysis on Blood Donation Behavior

<i>Step</i>	<i>Variable Entered</i>	<i>R</i>	<i>R²</i>	<i>Unstandardize Coefficients</i>	<i>Standardize Beta coefficients</i>
1	Self Reward			1.542	.716
2	Personal Norm	.740	.562	.003	.125

Dependent variable: Blood donation N= 236

this helping behavior. As can be seen in Table 4.8 the R² value was .562, meaning that 56.2% of the variance in the dependent variable blood donation is explained by the interaction term including variables self reward and personal norm. As standardize Beta coefficients indicates 71.6% the variance in the dependent variable time donation was accounted for by the independent variable self reward alone. As can be seen from table 4.8, 12.5% the variance in blood donation was accounted for by the independent variable personal norm independently.

Table 4.9 presents the summary of stepwise multiple regression analysis of self reward predicting money donation. This table shows that the variance in the dependent variable was accounted for by only one independent variable i.e. self reward. The remaining six variables i.e. both the independent and control variables, independently contributed nothing to the explanation of the

Table 4.9 Summary of Stepwise Multiple Regression Analysis on Money Donation Behavior

<i>Step</i>	<i>Variable Entered</i>	<i>R</i>	<i>R²</i>	<i>Unstandardize Coefficients</i>	<i>Standardize Beta coefficients</i>
1	Self Reward	.714	.510	.815	.714

Dependent variable: Money donation N= 234

difference for being a money donor. Hence, the full regression model is built with self reward variable alone which explained about 51% of the total variance.

CHAPTER FIVE

DISCUSSION

5.1 Differences of Volunteers and Non-Volunteers on the Four Independent Variables

This study was tested the explanation that some people engaged in volunteering while others not because of differences on learning history (i.e. having parent role models who showed or teach about volunteering), level of moral reasoning, tendency of awareness of consequences, and intensity of personal norm. Consistent with theories of social learning, cognitive developmental and personal normative influence on altruism, statistically significant differences were obtained among volunteers and non-volunteers on all four independent variables at 0.01 and 0.05 alpha level.

This study revealed that there was statistically significant difference between volunteers and non-volunteers on parental modeling variable ($t=2.465$, $p<.05$). Hence, it can be concluded that volunteers had engaging in volunteering because they had parent role models who showed or taught about the desirability of volunteering where as non-volunteers were not involved in volunteering because they did not have parent role model parents to teach or to show about the desirability of volunteering. However, as the difference is a marginal one is not dare to conclude that parental modeling is the most influential factor.

This study also showed that there is statistically significant difference on the overall measure of prosocial moral reasoning as well as particular type levels of prosocial moral reasoning at 0.001 alpha level. Volunteers and non-volunteers statistically differ on the overall measure of prosocial moral reasoning ($t=5.580$, $p<.001$). They also statistically differ on internalize reasoning ($t=7.163$, $p<.001$), hedonistic reasoning ($t=3.795$, $p<.001$) and approval

oriented reasoning ($t= 4.065, p<.001$). This indicates that volunteers were mostly chosen and appreciated advanced stages of reasoning (i.e. internalized) and least frequently chosen and appreciated less matured types of reasoning (such as hedonistic and approval-oriented) for the given 8 hypothetical moral dilemmas. On the other hand non-volunteers were mostly chosen and appreciated less matured types of reasoning (such as hedonistic and approval-oriented) and less frequently chosen and appreciated advanced stages of moral reasoning (i.e. internalized) for the given 8 hypothetical dilemmas. From this we can conclude that people who engaged in volunteering are those who developed higher level of moral reasoning in which their judgment for hypothetical moral dilemmas are based on internalized values, norms, or responsibilities. On the other hand non-volunteers are those people with less matured level of moral reasoning in which their judgment for hypothetical moral dilemmas are based on self oriented consequences and gaining other approval rather than moral considerations in justifying prosocial or non helping behaviors. This result supports the assumption of cognitive developmental theories to morality: that the key to moral behavior (in this case helping behavior) is the level of moral reasoning used to solve the dilemma (Eisenberg cited in Eisenberg et al. 2006; Kohlberg cited in Kerbs & Denton, 2005)

This study again found a statistically significant difference between volunteers and non-volunteers on awareness of consequences variable ($t=7.116, p<.001$). This also indicates volunteers have a high tendency to perceive situations in terms of the consequences their own behavior has for others than non-volunteers. Hence, we can conclude that youth who engage in volunteering are those who perceive situations in terms of the consequences their own behavior has for others when confronted with helping situation. This is supported by the assumption of personal normative influence on altruism theory that differences among individuals in tendencies to become aware of consequences

will affect the activation of norms which in turn leads to decision to engage in helping activity (Schwartz, 1973).

Finally, there was a statically significant difference between volunteers and non-volunteers on the variable personal norm ($t=9.275$, $p<.001$). This indicates that volunteers have higher sense of obligation or personal norm than non-volunteers to involve in helpful act. From this we can also conclude that youth who engage in volunteering are those youth who developed a more sense obligation or personal norm to involve in helpful act. This result supports the assumption of 'personal normative influence on altruism' theory that individual differences in feelings of moral obligation to perform particular actions lead to individual differences in overt behavior (Schwartz, 1977).

5.2 The Relationship between Volunteering, Blood and Money Donation and Independent Variables

Another objective of this study was to examine the relationships that exist between dependent variables (volunteering, blood donation and time donation) and independent variables (parental modeling, self reward, prosocial moral reasoning, awareness of consequences, and personal norm). Out of the five independent variables self reward statistically correlated with all three forms of helping behavior (volunteering, blood donation and time donation).

There was a strong positive relationship between self reward and donating blood and money ($r=.728$ & $r=.714$) respectively. There was also moderate positive relationship between self reward and time donation ($r=.314$). This indicates that the more volunteers donated much time, blood and money; they were provided internal justification such as desire to help others, support the work of Red Cross for their behavior, to contribute to the society, etc. This also indicates that the more volunteers are engage in more than one helping activity, the more they provide internal justification for their behavior. From

this we can conclude that self reward (the ability of volunteers to regulate their behavior with out external rewards) is most influential factor both for the contribution of volunteers more time, blood and money and for engaging in more than one helping activity. In other words self reward is the most important factor in maintained helping behavior among volunteers in Addis Ababa Red Cross.

This was a consistent finding with the assumptions of: (1) Piliavian, Carllero and Evans (cited in Piliavian and Charng, 1990) that independent of direct reward or social approval, the ability to pat oneself on the back and feel good about being a kind, caring person can be a powerful incentive to help and, (2) Lightman (cited in Piliavian and Charng, 1990) that self rewards are especially important in maintaining long term helping, such as repeated and regular blood donor. This study also supports the research findings of Lightman (cited in Piliavian and Charng, 1990) and Piliavian and Callero (cited in Piliavian and Charng, 1990) that the number of blood donation was significantly related to change in overall strength of motivation (i.e. to decreases in saying that they gave so as not to disappoint others, and to increases in reporting that they were motivated by sense of responsibility to the community).

Personal norm another variable in this study was also statistically correlated with all three forms of helping at 0.05 and 0.01 alpha level. There was moderate positive relationship between personal norm and time and blood donation ($r=.265$ & $r=.230$) respectively. The relationship between personal norm and money donation is positive but weak. This means that the more volunteers were felt a personal obligation to involve in various helping activity the more they involved in volunteering alone as well as blood and money donation in addition. From this we can conclude that personal norm was also another important contributing factor that leads volunteers to engage in volunteering, blood and money donation behaviors.

This also supports the research findings of Schwartz (1968, 1977) and Lee et al. (1999) that there was a positive correlation between personal norm and formal helping activities such as volunteering, blood and money donation. This study finding is not only consistent with the above studies in the direction of relationship but also the strength of the relationships. Schwartz (1977) and Lee et al. (1999) also indicated the existence of moderate positive relationship between personal norm and formal helping activities.

Prosocial moral reasoning also statistically correlated with all three forms helping activities at 0.05 alpha level. Prosocial moral reasoning was positively correlated with volunteering, blood and money donation ($r=.130$, $r=.160$, & $r=.128$) respectively. But the correlation was weak. This indicates that the more volunteers chosen and appreciated advanced or higher level of moral reasoning (i.e. internalized), the more donated more time, blood or money as well as the more they engaged in more than one helping activities. From this it can be conclude that prosocial moral reasoning is also another factor which contributes for engagement of volunteers in helping activity. However, as the relationship between prosocial moral reasoning and volunteering, blood and money donation is weak, it is not possible to conclude that prosocial moral reasoning is the most influential factor that leads to volunteering.

This finding is consistent with the research findings of Eisenberg et al. (1995), Eisenberg et al. (1991) and Wyatt and Carlo (2002) that there was a positive association between self reported adolescents' prosocial behavior and their level of prosocial moral reasoning. Eisenberg et al. (2002) also indicated that adults' self reported prosocial behavior was positively associated with their level of prosocial moral reasoning. However, with regard to the strength of association between prosocial behavior and level of prosocial moral reasoning this study is not consistent with previous studies. Eisenberg (1982) concluded that the relationship is a moderate one. The present study used similar hypothetical dilemmas to that of Carlo et al. (1992) to measure levels of moral

reasoning of both volunteer and non-volunteer respondents as well as the reliability of each level of moral reasoning were above accepted value i.e. .70. The causes of this discrepancy not known. Hence, this study suggests further investigation in this area to identify why the discrepancy has occurred.

Awareness of consequences again was significantly correlated with blood and time donation at 0.01 and 0.05 alpha level, where as not statistically correlated with time donation. There was a moderate positive relationship between awareness of consequences and blood donation ($r=.237$) and a positive but weak relationship between awareness of consequences and money donation ($r=.166$). This means that the more volunteers aware about the consequences of their behavior to the welfare of others, the more they involve in more than one helping activities. This implied that awareness of consequences of one's behavior for the welfare of others had contributed for volunteers to engage in more than one helping activities. Hence, it can be conclude that awareness of consequences is another factor that leads volunteers to engage in more than one helping activities.

Although awareness of consequences of one's behavior for the welfare of others is considered as one factor that leads volunteers to engage in more than one helping activities, it is difficult to conclude that awareness of consequences is also another contributing factor for volunteering, because the relationship between awareness of consequences and volunteering was not statistically significant.

These are both consistent and inconsistent findings with Schwartz (1968) finding that there was a direct positive relationship between awareness of consequences and peer ratings of collage student helping behavior. The discrepancy of the two findings may be result from the use of different measurement procedure. Schwartz used peer ratings as a measure of helping behavior where as this study used self report as a measure of helping

behavior. Self report behavior is affected by social desirability bias. Respondents may not report their real feelings. Hence, this may be contributed for the discrepancy of the two studies findings.

The striking finding of the present study is about the lack of association between parental modeling and volunteers' helping behavior. Parental modeling was not statistically correlated with any of the three forms of helping behavior. This means that it was neither associated nor predicted any of the three forms of helping behavior. This was a contradictory finding with the social learning theory assumption that most behaviors are learned by observing others (Bandura, 1977). It also contradicts the previous research findings that claimed not only significant relationship between parents' and children's voluntary association participation but also significant relationship between the type of activities parents and children engaged in as well as their commitment (e.g. number of hours devoted) (Bekkers,2005; Eisenberg et al., 2006; Janoski and Wilson, 1995). Above all, the present finding is contrary to the conclusion given by Batson (1998) that the relationship is persistent through time.

This difference might have occurred because of differences in the measurement procedure used in this study and previous studies. In previous study parents were also involved in the study and have got information about their voluntary association participation where as in this study only volunteers were used for the study and asked about their parents' voluntary association participation. Volunteers may not exactly know their parents' voluntary association participation. The retrospective nature of the data also may contribute for the discrepancy. Respondents were asked whether their parents participated in community oriented voluntary association participation any time. Due to time gap volunteers may not remember and many not provide accurate response.

5.3 Predictability by Independent Variables

This study was also assessed which one of the independent variables (parental modeling, self reward, prosocial moral reasoning, awareness of consequences and personal norm) were more contributed for the variance accounted in the dependent variables (time, blood and money donation). In order to not overestimate the contribution of each independent variables family income and family education were also included as control variables in the multiple regression analysis.

According to the results of stepwise multiple regression analysis in this study, the variance in the dependent variable time donation was accounted for by two independent variables (i.e. self reward and personal norm). The other five variables i.e. 3 independent and 2 control variables, contributed nothing to the explanation of the difference for being a volunteer. Self reward and personal norm were together contributed 14.9% of the total variance in time donation. Taken independently self reward was contributed 26.9% of the variance in the dependent variable time donation while personal norm was contributed 18.3% of the variance. This suggests that self reward and personal norm have more contribution to the difference in youth volunteering. When we compare the two, self reward has more contribution to the youth volunteering.

The stepwise multiple regressions also found that the variance in the dependent variable blood donation was accounted for by two independent variables (i.e. self reward and personal norm). The other five variables i.e. 3 independent and 2 control variables, contributed nothing to the explanation of being a volunteer and blood donor. Self reward and personal norm together contributed 56.2% of the total variance in blood donation. Taken independently self reward contributed 71.6% of the variance in the dependent variable time donation while personal norm contributed 12.5% of the variance.

This suggests that self reward and personal norm have more contribution to the youth engagement in more than one helping activities.

The stepwise multiple regression analysis also showed that the variance in the dependent variable money donation was accounted for by one independent variable (i.e. self reward). The remaining six variables independently contributed nothing to the explanation of being money donor. Self reward was accounted for by 51% of the variance in money donation. This suggests that self reward has still more contribution to the youth engagement in more than one helping activities.

The findings supported the claims of Lightman (cited in Piliavian and Charng, 1990) that self rewards are especially important in maintaining long term helping, such as repeated and regular blood donor; and Piliavian, Carllero and Evans (cited in Piliavian and Charng, 1990) that self rewards may be especially important in the case of those pay sacrifice for others.

CHAPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1 Summary

The purposes of this study were: (1) to examine the significance of difference between volunteers and non- volunteers on parental modeling, prosocial moral reasoning, awareness of consequences and personal norm, (2) to investigate the relationship between three forms of helping (i.e. volunteering, donating blood and giving money) and parental modeling, self reward, prosocial moral reasoning, awareness of consequences and personal norm (independent variables), and (3) to asses the relative contribution of each significant independent variable mentioned above for volunteering, donating blood and giving money while controlling family education and income. Therefore, at the very beginning the study was designed to answer the following basic questions:

1. Do the volunteers and non- volunteers differ on parental modeling, prosocial moral reasoning, awareness of consequences of one's potential acts for the welfare of others and personal norm?
2. What are the relationships of time, blood and money donation with parental modeling, prosocial moral reasoning, and awareness of consequences, personal norm and self reward?
3. What is the relative influence of parental modeling, prosocial moral reasoning, and awareness of consequences, personal norm and self reward on each of time, blood and money donation?

A total of 300 respondents (200 volunteer and 100 non-volunteers) were selected for this study. The volunteer respondents were drawn from 4 community based and 6 school based Red Cross clubs by using multi-stage cluster sampling. Snowball non probability sampling was used to select non-

volunteer respondents. However, the number of respondents who returned the questionnaire was 242 (170 volunteer and 72 non volunteer respondents).

The instrument used in this study was a questionnaire. It consisted of four parts. The first part comprised of questions to assess respondents' and their parents' socio- demographic characteristics such as gender, age, religion, marital status, education, income and occupation. Part two comprised of items that measured respondents' voluntary association participation, respondents' parents' voluntary association participation and volunteers and donor's reasons for engaging in helping activities. Part three was a scale consisted of 8 story dilemmas that measure respondents' level of prosocial moral reasoning (PROM). Part four consisted of two scales. The first scale comprised of one scenario and 6 items that measured respondents' awareness of consequences. The second scale consisted of 10 items that measured respondents' feelings of moral obligation (personal norm). The instrument was pilot tested on two sessions i.e. pretest and post test, before the final administration. During the pretest the questionnaire was administered to 50 sample respondents (30 volunteers and 20 non-volunteers). And the questionnaire was administered for the second time to 23 respondents (15 volunteer and 8 non volunteer). Then, the instrument was improved and the reliability of each scale and items were found acceptable. The item reliability coefficients for respondents and their parents' voluntary association were .850 and .885 respectively. The Cronbach alphas for the 5- items of prosocial moral reasoning ranged from .72 to .79. The Cronbach alphas for the awareness of consequences and personal norm were .92 and .89 respectively.

The data were analyzed by using frequencies, independent t-test, Pearson product moment correlation, and stepwise multiple regression. Independent t-test was employed to determine the significant differences between volunteers and non-volunteers on parental modeling, prosocial moral reasoning, awareness of consequences and parental modeling. This study revealed that

there is a significant difference between volunteers and non- volunteers on parental modeling, prosocial moral reasoning, awareness of consequences and personal norm. This implied that parental modeling, prosocial moral reasoning, awareness of consequences and personal norm have resulted on volunteering.

To determine the strength of relationship between independent variables and three forms of helping, Pearson product moment was calculated. The results of Pearson product moment indicated that self reward, personal norm and prosocial moral reasoning significantly correlated with volunteering, donating blood and giving money. There was a strong relationship between self reward and giving money and donating blood, while there was moderate relationship between self reward and volunteering. There was a moderate relationship between personal norm and volunteering and donating blood, while weak relationship between personal norm and giving money. The relationship between prosocial moral reasoning (composite score) and all three forms of helping was a weak one.

Awareness of consequences was significantly correlated with donating blood and giving money, where as not significantly correlated with volunteering. The relationship between awareness of consequences and giving money was a moderate one, while there was a weak relationship between awareness of consequences and donating blood. Lastly, there was no significant correlation between parental modeling and all three forms of helping.

The stepwise multiple regression analysis demonstrated that 26.9%, 71.6% and 71.4% of the variance accounted for the volunteering, donating blood and giving money respectively by the independent variable self reward alone, when controlling for other variables. Personal norm also accounted 18.3% and 12.5% of the variance for the act of volunteering and giving money behaviors. Other variables such as parental modeling, prosocial moral reasoning, and

awareness of consequences, family education and family income independently contributed almost nothing to the explanation of the act of volunteering, donating and giving behavior.

Generally, this study indicated that volunteering, donating blood and giving money are most influenced by self reward, that is, volunteers' or donors' ability to regulate their behavior without external motivators.

6.2 Conclusions

Based on the findings from volunteers and non- volunteers self report, the researcher conclude the findings as follows:

1. In general, volunteers and non- volunteers significantly differ on parental modeling, prosocial moral reasoning, awareness of consequences and personal norm. This means that volunteers have a role model mothers or fathers that teach or show them helping behavior as a good and rewarding act, have higher level of moral reasoning, are more aware of about their contribution in solving the problem of vulnerable groups and feel more sense of obligation to involve in helping act than non volunteers.
2. When examining the strength and direction of relationship between the independent variables and the dependent variables through Pearson Product Moment Coefficient, self reward has a strong positive relationship with blood and money donation as well as moderate positive relationship with time donation. The variable personal norm also has a moderate positive relationship with time and blood donation and weak positive relationship with money donation.
3. The relationship between prosocial moral reasoning and all three forms of helping behavior are statistically significant, however the relationship is weak. Awareness of consequences had significantly correlated with blood and money donation. The relationship was weak to moderate

positive relationship. On the other hand, the relationship between time donation and awareness of consequences was not statistically significant.

4. The relationship between parental modeling and all three forms of helping are no statistically significant.
5. Self reward (i.e. the ability of volunteers to regulate their behavior without external motivators) had predictive value for the performance of volunteering blood and money donating behaviors. Hence, although the relationship between parental modeling and all three forms of helping was no statistically significant, social learning theory is still the best theoretical account that offers best explanation about why people engage in all three forms of helping behavior.
6. Personal norm (volunteers' sense of obligation to involve in volunteering and donating activities) had a predictive value for the performance of volunteering and blood donating behaviors. Therefore, the theory of normative influence on altruism also provides useful insights about why people engage in volunteering and blood donating activities.

6.3 Recommendations

In recent years helping behavior particularly volunteering and money donation had got much attention in many countries due to its social and economical benefits that bestow for the country. This interest has also prevailing in Ethiopia. This study has several implications for practice and future research. It proposed direction for those practically engaging or interested in studied it as follows:

1. Voluntary association: (1) need to organize awareness creation program in order to activate the personal standards and personal norm that the individuals already hold; (2) during the awareness creation program need to focus on clearly stating the problems of the target group that the

organization works for and the great role of potential volunteers and donors in solving people's problem.

2. Voluntary association need to use school, media and other socialization agents in order to inculcate the sense of moral obligation on the young generation and to develop self-reactive capabilities in the young generation.
3. This study is not exhaustive in some aspects. Hence, to obtain a more complete study in the future, different groups of people such as family and volunteers in another voluntary association should be included in the study. Different groups should also be used to study different helping activities i.e. volunteering, blood donation and money donation in order to clearly identify the contribution of each independent variable to each types of helping behaviors. And other variables such as age, information, religion and peer influence should be included in the study.

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Appendix - A

Addis Ababa University
Graduate Studies
Department of Psychology

This questionnaire is designed to gather information to write a thesis for the partial fulfillment of MA Degree in Social Psychology. The objective of this study is to identify factors affecting volunteer's helping behavior among Red Cross volunteers. This study will not be accomplished without the support of you. Therefore, you are kindly requested to give your genuine answer for the following questions. Any information gathered through this questionnaire is confidential. Thank you for your cooperation in advance.

General Direction:-This questionnaire consists of four parts. These four parts consist of questions on: Background Information, Voluntary Association Participation, Level of Prosocial Moral Reasoning, Awareness of Consequences and Personal Norm, respectively. Thus, read each question carefully and give your best and accurate answers depending on the direction given in each part.

Part I. Background Information

1.1 Personal Background

Instruction:- The following items asking about your personal background information. Please read the questions carefully and circle the number with the correct answer. For open ended question please write the correct answer in the space provided after each item.

1. Sex

1. Female

2. Male

2. Age _____

3. Religion

1. Orthodox

2. Protestant

3. Catholic

4. Muslim

5. Other (please, specify) _____

4. Martial Status

- 1. Single
- 2. Married
- 3. Divorced
- 4. Widowed
- 5. Others (please, specify) _____

5. Have you ever attend formal education?

- 1. Yes
- 2. No

6. If your answer for Question "5" is "Yes", what is/was the highest grade you completed?

Grade completed _____ OR

Has collage/ university diploma/ BA degree/MA/ PhD (Underline the appropriate status)

7. What is the kind of work/ occupation you engage in? _____

8. How much is your monthly income in Birr? _____

1.2 Respondents Family Socio-economic Status

9. Have your parents ever attend formal education?

Father

Mother

- 1. Yes
- 2. No

- 1. Yes
- 2. No

10. If your answer for Question "9" is "Yes", what is/was the highest grade your parents completed?

Father

Grade completed _____ OR

Has collage/ university diploma/ BA degree/MA/ PhD (Underline the appropriate status)

Mother

Grade completed _____ OR

Has collage/ university diploma/ BA degree/MA/ PhD (Underline the appropriate status)

11. How much is your parents' monthly income in Birr?

Father _____

Mother _____

Part II. Voluntary Association Participation

The following questions are asking about your and yours family voluntary associations participation. Please read the following questions carefully and give your answer accordingly.

2.1 Respondents Participation

12. Have you ever been an active member of voluntary associations working to solve community problems?

1. Yes

2. No

Please answer questions 13-18 if your answer for Q.12 is "Yes". Otherwise, jump to question 19.

13. In which organization/s are/were you a member?

14. In which kind of activities are/were/ you engaged in? You can give more than one answer

1. Donate money

2. Donate blood

3. Devoted time

15. If you donated money how much money are/were you donate in a year?

16. If you donated blood, how many times do/did you donate a blood since your first donation? _____

17. If you devoted your time, how many hours do/did you devoted in a month?

18. Why have you?

i. donate money? _____

ii. donate blood ? _____

iii. devote your time? _____

2.2 Respondent's Family Participation

19. Have your parents ever been a member of voluntary associations working to solve community problems?

Father

1. Yes

2. No

Mother

1. Yes

2. No

If your answer for Q.19 is “yes”, please answer Q.20 and 21. Otherwise, jump to part III questions.

20. In which organization/s are/were they a member?

Father _____

Mother _____

21. What kind of activities are/were/ they engaged in? You can give more than one answer

Father

1. Donate money
2. Donate blood
3. Devoted his time

Mother

1. Donate money
2. Donate blood
3. Devoted her time

Part III. Level of Prosocial Moral Reasoning

The following stories are eight social dilemmas with questions for you to answer. We are asking you the questions not to just to find out your opinions about what should be done in the problems, but also to understand why you have those opinions. Please choose one of the three choices for the question what the protagonist should do in the story. And Please rate the importance of 6 reasons why the protagonist should or should not help the needy other in a given story on a 5 point scale (5=Great importance, 4=Much importance, 3=Some Importance, 2=Little importance, 1=No importance).

Story One

Ababa is a 28 years old girl who runs her own business at “Atkilt Tera” in Piazza. She is selling fruits and vegetables in her shop. Besides running her own business, she actively participates in various community issues. Therefore, she is a regular blood donor volunteer at Addis Ababa Red Cross Society.

One day on Saturday 9:00 A.M she received a call from Red Cross and informed to go immediately to military hospital and donate her blood for one

client who is nearly to die. The caller told Ababa that she is selected because she is a suitable donor at the moment among the other blood donors.

But if Abeba go to the hospital to help the sick person by donating her blood, she may face big loss because she doesn't sell her vegetables and fruits at that appropriate time. What should Ababa do?

1. Should help the patient 2. Can't Decide 3. Should sell her vegetables

Please rank the importance of 6 reasons why Ababa should help the patient or should sell her vegetables in a given story on a 5 point scale 5=Great importance, 4=Much importance, 3=Some Importance, 2=Little importance, 1=No importance)

_____ *It depends on the amount of loss that Ababa could face and the amount of loss that Ababa is ready to accept*

_____ *It depends whether the patient really needs the blood or not*

_____ *It depends whether Abab's family will think she did the right thing or she did the wrong thing*

_____ *It depends if Ababa thinks it's the decent thing to do or not*

_____ *It depends if Ababa would feel guilty if the patient died because she did not help him*

_____ *It depends whether Ababa believes in people's values of metacognition or not*

Story Two

Bekele is a graduate student at Addis Ababa University. He is an outstanding student both from his class and the university. Consequently, the chairman of his department promised to hire him after he graduate. But there are two other very competitive students in his class. On the other hand, knowing that Bekele is an outstanding student, Addis Ababa Blind People Association asked Bekele a help to tutor blind students of the university during exam period.

Bekele is in a dilemma. He should help blind students and up grade their chance of passing to the next class. But if Bekele gives tutorial class for blind students, he loses some study hours and may also lose both his rank and his teacher's promise. What should Bekele do?

1. Should help the students 2. Can't Decide 3. Should study for exam

Please rank the importance of 6 reasons why Bekele should help the students or should study for the exam in a given story on a 5 point scale (5=Great importance, 4=Much importance, 3=Some Importance, 2=Little importance, 1=No importance)

- _____ *It depends on the interest of Bekele to be employed in the university*
 _____ *It depends whether the student really needs the help from Bekele or not*
 _____ *It depends whether Bekele's family will think he did the right thing or he did the wrong thing*
 _____ *It depends if Bekele thinks it's the decent thing to do or not*
 _____ *It depends if Bekele would feel guilty if the students failed to pass to the next class because he did not help them*
 _____ *It depends whether Bekele believes in people's values of metacognition or not*

Story Three

One day a young man named Tewodross was going to a friend's wedding ceremony. On his way he saw a boy who had fallen down and hurt his leg. The boy asked Tewodross to go to his house and get his parents so the parents could come and take him to the doctor. But if Tewodross did run and get the child's parents, he would be late for the wedding ceremony and miss the meals, drinks and all the games. What should Tewodross do?

1. Should help the boy 2. Can't Decide
 3. Should go to his friend wedding ceremony

Please rank the importance of 6 reasons why Tewodross should or Should go to his friend wedding ceremony in a given story on a 5 point scale (5=Great importance, 4=Much importance, 3=Some Importance, 2=Little importance, 1=No importance)

- _____ *It depends how much fun Tewodros expects the wedding to be and what sorts of things happening at the wedding ceremony*
 _____ *It depends whether the boy really needs the help or not*
 _____ *It depends whether Tewodros's friend will think he did the right thing or the wrong thing*

_____ *It depends if Tewodros thinks it's the decent thing to do or not*

_____ *It depends if Tewodross would feel guilty if the boy is suffering with pain because he did not help*

_____ *It depends whether Tewodross believes in people's values of metacognition or not*

Story Four

Once upon a time the inhabitants of village Sekela failed to collect enough amount of food due to crop failure. Because of this reason they planned to carefully feed themselves in order to survive until the next harvest. But one day the inhabitants of village Demera which is neighbor of Sekela were seriously hit by floods and asked food aid from village Sekela. But if the inhabitants of Sekela share their food to their neighbors, they will face with the problem of food shortage and would become hungry. What should the inhabitants of Sekela do?

1. Should help their neighbor
2. Can't Decide
3. Should keep the food for themselves

Please rank the importance of 6 reasons why the inhabitants of village Sekela should help their neighbor or should keep the food for themselves in a given story on a 5 point scale (5=Great importance, 4=Much importance, 3=Some Importance, 2=Little importance, 1=No importance)

_____ *It depends on the amount food that the inhabitants of village Sekela had and the amount of food that the inhabitants of village Demera expects from them*

_____ *It depends whether the neighbors really needs the food or not*

_____ *It depends whether the authorities of the village will think the inhabitants did the right thing or they did the wrong thing*

_____ *It depends if the inhabitants of village Sekela thinks it's the decent thing to do or not*

_____ *It depends if the inhabitants of village Sekela would feel guilty if their neighbours become hungry and die because they did not help*

_____ *It depends whether the inhabitants of village Sekela believes in people's values of metacognition or not*

Story Five

Getachew is an Electrical Engineer who is great at computer programming and maintenance. He is a very needed person both in his organization and other computer users. Due to his importance he is very busy time on work.

One day Getachew has taken two days leave from his organization and planned to go to Sodere to refresh himself. But on the same days, one collage student from his neighbors asked him to help in his study for the final exam.

But if Getachew changes his program to help the student, he may return to work without refreshing himself with that precious time. What should Getachew do?

1. Should help the student 2. Can't Decide 3. Should go to Sodere

Please rank the importance of 6 reasons why Getachew should help the student or should go to Sodere in the given story on a 5 point scale (5=Great importance, 4=Much importance, 3=Some Importance, 2=Little importance, 1=No importance).

- _____ *It depends how much refreshment he expects from the tour*
- _____ *It depends whether the student really needs the help or not*
- _____ *It depends whether the organization that Getachew works for will think he did the right thing or the wrong thing*
- _____ *It depends if Getachew thinks it's the decent thing to do or not*
- _____ *It depends if Getachew would feel guilty if the student fail the exam because he did not help him*
- _____ *It depends whether Getachew believes in people's values of metacognition or not*

Story Six

Yared is a 10 years old boy. His hobby is swimming. He likes very much to swim in the river found in his neighborhood. However, his parents do not allow him to swim in that river because they are afraid that their child will sink dawn and will die in the river. So he always sought his parent absence from home for swimming in that river.

One day Yared's father had gone to his work and his mother left home to visit a patient in her neighbor. Getting this opportunity Yared ran and called his

friends; and then went to the river for swimming. But unfortunately while he started swimming two of his friends quarreled and the older child started to beat the younger one. The younger child asked Yared to stop an attack picking on him. But if Yared stops swimming to help his friend, his mother will return from her visit and he may have to return home without enjoying the swim. What should Yared do?

1. Should help his friend
2. Can't Decide
3. Should continue swimming

Please rank the importance of 6 reasons why Yared should help his friend or should continue swimming in the given story on a 5 point scale 5=Great importance, 4=Much importance, 3=Some Importance, 2=Little importance, 1=No importance)

_____ *It depends how much enjoyment he expects from swimming*

_____ *It depends whether his friend really needs the help or not*

_____ *It depends whether Yared's family will think he did the right thing or the wrong thing*

_____ *It depends if Yared thinks it's the decent thing to do or not*

_____ *It depends if Yared would feel guilty if his friend hurt because he did not help him*

_____ *It depends whether Yared believes in people's values of metacognition or not*

Story Seven

Solomon was born and grown up in Addis Ababa. But after he graduated in public administration from Addis Ababa University, he moved for work to Bahir Dar. Nonetheless, he used to visit his parents during Easter.

One day after he visited his parents he was expected to return to work as immediately as to participate in the decisive meeting has to be chaired by him on the proceeding day of Easter. But on the expected day he arrived late at bus station and found the last bus with the last seat which was leaving to Bahir Dar. But while he was entering the bus the other passenger touches his back and asked to let the last seat for him. The passenger told that he begs him because he will have an entrance exam for work in the next day at Bahir Dar.

He also told that he had no job since his graduation. But if Solomon let the seat for that passenger he will be late for the meeting that is awaiting him. What should Solomon Do?

1. Should help the passenger
2. Can't Decide
3. Should not help the passenger

Please rate the importance of 6 reasons why Solomon should help the passenger or Should not help the passenger in the given story on a 5 point scale (5=Great importance, 4=Much importance, 3=Some Importance, 2=Little importance, 1=No importance).

- _____ *It depends whether Solomon is punished for being late or not*
- _____ *It depends whether the passenger really needs the help or not*
- _____ *It depends whether Solomon's boss will think he did the right or the wrong*
- _____ *It depends if Solomon thinks it's the decent thing to do or not*
- _____ *It depends if Solomon would feel guilty if the passenger lost a job because he did not help him*
- _____ *It depends whether Solomon believes in people's values of metacognition or not*

Story 8

Gebeyehu is a Carpenter. He used to go to "Tej Bet" which is located at the center of the town. One day when returned back from "Tej Bet", he saw that two of his co-workers seriously beaten a passerby. The victim was seriously injured and lost one of his front teeth due to the assault. This victim accused his attackers and asked Gebeyehu to be one of his eyewitnesses. But if Gebeyehu become one of the eyewitnesses of the victim, he loses the good relationship having with his co-workers at his work place. What should Gebeyehu do?

1. Should help the victim
2. Can't decide
3. Should keep his good relationship with his co-workers

Please rank the importance of 6 reasons why Gebeyehu should help the victim or should keep his good relationship with his co-workers in the given story

on a 5 point scale (5=Great importance, 4=Much importance, 3=Some Importance, 2=Little importance, 1=No importance).

_____ *It depends whether the relationship is very important for Gebeyehu or not*

_____ *It depends whether the victim really needs the help or not*

_____ *It depends whether Gebeyehus's family will think he did the right or the wrong*

_____ *It depends if Gebeyehu thinks it's the decent thing to do or not*

_____ *It depends if Gebeyehu would feel guilty if the victim can not get compensation because he did not help him*

_____ *It depends whether Gebeyehu believes in people's values of metacognition or not*

Part IV: Awareness of Consequences and Personal Norm

Part I: Awareness of Consequences

Instruction: The following statements inquire about your feelings and opinions in a variety of situations. Please first read the information and assumption provided for you before responding. Answer as honestly as you can.

In our country we can count millions of people suffering from illness, disability, lack of care, loneliness and other social problems due to various social, economic, cultural and political problems. People with physical and mental disability, orphans, old people, and HIV/AIDS patients are among those people.

Having this problem in mind if you and your family were asked for contribution, please rate how important that contribution would be *on the 3-point scale (A=extremely important, B=Some what important C=No important) to solve or reduce people's sufferings.*

_____ In general, how important do you think is yours and your family contribution (i.e. it could be money, material, talent etc.) will reduce those people's sufferings.

_____Next, I would like you to consider the problem of blind students (e.g. shortage of books written in Braille). How important do you think is yours and your family contribution (in any form) to solve blind students problems

_____I would like you also to consider the problem of orphans (e.g. lack of care, hunger). How important do you think is yours and your family contribution (in any form) to solve orphan's problems.

_____I would like you also to consider the problem of old people (e.g. loneliness, lack of care). How important do you think that yours and your family contribution (in any form) to solve old people's problem.

_____I would like you also to consider the problem of deaf people (e.g. lack of education, lack of proper care). How important do you think that yours and your family contribution (in any form) to solve deaf people's problem.

_____I would like you also to consider the problem of HIV/AIDS patients (e.g. illness, loneliness, lack of care). How important do you think that yours and your family contribution (in any form) to solve HIV/AIDS patients problem.

Part II: Personal Norm

Assume that various local and international NGOs, government and private organizations need to organize human, financial and material resources to alleviate the problem of these people and started to recruit people for this purpose: - (Please, indicate how you feel by choosing the appropriate letter on the scale at the top of the page.)

- | | |
|--------------------------------|----------------------------------|
| A. Feel some obligation not to | B. Feel no obligation either way |
| C. Feel slight obligation | D. Feel somewhat more obligation |
| E. Feel strong obligation | |

No.	Questions	A	B	C	D	E
1	How much of a moral obligation would you feel if the school for blind asked you to read school books to blind children a few times a week in the afternoon or evening?					
2	How much of a moral obligation would you feel if the coordinator of help age international asked you to visit old people in their home a few hours per week?					
3	How much of a moral obligation would you feel if the Kebele administrator asks you to provide care for orphans in your neighbor?					
4	How much of a moral obligation would you feel if the coordinator of "Tnsea "Anti-AIDS Association asked you to contribute 10 birr per month to help orphans in your Kebele?					
5	How much of a moral obligation would you feel if your "Idir" asked you a few hours in a week to construct old people houses in your Kebele?					
6	How much of a moral obligation would you feel if a solicitor of the school for deaf come to your door and requested 1 birr contribution?					
7	How much of a moral obligation would you feel if the head of Labor and Social Affairs office requested you to collect clothes for the poor?					
8	How much of a moral obligation would you feel if an office of Red Cross asked you to work as first aid provider for people in the emergency two hours in a week?					
9	How much of a moral obligation would you feel if a local NGO known as Marry Joy requested you to sell tickets in fund raising program for HIV/AIDS patients twice a year?					
10	How much a moral obligation would you feel if center for autistic children asked you to visit children in their home a few hours in a week?					

Appendix - B

**በአዲስ አበባ ዩኒቨርሲቲ
የድህረ ምረቃ ትምህርት ቤት
የስነልቦና ትምህርት ክፍል**

ይህ መጠየቅ በማህበራዊ ሳይኮሎጂ የኤም.ኤ ዲግሪ ማሟያ ወረቀት ለማዘጋጀት ለሚጠና ጥናት መረጃ ለማሰባሰብ የሚውል ነው። የጥናቱ ዓላማ በአዲስ አበባ የቀይ መስቀል ማህበር በበጎ ፈቃደኝነት የሚሰሩ ወጣቶችን በጎ ፈቃደኛ እንዲሆኑ ያነሳሳቸውን ሁኔታዎች ለመለየት ነው። ለዚህ ጥናት መሳካት የናንተ አስተዋጽኦ በእጅግ አስፈላጊ ነው። ስለሆነም ይኸን መጠየቅ በታማኝነት በመሙላት የበኩላችሁን ትብብር ታደርጉ ዘንድ በትህትና ትጠየቃላችሁ። በዚህ መጠየቅ ውስጥ የሚሰጠው ማንኛውም መልስ ሚስጢራዊነት በእጅግ የተጠበቀ መሆኑን ለመግለጽ እወዳለሁ። ለምታደርጉልኝ ትብብር በቅድሚያ አመሰግናለሁ።

አጠቃላይ መመሪያ፡- ይህ መጠየቅ አራት ክፍሎች አሉት። እነዚህም ክፍሎች የያዙት ጥያቄዎች በቅደም ተከተል በሚከተሉት ነጥቦች ላይ ነው። አጠቃላይ የግል መረጃ፣ የበጎ አድራጎት ማህበራት ተሳትፎ፣ ሌሎችን ስለመርዳት ያለው ምክንያታዊ የማሰብ ደረጃ እና የመልስ ሰጪው የግል ደንብ/ የግል መርህ ናቸው። ስለሆነም እባክዎ እያንዳንዱን ጥያቄ በጥሞና በማንበብ የራስዎን ትክክለኛ መልስ በመመሪያው መሠረት ይመልሱ።

ክፍል I:- አጠቃላይ መረጃ

1.1 ግላዊ መረጃ

መመሪያ፡- ከዚህ በታች የቀረቡት ጥያቄዎች ስለ እርስዎ ግላዊ መረጃ የሚመለከቱ ናቸው። እባክዎ ጥያቄዎቹን በጥንቃቄ ካንበቡ በኋላ ትክክለኛውን መልስ ያክብቡ። በጽሁፍ መግለጽ ሲያስፈልግም በተሰጠው ባዶ ቦታ ላይ በጽሁፍ ሃሳብዎን ይግለጹ።

1. ስም
 1. ሴት
 2. ወንድ
2. ዕድሜ _____
3. ሃይማኖት
 1. ኦርቶዶክስ
 2. ፕሮቴስታንት
 3. ካቶሊክ
 4. ሙስሊም
 5. ሌላ ካለ /ይገለጹ/_____
4. የጋብቻ ሁኔታ
 1. ያላገባ/ች
 2. ያገባ/ች
 3. የፈታ/ች
 4. የትዳር አጋሩን በሞት ያጣ/ች
 5. ሌላ ካለ/ይገለጹ/_____
5. መደበኛ ትምህርት ተከታተለዎል?
 1. አዎ
 2. አልተከታተልኩም
6. ለጥያቄ ቁጥር "5" የሰጡት መልስ "አዎ" ከሆነ እስከ የትኛው የክፍል ደረጃ ድረስ ተከታተለዎል? የደረሱበት የክፍል ደረጃ _____ ወይም
ከኮሌጅ(ዩኒቨርሲቲ) ዲፕሎማ/ ቢ.ኤ. ዲግሪ/ኤም.ኤ ዲግሪ/ ፒ.ኤች.ዲ ያለው /ያገኙት ዲፕሎማ/ ዲግሪ ላይ ያስምሩበት)
7. የሚተዳደሩበት ሥራ ምንድን ነው?_____
8. የወር ገቢዎ መጠን በገንዘብ ስንት ነው?_____

1.2 የመልስ ሰጪው ቤተሰብ ማህበራዊና ኢኮኖሚያዊ ሁኔታ

9. ወላጆችዎ መደበኛ ትምህርት ተከታተለዎል?

አባት : 1. አዎ 2. አልተከታተሉም

እናት : 1. አዎ 2. አልተከታተሉም
10. ለጥያቄ ቁጥር "9" የሰጡት መልስ "አዎ" ከሆነ ወላጆችዎ እስከ የትኛው የክፍል ደረጃ ድረስ ተከታተለዎል?

አባት
የደረሱበት የክፍል ደረጃ _____ ወይም
ከኮሌጅ(ዩኒቨርሲቲ) ዲፕሎማ/ ቢ.ኤ. ዲግሪ/ኤም.ኤ ዲግሪ/ ፒ.ኤች.ዲ ያለው
ያገኙት ዲፕሎማ/ ዲግሪ ላይ ያስምሩበት)

እናት
የደረሱበት የክፍል ደረጃ _____ ወይም
ከኮሌጅ(ዩኒቨርሲቲ) ዲፕሎማ/ ቢ.ኤ. ዲግሪ/ኤም.ኤ ዲግሪ/ ፒ.ኤች.ዲ ያለው
ያገኙት ዲፕሎማ/ ዲግሪ ላይ ያስምሩበት)
11. የወላጆችዎ የወር ገቢ መጠን በገንዘብ ስንት ነው?
አባት _____ እናት _____

ታሪክ አንድ

አበባ ፒያሳ አካባቢ በሚገኘው የአትክልት ተራ አትክልትና ፍራፍሬ በመሸጥ የምትተዳደር የ28 ዓመት ወጣት ናት። ከንግድ ስራዋ ጉን ለጉንም በተለያዩ ማህበራዊ ጉዳዮች በንቃት ትሳተፋለች። በአዲስ አበባ ቀይ መስቀል ማህበር መደበኛ ደም ለጋሽ ናት።

አንድ ቀን ቅዳሜ ዕለት ከጣቱ በ3:00 ሰዓት አበባ ከቀይ መስቀል ስልክ ይደወልላትና በፍጥነት ወደ ጦር ኃይሎች ሆስፒታል በመሄድ ለአንድ ሊሞት ለቀረበ በሽተኛ ደሟን እንድትለግስ ይነገራታል። ደዋዩ አክለውም እሷ በዚያ ሰዓት ደሟን እንድትለግስ የተጠየቀችው በማህበሩ ካለት ደም ለጋሾች መካከል ለሊዜው ደም መስጠት የምትችለው እሷ ብቻ መሆኗን ይገልጻላታል።

ነገር ግን አበባ የበሽተኛውን ህይወት ለማትረፍ ደሟን ለመለገስ ወደ ሆስፒታል ብትሄድ፣ በሱቋ ያለውን አትክልትና ፍራፍሬ በዚያ አመቺ የገበያ ቀንና ሰዓት ባለመሸጧ አትክልቱ ይበላሽና ለኪሳራ ትዳረጋለች። አበባ ምን ማድረግ አለባት?

- 1. በሽተኛውን መርዳት 2. መወሰን ያስቸግራል 3. አትክልቷን መሸጥ

እባክዎ፣ ለምን አበባ «በሽተኛውን መርዳት» ወይም «አትክልቷን መሸጥ» አለባት የሚለውን እንደመረጡ የቀረቡልዎትን ስድስት ምክንያቶች እንደየጠቀሜታቸው በቅደም ተከተል ከ1-5 ቁጥር (ማለትም 5=እጅግ በጣም ጠቃሚ 4=በጣም ጠቃሚ 3=በመጠኑ ጠቃሚ 2=በጥቂቱ ጠቃሚ 1=ጠቃሚ አይደለም) የሚል ደረጃ በመስጠት ምክንያትዎትን እንዲገልጹ እጠይቃለሁ።

- አበባ ሊገጥማት በሚችለው ኪሳራ መጠንና እሷ ለመቀበል ዝግጁ በሆነችው የኪሳራ መጠን አንጻር ነው።
- በእርግጥ በሽተኛው ደም ያስፈልገዋል ወይስ አያስፈልገውም ከሚለው አንጻር ነው።
- የአበባ ቤተሰቦች እሷ ትክክል አድርጋለች ወይም ስህተት ሰርታለች ብለው ከሚያስቡት አንጻር ነው።
- አበባ ለበሽተኛው ደም መለገስ በጉ ስነምግባር ነው ወይም አይደለም ብላ ከምታስበው አንጻር ነው።
- አበባ በሽተኛውን ሳትረዳው ቀርታ ቢሞት የህሊና ፀፀት ይሰማታል ወይስ አይሰማትም ከሚለው አንጻር ነው።
- አበባ ሰዎች ከመደበኛ በላይ ለሆነ የእውቀት ማግኛ ዘዴ በሚሰጡት ዋጋ የምታምን ወይም የማታምን ከመሆኑ አንጻር ነው።

ታሪክ ሁለት

በቀለ የአዲስ አበባ ዩኒቨርሲቲ ተመራቂ ተማሪ ነው። በክፍሉም ሆነ በዩኒቨርሲቲው አሉ ከሚባሉት ጉብዝ ተማሪዎች ውስጥ ይመደባል። ስለሆነም የዲፖርትመንቱ ኃላፊ ከተመረቀ በኋላ በዩኒቨርሲቲው እንዲቀጠር እንደሚያደርጉ ቃል ገብተውሉታል። ነገር ግን በሱ ክፍል ውስጥ ሁለት በጣም የሚፎካከሩት ተማሪዎች አሉ።

በሌላ በኩል የበቀለን ጉብዝና ያወቀ የአዲስ አበባ አይነስውራን ማህበር በቀለን በዩኒቨርሲቲው ያሉትን አይነስውራን ተማሪዎች በፈተና ወቅት የማጠናከሪያ ትምህርት እንዲሰጣቸው ይጠይቀዋል።

ነገር ግን በቀለ ለአይነስውራን ተማሪዎችን በፈተና ወቅት የማጠናከሪያ ትምህርት ለመስጠት ቢስማማ፣ የተወሰኑ የጥናት ሰዓቶችን ስለሚያጣ የያዘውን ደረጃና አስተማሪው የገቡለትን ተስፋ ሊያጣ ይችላል። በቀለ ምን ማድረግ አለበት?

- 1. ተማሪዎቹን መርዳት 2. መወሰን ያስቸግራል 3. ለፈተና ማጥናት

እባክዎ፣ ለምን በቀለ «ተማሪዎቹን መርዳት » ወይም « ለፈተና ማጥናት » አለበት የሚለውን እንደመረጡ የቀረቡልዎትን ስድስት ምክንያቶች እንደየጠቀሜታቸው በቅደም ተከተል ከ1-5 ቁጥር (ማለትም 5=እጅግ በጣም ጠቃሚ 4=በጣም ጠቃሚ 3=በመጠኑ ጠቃሚ 2=በጥቂቱ ጠቃሚ 1=ጠቃሚ አይደለም) የሚል ደረጃ በመስጠት ምክንያትዎትን እንዲገልጹ እጠይቃለሁ።

- በቀለ በዩኒቨርሲቲው ለመቀጠር ከመፈለግ ወይም አለመፈለግ አንጻር ነው
- በእርግጥ ተማሪዎቹ የበቀለ እርዳታ ያስፈልጋቸዋል ወይስ አያስፈልጋቸውም ከሚለው አንጻር ነው።
- የበቀለ ቤተሰቦች እሱ ትክክል አድርጓል ወይም ስህተት ሰርቷል ብለው ከሚያስቡት አንጻር ነው።
- በቀለ ተማሪዎቹን መርዳት በጉ ስነምግባር ነው ወይም አይደለም ብሎ ከምታስበው አንጻር ነው።
- በቀለ ተማሪዎቹን ሳይረዳቸው ቢቀርና በፈተና ቢወድቁ የህሊና ፀፀት ይሰማዋል ወይስ አይሰማውም ከሚለው አንጻር ነው።
- በቀለ ሰዎች ከመደበኛ በላይ ለሆነ የእውቀት ማግኛ ዘዴ በሚሰጡት ዋጋ የሚያምን ወይም የማያምን ከመሆኑ አንጻር ነው።

ታሪክ ሦስት

አንድ ቀን ቴዎድሮስ የተባለ ወጣት ወደ ጓደኛው ስርግ በመሄድ ላይ እያለ አንድ እግሩን ተጉድቶ መንገድ ላይ የወደቀ ልጅ ያገኛል። ልጁም ቴዎድሮስን ወደ እርሱ ቤት በመሄድ ወላጆቹን ጠርቶለት ወደ ሃኪም ቤት እንዲወስዱት አንዲያደርግ ይጠይቀዋል። ነገር ግን ቴዎድሮስ የልጁን ወላጆች ለመጥራት ወደ እሱ ቤት ቢሄድ በሰርግ ቤት ያለው ምግብ፣ መጠጥና ጨዋታ ያመልጠዋል። ቴዎድሮስ ምን ማድረግ አለበት?

- 1. ልጁን መርዳት 2. መወሰን ያስቸግራል 3. ወደ ስርግ ቤት መሄድ

እባክዎ፣ ለምን ቴዎድሮስ «ልጁን መርዳት» ወይም «ወደ ስርግ ቤት መሄድ» አለበት የሚለውን እንደመረጡ የቀረቡልዎትን ስድስት ምክንያቶች እንደየጠቀሜታቸው በቅደም ተከተል ከ1-5 ቁጥር (ማለትም 5=እጅግ በጣም ጠቃሚ 4=በጣም ጠቃሚ 3=በመጠኑ ጠቃሚ 2=በጥቂቱ ጠቃሚ 1=ጠቃሚ አይደለም) የሚል ደረጃ በመስጠት ምክንያቶቻችን እንዲገልጹ እጠይቃለሁ።

- ቴዎድሮስ ከሰርጉ ከሚጠብቀው ጨዋታና በሰርጉ ከሚከናወኑ ድርጊቶች አንጻር ነው።
- በእርግጥ ልጁ የቴዎድሮስ እርዳታ ያስፈልገዋል ወይስ አያስፈልገውም ከሚለው አንጻር ነው።
- የቴዎድሮስ ጓደኛ እሱ ትክክል አድርጓል ወይም ስህተት ሰርቷል ብሎ ከሚያስበው አንጻር ነው።
- ቴዎድሮስ ልጁን መርዳት በጎ ስነምግባር ነው ወይም አይደለም ብሎ ከሚያስበው አንጻር ነው።
- ቴዎድሮስ ልጁን ሳይረዳው በመቅረቱ ልጁ በህመም ቢሰቃይ የህሊና ፀፀት ይሰማዋል ወይስ አይሰማውም ከሚለው አንጻር ነው።
- ቴዎድሮስ ሰዎች ከመደበኛ በላይ ለሆነ የእውቀት ማግኛ ዘዴ በሚሰጡት ዋጋ የሚያምን ወይም የማያምን ከመሆኑ አንጻር ነው።

ታሪክ አራት

አንድ ጊዜ ሰከላ የተባለ የአንድ መንደር ነዋሪዎች በምርት ዘመን በገጠማቸው ችግር የተነሳ በቂ ምግብ ሳይሰበሰቡ ይቀራሉ። ከዚህም የተነሳ የሰበሰቧትን ትንሽ ምርት እየቆጠቡ በመጠቀም የሚቀጥለውን የምርት ዘመን ለመጠበቅ ይወስናሉ። ነገር ግን አንድ ቀን የደመራ መንደር ነዋሪዎች (ጉረቤቶቻቸው) በደረሰባቸው ከፍተኛ የጉርፍ አደጋ ያላቸውን ብረት ሁሉ ስለተወሰደባቸው ከእነሱ የምግብ እርዳታ ይጠይቃሉ። ነገር ግን የሰከላ ነዋሪዎች ካላቸው ጥቂት ምግብ ለጎረቤቶቻቸው ቢያካፍሉ እነርሱም ለምግብ እጥረት በመጋለጥ ለረሃብ ይዳረጋሉ። የሰከላ ነዋሪዎች ምን ማድረግ አለባቸው?

- 1. ጎረቤቶቻቸውን መርዳት 2. መወሰን ያስቸግራል 3. እህላቸውን ለራሳቸው መቆጠብ

እባክዎ፣ ለምን የሰከላ ነዋሪዎች «ጎረቤቶቻቸውን መርዳት» ወይም «ህላቸውን ለራሳቸው መቆጠብ» አለባቸው የሚለውን እንደመረጡ የቀረቡልዎትን ስድስት ምክንያቶች እንደየጠቀሜታቸው በቅደም ተከተል ከ1-5 ቁጥር (ማለትም 5=እጅግ በጣም ጠቃሚ 4=በጣም ጠቃሚ 3=በመጠኑ ጠቃሚ 2=በጥቂቱ ጠቃሚ 1=ጠቃሚ አይደለም) የሚል ደረጃ በመስጠት ምክንያቶቻችን እንዲገልጹ እጠይቃለሁ።

- የሰከላ መንደር ነዋሪዎች ካላቸው የምግብ መጠንና የደመራ መንደር ነዋሪዎች ከጠየቁት የምግብ መጠን አንጻር ነው።
- በእርግጥ የደመራ መንደር ነዋሪዎች ምግብ ያስፈልጋቸዋል ወይስ አያስፈልጋቸውም ከሚለው አንጻር ነው።
- የመንደሩ አስተዳዳሪዎች ነዋሪዎቹ ትክክል አድርገዋል ወይም ስህተት ሰርተዋል ብለው ከሚያስቡት አንጻር ነው።
- የሰከላ መንደር ነዋሪዎች ምግብ መለገስ በጎ ስነምግባር ነው ወይም አይደለም ብለው ከሚያስቡት አንጻር ነው።
- የሰከላ መንደር ነዋሪዎች ለጎረቤቶቻቸው እርዳታ ባለማቅረባቸው ቢራቡና ለሞት ቢዳረጉ የህሊና ፀፀት ይሰማቸዋል ወይስ አይሰማቸውም ከሚለው አንጻር ነው።
- የሰከላ መንደር ነዋሪዎች ሰዎች ከመደበኛ በላይ ለሆነ የእውቀት ማግኛ ዘዴ በሚሰጡት ዋጋ የሚያምኑ ወይም የማያምኑ ከመሆኑ አንጻር ነው።

ታሪክ አምስት

ጌታቸው በኮምፒዩተር ፕሮግራሚንግና ጥገና የተካነ የኤሌክትሪካል ምህንድስና ባለሙያ ነው። በሚሰራበት መስሪያ ቤትና በሌሎች የኮምፒዩተር ተጠቃሚዎች ዘንድ እጅግ ተፈላጊ ሰው ነው። ከዚህም የተነሳ በስራ እጅግ የተወጠረ ሲሆን አብዛኛው ጊዜውንም የሚያጠፋውም በስራ ላይ ነው። አንድ ቀን ጌታቸው ከመስሪያ ቤቱ የሁለት ቀን ፈቃድ በመውሰድ ራሱን ለማነቃነቅ ወደ ሰደሬ ለመሄድ ያቅዳል። ነገር ግን በተመሳሳይ ቀን ከጎረቤቱ የሚገኝ አንድ የኮሌጅ ተማሪ የማጠቃለያ ፈተና ስለደረሰበት በፈተናው እንዲያልፍ የሒሳብ ትምህርት እንዲያስጠናው ይጠይቀዋል። ነገር ግን ጌታቸው ተማሪውን ለመርዳት ወደ ሰደሬ መሄዱን ቢተወው ፣ ራሱን ሳያዝናና ወደ ስራ ሊመለስ ነው። ጌታቸው ምን ማድረግ አለበት?

- 1. ተማሪውን መርዳት 2. መወሰን ያስቸግራል 3. ሰደሬ መሄድ

እባክዎ፣ ለምን ጌታቸው «ተማሪውን መርዳት» ወይም «ወደ ሰደሬ መሄድ» አለበት የሚለውን እንደመረጡ የከቀረቡልዎትን ስድስት ምክንያቶች እንደየጠቀሜታቸው በቅደም ተከተል ከ1-5 ቁጥር (ማለትም 5=እጅግ በጣም ጠቃሚ 4=በጣም ጠቃሚ 3=በመጠኑ ጠቃሚ 2=በጥቂቱ ጠቃሚ 1=ጠቃሚ አይደለም) የሚል ደረጃ በመስጠት ምክንያቶቻችን እንዲገልጹ እጠይቃለሁ።

- ጌታቸው ሰደሬ በመሄድ ሊያገኘው ካለበው መነቃነቅ አንጻር ነው።
- በእርግጥ ተማሪው የጌታቸው እርዳታ ያስፈልገዋል ወይስ አያስፈልገውም ከሚለው አንጻር ነው።
- የጌታቸው አስሪ መስሪያ ቤት ትክክል አድርጓል ወይም ስህተት ሰርቷል ብሎ ከሚያስበው አንጻር ነው።
- ጌታቸው ተማሪውን መርዳት በጎ ስነምግባር ነው ወይም አይደለም ብሎ ከሚያስበው አንጻር ነው።
- ጌታቸው ተማሪውን ሳይረዳው በመቅረቱ በፈተና ቢወድቅ የህሊና ፀፀት ይሰማዋል ወይስ አይሰማውም ከሚለው አንጻር ነው።
- ጌታቸው ሰዎች ከመደበኛ በላይ ለሆነ የእውቀት ማግኛ ዘዴ በሚሰጡት ዋጋ የሚያምን ወይም የማያምን ከመሆኑ አንጻር ነው።

ታሪክ ስድስት

ያሬድ የአስር አመት ልጅ ነው። በእረፍቱ ጊዜ እሱን የሚያዝናናው ነገር ቢኖር መሞኘት ነው። እናም በአቅራቢያው በሚገኘው ወንዝ መሞኘት በጣም ይወድዳል። ሆኖም ግን የያሬድ ወላጆች ልጃችን ለመሞኘት ሲል ሰጥሞ ይሞትብናል የሚል ስጋት ስላለባቸው በወንዙ እንዲሞኙ አይፈቅዱለትም። ስለዚህ ያሬድ በወንዙ ለመሞኘት የወላጆቹን ከቤት ወጣ ማለት ይጠብቃል።

አንድ ቀን የያሬድ አባት ወደ ሥራ ሲሄድ እናቱም የታመመ ጎረቤቷን ለመጠየቅ ከቤት ራቅ ብላ ትሄዳለች። ያሬድም የተገኘውን አጋጣሚ በማየት ጓደኞቹን ይጠራና ተያይዘው ወደ ወንዙ ሰዋና ይሄዳሉ። ነገር ግን ያሬድ ልብሰቱን አውልቆ ዋና እንደሚመረ ከአርሱ ጋር የሄዱ ሁለት ጓደኞቹ ይጋጩና ትልቁ ልጅ ትንሹን መመታት ይጀምራል። ትንሹ ልጅም ያሬድን ከድብደባው እንዲያስጥለው ይጠራዋል።

ነገር ግን ያሬድ መሞኘቱን ተቶ ጓደኛውን ለማስጣል ከዋና ቢወጣ በሽተኛ ለመጠየቅ ወደ ጎረቤት የሄደች እናቱ ከሄደችበት ትመለስና የሚወደውን ዋና ሳያጣጥመው ሊመለስ ነው? ያሬድ ምን ማድረግ አለበት?

- 1. ጓደኛውን መርዳት 2. መወሰን ያስቸግራል 3. ዋናውን መቀጠል

እባክዎ፣ ለምን ያሬድ «ጓደኛውን መርዳት» ወይም «ዋናውን መቀጠል» አለበት የሚለውን እንደመረጡ የቀረቡልዎትን ስድስት ምክንያቶች እንደየጠቀሜታቸው በቅደም ተከተል ከ1-5 ቁጥር (ማለትም 5=እጅግ በጣም ጠቃሚ 4=በጣም ጠቃሚ 3=በመጠኑ ጠቃሚ 2=በጥቂቱ ጠቃሚ 1=ጠቃሚ አይደለም) የሚል ደረጃ በመስጠት ምክንያትዎትን እንዲገልጹ እጠይቃለሁ።

- ያሬድ ከዋናው ሊያገኘው ካለበው ደስታ አንጻር ነው።
- በእርግጥ ተመኝ ጓደኛው የያሬድ እርዳታ ያስፈልገዋል ወይስ አያስፈልገውም ከሚለው አንጻር ነው።
- የያሬድ ቤተሰብ ትክክል አድርጓል ወይም ስህተት ሰርቷል ብሎ ከሚያስበው አንጻር ነው።
- ያሬድ ጓደኛውን መርዳት በጎ ስነምግባር ነው ወይም አይደለም ብሎ ከሚያስበው አንጻር ነው።
- ያሬድ ጓደኛውን ሳይረዳው በመቅረቱ ጓደኛው በድብደባው ቢጎዳ የህሊና ፀፀት ይሰማዋል ወይስ አይሰማውም ከሚለው አንጻር ነው።
- ያሬድ ሰዎች ከመደበኛ በላይ ለሆነ የእውቀት ማግኛ ዘዴ በሚሰጡት ዋጋ የሚያምን ወይም የማያምን ከመሆኑ አንጻር ነው።

ታሪክ ሰባት

ሰለሞን ተወልዶ ያደገው በአዲስ አበባ ከተማ ነው። በህዝብ አስተዳደር ከአዲስ አበባ ዩኒቨርሲቲ ከተመረቀ በኋላ ወደ ባህር ዳር ከተማ ለሰራ በመሄድ ነገሩን በዚያ አድርጓል። ቢሆንም የፋሲካን በዓል በየዓመቱ በመጠበቅ ቤተሰቦቹን ይጠይቃል።

አንድ ቀን እንደተለመደው ሰለሞን ቤተሰቦቹን ለፋሲካ ከጠየቀ በኋላ በተቻለ ፍጥነት ወደ ስራው እሱ በሚመራው ወሳኝ ስብሰባ ለመገኘት ወደ ባህር ዳር መሄድ ይጠበቅበት ነበር። ሆኖም ወደ ሥራው መሄድ በነበረበት ቀን ሰለሞን አውቶብስ ተራ ዘግይቶ ይደርስና ወደ ባህር ዳር የሚሄድ የመጨረሻውን አውቶብስ ከአንድ ትርፍ ወንበር ጋር ይደርስበቃል። ሰለሞን የቀረጸው ወንበር ላይ ለመቀመጥ በፍጥነት ወደ አውቶብስ በመግባት ላይ እያለ ከወደኋላው አንድ ሌላ መንገደኛ የሰለሞንን ልብስ በመጉተት የቀረጸውን አንዲት ወንበር ለእሱ እንዲተውለት ይማፀነዋል። መንገደኛው አክሎም ወንበሩን ለእሱ እንዲተውለት የጠየቀው በሚቀጥለው ቀን በባህር ዳር የሥራ መግቢያ ፈተና ስላለው እንደሆነና ከተመረቀ በኋላም ምንም ስራ እንዳላገኘ ያስረዳዋል።

ነገር ግን ሰለሞን ወንበሩን ለሌላው መንገደኛ ቢተውለት እሱን ከሚጠብቀው ስብሰባ ሊዘገይ ነው። ሰለሞን ምን ማድረግ አለበት?

- 1. መንገደኛውን መርዳት 2. መወሰን ያስቸግራል 3. ወንበሩን ለራሱ መውሰድ

እባክዎ፣ ለምን ሰለሞን «መንገደኛውን መርዳት» ወይም «ወንበሩን ለራሱ መውሰድ» አለበት የሚለውን እንደመረጡ የቀረቡልዎትን ስድስት ምክንያቶች እንደየጠቀሜታቸው በቅደም ተከተል ከ1-5 ቁጥር (ማለትም 5=እጅግ በጣም ጠቃሚ 4=በጣም ጠቃሚ 3=በመጠኑ ጠቃሚ 2=በጥቂቱ ጠቃሚ 1=ጠቃሚ አይደለም) የሚል ደረጃ በመስጠት ምክንያትዎትን እንዲገልጹ እጠይቃለሁ።

- ሰለሞን በስብሰባው ላይ ባለመገኘቱ ያስጠይቀዋል ወይስ አያስጠይቀውም ከሚለው አንጻር ነው።
- በእርግጥ መንገደኛው የሰለሞንን እርዳታ ያስፈልገዋል ወይስ አያስፈልገውም ከሚለው አንጻር ነው።
- የሰለሞን አለቃ ሰለሞን ትክክል አድርጓል ወይም ስህተት ሰርቷል ብሎ ከሚያስበው አንጻር ነው።
- ሰለሞን መንገደኛውን መርዳት በጎ ስነምግባር ነው ወይም አይደለም ብሎ ከሚያስበው አንጻር ነው።
- ሰለሞን መንገደኛውን ሳይረዳው በመቅረቱ የሥራ ፈተናው ቢያልፈውና ስራ ሳይቀጠር ቢቀር የህሊና ፀፀት ይሰማዋል ወይስ አይሰማውም ከሚለው አንጻር ነው።
- ሰለሞን ሰዎች ከመደበኛ በላይ ለሆነ የእውቀት ማግኛ ዘዴ በሚሰጡት ዋጋ የሚያምን ወይም የማያምን ከመሆኑ አንጻር ነው።

ታሪክ ስምንት

ገበየሁ በአናጺነት መ.ያ ይተዳደራል። በአንድ ከተማ መሃል በሚገኝ ጠጅ ቤት እየሄደ መዝናናት ያዘወትራል። አንድ ቀን ከጠጅ ቤት ወደ ቤቱ በመመለስ ላይ እያለ ሁለት የሥራ ረዳቶቹ አንድ መንገደኛን በኃይል ሲደበድቡት ያያል። የተደበደበው ግለሰብ በድብደባው በጣም የተጎዳ ሲሆን አንደኛውን የፊት ጥርሱን በድብደባው አጥቷል። የተደበደበው

ሰውየም ጉዳት ያደረሰብትን ሰዎች ይከሰስና ገበየሁን የአይን ምስክር እንዲሆንላት ይጠይቀዋል።
ነገር ግን ገበየሁ ለተበዳዩ ሰው ምስክር በመሆን የሥራ ረዳቶቹን ቢከሰሳቸው፣ ከእነርሱ ጋር ያለው መልካም የሥራ ግንኙነት ይበላሽበታል። ሙሉጌታ ምን ማድረግ አለበት?

1. ተበዳዩን መርዳት
2. መወሰን ያስቸግራል
3. ከረዳቶቹ ጋር ያለውን መልካም ግንኙነት መጠበቅ

እባክዎ፣ ለምን ገበየሁ «ተበዳዩን መርዳት» ወይም «ከረዳቶቹ ጋር ያለውን መልካም ግንኙነት መጠበቅ» አለበት የሚለውን እንደመረጡ የቀረቡልዎትን ስድስት ምክንያቶች እንደየጠቀሜታቸው በቅደም ተከተል ከ1-5 ቁጥር (ማለትም 5=እጅግ በጣም ጠቃሚ 4=በጣም ጠቃሚ 3=በመጠኑ ጠቃሚ 2=በጥቂቱ ጠቃሚ 1=ጠቃሚ አይደለም) የሚል ደረጃ በመስጠት ምክንያታዎትን እንዲገልጹ እጠይቃለሁ።

- ገበየሁ ከረዳቶቹ ጋር ያለው ግንኙነት ለእርሱ አስፈላጊ ነው ወይስ አይደለም ከሚለው አንጻር ነው።
- በእርግጥ ተበዳዩ የገበየሁ እርዳታ ያስፈልገዋል ወይስ አያስፈልገውም ከሚለው አንጻር ነው።
- የገበየሁ ቤተሰቦች እሱ ትክክል አድርጓል ወይም ስህተት ሰርቷል ብለው ከሚያስቡት አንጻር ነው።
- ገበየሁ ሰውየውን መርዳት በጉ ስነምግባር ነው ወይስ አይደለም ብሎ ከሚያስቡው አንጻር ነው።
- ገበየሁ ሰውየውን ሳይረዳው ቀርቶ የሚገባውን ፍርድ ባያገኝ የህሊና ፀፀት ይሰማዋል ወይስ አይሰማውም ከሚለው አንጻር ነው።
- ገበየሁ ሰዎች ከመደበኛ በላይ ለሆነ የእውቀት ማግኛ ዘዴ በሚሰጡት ዋጋ የሚያምን ወይም የማያምን ከመሆኑ አንጻር ነው።

IV. አዋርነስ አፍ ኩዌንስካንስ (Awareness of Consequences) ስፍ የግል ደንብ/መርህ

ክፍል አንድ፡- አዋርነስ አፍ ኩዌንስካንስ (Awareness of Consequences)

መመሪያ፡- በዚህ ክፍል እርስዎ በተለያዩ ጉዳዮች ያለዎትን አመለካከትና ስሜት የሚጠይቁ ጥያቄዎች ቀርቦለዎታል። እባክዎ፣ ጥያቄዎቹን ከመመለስዎ በፊት ጥያቄዎቹን ለመመለስ እንዲረዳዎ የቀረቡልዎትን መረጃና ግምት በጥንቃቄ ያንብቡ። በተቻለዎት መጠን ትክክለኛ መልስዎን እንዲያስቀምጡ እጠይቃለሁ።

በሀገራችን በብዙ ሚሊዮን የሚቆጠሩ ሰዎች በህመም፣ በአካል ጉድለት፣ በእንክብኛነት፣ እጦት፣ በብቸኝነትና በሌሎች ማህበራዊ ችግሮች ይሰቃያሉ። በእነዚህ ችግሮች ከሚሰቃዩት ሰዎች መካከልም የአካል ጉዳተኞች፣ የአእምሮ ግጥም ገጣሚዎች ያለባቸው ሰዎች፣ ወላጅ አልባ ህፃናት፣ አረጋውያንና የኤድስ በሽተኞች ይገኙበታል። ለመሆኑ የእነዚህን ሰዎች ችግር ለመቅረፍ እርስዎና ቤተሰብዎ የማቴሪያል፣ የገንዘብ፣ የጉልበት ወይም ድጋፍ ቢጠየቁ፣ (ለእያንዳንዱ ጥያቄ እንዳየጠቀሜታቸው A-C ፊደል ማለትም A=እጅግ በጣም ጠቃሚ B=በመጠኑ ጠቃሚ C= ጠቃሚ አይደለም በማለት ከጥያቄዎቹ ፊት ለፊት በተቀመጠው ክፍት ቦታ መልስዎን እንዲያስቀምጡ ትጠየቃለሁ)።

- በአጠቃላይ የእርስዎና የቤተሰብዎ ድጋፍ (በገንዘብ፣ ቁሳቁስና ጉልበት ወይም ወይንም) ከላይ የተጠቀሱትን ሰዎች ችግር ለመቅረፍ ምን ያህል ጠቀሜታ አለው ብለው ያስባሉ?
- የአይነስውራንን ችግር (ለምሳሌ፡- በብሬል የተፃፉ መጽሃፍት አነሳ መሆን) ሲያስቡ፣ የእርስዎና የቤተሰብዎ ድጋፍ (በማንኛውም መልኩ) የአይነስውራንን ችግር ለመቅረፍ ምን ያህል ጠቀሜታ አለው ብለው ያስባሉ?
- የወላጅ አልባ ህፃናትን ችግር (ለምሳሌ፡- እንክብካቤ ማጣት፣ ረሃብ) ሲያስቡ፣ የእርስዎና የቤተሰብዎ ድጋፍ (በማንኛውም መልኩ) የወላጅ አልባ ህፃናትን ችግር ለመቅረፍ ምን ያህል ጠቀሜታ አለው ብለው ያስባሉ?
- የአረጋውያንን ችግር (ለምሳሌ፡- በብቸኝነት፣ እንክብካቤ ማጣት) ሲያስቡ፣ የእርስዎና የቤተሰብዎ ድጋፍ (በማንኛውም መልኩ) የአረጋውያንን ችግር ለመቅረፍ ምን ያህል ጠቀሜታ አለው ብለው ያስባሉ?
- መስማት የተሳናቸው ሰዎች ችግር (ለምሳሌ፡- የትምህርት ዕድል፣ ተገቢ እንክብካቤ ማጣት) ሲያስቡ፣ የእርስዎና የቤተሰብዎ ድጋፍ (በማንኛውም መልኩ) የመስማት የተሳናቸው ችግር ለመቅረፍ ምን ያህል ጠቀሜታ አለው ብለው ያስባሉ?
- የኤድስ በሽተኞችን ሰዎች ችግር (ለምሳሌ፡- ህመም፣ ብቸኝነትና እንክብካቤ ማጣት) ሲያስቡ፣ የእርስዎና የቤተሰብዎ ድጋፍ (በማንኛውም መልኩ) የኤድስ በሽተኞችን ሰዎች ችግር ለመቅረፍ ምን ያህል ጠቀሜታ አለው ብለው ያስባሉ?

ክፍል ሁለት፡- የግል ደንብ/መርህ

እንበል፣ አለም አቀፍና አገር አቀፍ መንግስታዊ ያልሆኑ ድርጅቶች፣ መንግስታዊ ድርጅቶች እንዲሁም የግል ድርጅቶች ከላይ የተጠቀሱትን የሕብረተሰብ ክፍሎች ችግር ለመቅረፍ በማሰብ የሰው፣ የገንዘብና የቁሳቁስ ድጋፍ ለማሰባሰብ ሰዎችን ለዚህ ዓላማ መመዘገብ ጀምረዋል፣ (እባክዎ፣ የእርስዎን ስሜት በሚገልጠው የእንግሊዘኛ ፊደል ስር በተቀመጠው ክፍት ቦታ ላይ የ«» ምልክት በመጻፍ መልስዎን ያስቀምጡ።

- A. እምቢ ለማለት እንደዳለሁ
- B. በምንም መልኩ ግዴታ አይሰማኝም
- C. በትንሹ ግዴታ ይሰማኛል
- D. በመጠኑ ግዴታ ይሰማኛል
- E. በእጅግ ግዴታ ይሰማኛል

ግተ	ጥያቄ	A	B	C	D	E
	አንድ የአይነትውራን ት/ቤት ለአይነትውራን ተማሪዎች በሳንምት ከሰዓት በኋላ ወይም ማታ ጥቂት ሰዓታትን ሰውተው መጽሐፍ እንዲያነቡላቸው ቢጠይቅዎ ምን ያህል የሞራል ግዴታ ይሰማዎታል?					
	ሄልፕ ኤጅ የተባለው መንግስታዊ ያልሆነ ድርጅት አስተባባሪ አረጋውያንን በሳንምት ጥቂት ሰዓታት በቤታቸው እንዲገቡላቸው ቢጠይቅዎ ምን ያህል የሞራል ግዴታ ይሰማዎታል?					
	የቀበሌዎ አስተዳዳሪ ጉረቤትዎ የሚገኙ ወላጅ አልባ ህፃናትን እንክብካቤ እንዲያደርጉላቸው ቢጠይቅዎ ምን ያህል የሞራል ግዴታ ይሰማዎታል?					
	ትንሳኤ የተባለ የፀረ-ኤድስ ማበሀር አስተባባሪ በቀበሌዎ የሚገኙ ወላጅ አልባ ህፃናትን ለመርዳት በወየሩ 10 ብር እንዲያዋጡ ቢጠይቅዎ ምን ያህል የሞራል ግዴታ ይሰማዎታል?					
	የሰፈርዎ እድር በሳንምት ጥቂት ሰዓታትን ሰውተው በቀበሌዎ የሚገኙ አረጋውያንን ቤት እንዲሰሩ ቢጠይቅዎ ምን ያህል የሞራል ግዴታ ይሰማዎታል?					
	መስማት የተሳናቸው ት/ቤት አባል የሆነ አንድ ሰው በየቤቱ እየዞረ ለት/ቤቱ የአንድ ብር መዋጮ ቢጠይቅዎ ምን ያህል የሞራል ግዴታ ይሰማዎታል?					
	የሰራተኛና የማህበራዊ ጉዳይ ጽ/ቤት ኃላፊ ለድሆች በየቤቱ እየዞሩ ልብስ እንዲሰበስቡ ቢጠይቅዎ ምን ያህል የሞራል ግዴታ ይሰማዎታል?					
	የቀይ መስቀል ቢሮ በሳንምት ሁለት ሰዓት በድንገተኛ አደጋ ለሚገቡ ሰዎች የመጀመሪያ ደረጃ እርዳታ እንዲሰጡ ቢጠይቅዎ ምን ያህል የሞራል ግዴታ ይሰማዎታል?					
	ሜሪ ጆይ የተባለው መንግስታዊ ያልሆነ ድርጅት ለኤድስ በሽተኞች የሚሆን ገንዘብ ለመሰብሰብ በአመት ሁለት ጊዜ ትኩት በመሸጥ እንዲሳተፉ ቢጠይቅዎ ምን ያህል የሞራል ግዴታ ይሰማዎታል?					
	የአእምሮ ዝግመት ችግር ያለባቸው ልጆች ማዕከል በዚያ አገልግሎት የሚያገኙ ልጆችን በሳንምት ጥቂት ሰዓታት እንዲገቡላቸው ቢጠይቅዎ ምን ያህል የሞራል ግዴታ ይሰማዎታል?					

Declaration

"I here by declared that this thesis is my original work. It has not been presented for a degree in any other university and that all source of materials used for the thesis have been duly acknowledge."

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