

**ADDIS ABABA UNIVERSITY**  
**COLLEGE OF EDUCATION AND BEHAVIORAL STUDIES**  
**SCHOOL OF PSYCHOLOGY**

The Relationship between Religious Experience and Pro-social Behavior among  
Youth in Kolfe Mekan Yesus Church, Addis Ababa

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JUNE, 2019  
ADDIS ABABA

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**School of Psychology**

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## Acronyms and Abbreviations

CI-	Confidence Interval
df-	Degrees Of Freedom
EECMY-	Ethiopian Evangelical Church MekaneYesus
P-	Probability
PRCS -	Pew research center
PTM-	Pro-social Tendencies Measure
REQ-	Religious Experience Questionnaire
r-	Pearson product moment correlation coefficient
SPH-	Supernatural Punishment Hypothesis
t -	The value of t-test statistics
U.S-	Untied States

## **ABSTRACT**

*Religion is one of the social institutions which gives direction to the members of any society in their social life and provides guideline and serves as tool of social control. Pro-social behavior is an element of religion and teaching of religion that influences human behavior. This study investigates the relationship between religious experience and pro-social behavior of youth in Kolfe Mekane Yesus Church. It assessed religious experience and pro-social behavior in relation and difference between demographic variables of sex and age. The study was conducted in Kolfe Mekane Yesus Church; there are a total of 5000 attendees in church from which registered members of the church are 2000. Out of these, 875 were youth. Out of the total population, 52% were females and the remaining was male members. Stratified random sampling techniques were used to select 133 female and 122 male. The data gathering instrument contain socio-demographic variables, religious Experience Questionnaire (REQ), Pro-social Tendencies Measure Revised (PTM-R). Data analysis techniques for this study were descriptive and inferential statistic, independent t-test, Pearson product moment correlation. The findings of study show the majority of participants have high level of religious experience and pro-social behavior. Concerning sex, statistically significant difference was found between females and males in religious experience of youth. Regarding pro-social behavior of age there was no statistical significant difference. There was statistically significant and positive association between the reported religious experience and pro-social behaviors. Similarly religious experience was significantly and positively correlated with Compliant, Emotional, Anonymous, and Dire pro-social behavior. However, Altruism and Public pro-social behavior have no significant correlation with religious experience.*

## CHAPTER ONE

### Introduction

#### 1.1. Background of the study

Religion is one of the most social institutions globally, which has been practiced in the past and present society. In other words, human being is religious being, who has been relying on super natural power and connected to nature (Shanjendu, 2015).

The role of religion in society has developed to sustain social integration. In primitive people religion shaped society life. Similarly, religion in primitive society was stimulated by God fright in the brain but modern society religion is seen as not fright but motivated by hope in future better life (Shanjendu, 2015).

There have been many pieces of evidences that indicated religion plays a great role in society. This has influenced individual and society at large (Pargament & Maton, 2000). The History informed us that influential religious people have accomplished a lot such as John Paul II, the kindness of Mother Teresa and the terrorist attacks on September 11 are good indicators of the religious influence over the world.

In the past decade, a numbers of research studies have been conducted to reflect the importance of religion. Early scholar Durkheim (1964) studied the primitive religious society and saw it as a critical part of the social system. Religion provides social control, cohesion, and purpose for people, as well as another means of communication and gathering for individuals to interact and reaffirm social norms.

Classic social theorists Emile Durkheim (1964) & Max Weber (1958) put their insight on the religion; in their prediction the advancement of technology and modern secularization gradually limits the importance of religion in social life. However, most recent theorist Berger and Stark (1999) believe that the role of religion is revived through time, and is not stagnant. It contributes toward the development of new intellectual discovery and expansion of societal as well as individual needs and desires.

Social science including psychology peculiarly mistreated the role of religion. Prominent figure of psychology such as Freud and Skinner was abandoning the role of religion in society. They have not been disagreeing with relationship between psychology and religion and they are not interested to investigate religious aspect. On the other hand, they have not been a keenly deprived the role of religion (Ebaugh, 2002). Previous studies in the areas of religion have reported that the role of religion has been reviving and the influence of religion on human and social life has renewed. Recently, this situation has begun to changed researcher has shown an increase in the interest to investigate the role of religion (Ebaugh, 2002, Emmons & Paloutzian, (2003).

James (1958) is prominent scholar on psychology of religion; he argued that science had largely overlooked religion as a topic of legitimate study. However, in human history religion has play major role in human live. So William was not concern about institutional aspect of religion, but he has stressed on the personal aspect of religion. Similarly James ignores the ecclesiastic organization with its ritual and creeds, its systematic theologies, and its ideas about the god. He gives due emphasis on to examining the feeling, act, and experience of individual men in their solitude. So far as they apprehended themselves to stand in relation to whatever they may consider the divine.

Studies of Saroglou et.al (2005) suggested that the significance of the role of religion to promote pro-social behavior has been continuous postulating across most of this psychological theory. They have investigated the role of religion toward helping and its crucial aspect of engaging pro-social activity. The studies propose a broad pattern of fragile but positive relationship between religion and helping people in need (Hunsberger & Gorsuch, 2003). Similarly Vandenberg & Patterson (1995) finding that religion is more associated with non-spontaneous helping behavior than spontaneous. However, religion and pro-social behavior have controversial relationship. Survey carried out by Batson et al. (1993) reveal that religious pro-social behavior is still uncertainty exists with this association yet the religious person has been motivated toward helping rather than self-concern. Previous study conducted by All port and Ross's (1967) investigated religion in two parts, intrinsic and extrinsic religious orientation. Intrinsic religion people have motivated to religion as ending itself while extrinsic religious people have motivated to develop their status or gain reward.

Furthermore the role of religion importance has been promoting better well-being and the attendance of religious service associated with pro-social behavior. Recent, evidence suggested that there has been inconsistency relationship between religiosity and pro-social behavior (Batson et al. 1993). With this in mind current research intended to examine the relationship of religious experience with pro-social behavior of youth in Kolfe Mekane Yesus Church around Lukanda.

## **1.2. Statement of the problem**

Research consistently shows that no institution more than religion institution has been influencing society's way of living. According to Koenig et al. (2001) suggested that religious principle has the power to guide the follower live cooperation with other community and to develop a family relationship and rearing children. Religious parent has been usually near their children and pays attention to them. Similarly, they are empowering their children involving the situation of affairs that make them less involved in deviant behavior (Bartkowski & Wilcox, 2000). A study by Brody et al. (1996) supported the above finding by indicating parent religious involvement has predicted significant family relationship, solidarity and fewer children exposed to the problem.

The research conducted by Suppiah et al. (2018) church youth gathering, calling a single working adult. Youth has been learning the ways of communication with each other to accepting and cooperating with people. Similarly, they have learned social contexts gain from church members and develop the attitude to altruism. In other words they have understood helping others and their responsibility, which grounded in God ability, loves and cares others.

According to Putnam and Campbell (2010) have investigated religiosity and pro-social behavior has been a positive association. Many religious individuals involve volunteer and charitable giving. However, another research finding suggested that the relationship of religiosity and pro-social behavior is inconsistency. For instance, individual who is one time religious and involve volunteer activity but they are abandon the religious participation then continue to support charity association (Thorton & Helms, 2013).

Smith et al. (2002) examined those religious differences between women and man across life span. These studies indicated that women have more religious experience, frequently attend

the religious service and they have a personal commitment to living life with God than men did. Women were usually involving in religious youth group exchange message and feel closer to God. They were eager to communicate with God by praying and share advice with the religious leader (Buchko, 2004).

Colby & Damon (1992) identified different finding show opposite result that subjective religiosity has been more associated with helping behavior for that evaluated multiple pro-social behavior. Individual has been donating money for religious and secular charity, but less pro-social and have strong in religious experience. This finding suggested the relationship between religiosity and pro-social behavior is not directly connected.

Most of the previous studies in this notion have been conducted in the western countries which were strong industrialized nations; they did several researches on the religion and religious experience; however in Ethiopian people expectation with religious perspective is different from that of western. They believe that religious aspect is only the concern of religious institution and the theologian that perception is wrong because religion is one of social institution according to Durkheim (1965) argued that religion fulfills real needs in each society, namely to reinforce certain mental states, sustain social solidarity, social cohesion, establish basic rules or norms.

Research conducted in Ethiopia in relation to volunteer's activity for example Ashenafi (2017) was focused on the activities performed by volunteers. The study concluded that individual involves the activity of voluntary for the sake of their own benefit. A similar study was conducted by Tsige (2015) the focus of this study was motivational factors among volunteer. The study identified difference between males and females in terms of motivation for engaging volunteer activity. For males motivated to volunteer to gain career related benefit. Similarly, females tend to volunteer due to a desire to gain knowledge and practical skill.

However, research conducted by Flemmen & Zenebe (2016) focus on religious mahbär in Ethiopia Orthodox Church point of view mahbär is an association intended to support each other in time of crisis and helps the needy outside the association. They were described the purpose of mahaber identified by interviewees explained that the point of a mahbar is to fulfill what is written in Matthew 10:40, feeding the needy whether they are fellow members or outsiders who

are less fortunate. A mahbar that fails to support the needy is not considered a mahbar at all; this is considered a Christian virtue and duty, but they focused on different aspects of the point other than the current topic. For instance, Arega (2014) conducted a study whose focus was on the religiosity, ethnocentrism and intergroup relation. The study indicated that the level of students 'religiosity increases their level of intergroup relation increases, similarly religiosity can promote intergroup relation and pro-social behavior among college students.

Furthermore, now the present study therefore, investigates the relationship of religious experience with pro-social behavior of youth in Kolfe Mekane Yesus Church. The study is necessary for the selected sit because of Lack of enough empirical findings clearly indicate the relationship between religiosity and pro-social behavior. The study is endeavoring address this shortcoming.

**Specifically, the study tried to answer the following basic research questions:**

1. What is the level of religious experience and pro-social behavior among youth in Kolfe Mekane Yesus Church?
2. Are there gender and age differences in religious experiences and pro-social behavior of youth?
3. What is the relationship between religious experience and pro-social behavior?

### **1.3. Objective of the study**

The major objective of this study was to investigate the relationship between religious experience and pro-social behavior among youth in Kolfe Mekane Yesus Church.

#### **1.3.1. Specific objectives**

- ✓ To assess the level of religious experience and pro-social behavior for youth in Kolfe Mekane Yesus Church.
- ✓ To investigate gender and age difference in religious experience and pro-social behavior.
- ✓ To find out the relationship between religious experience and pro-social behavior of youth.

### **1.4. Significance of the study**

The current study was important for the need of literature on how religious experience and pro-social behavior was related to different religious institution. Therefore, now religious experience has become a very important studied variable in the western. So, religion was one of social capital in our society, thus this finding provides better information for youth and church leaders. Accordingly, this study is present empirical reference and opens the door to other interested researcher in the area. On top of this, the research contributes a lot to the literature on how religious experience and pro-social behavior of youth individual related each other and also can serve as a crucial role for future study on the area.

### **1.5. Scope of the study**

This study focuses on Addis Ababa city administration; particularly in Kolfe Keraniyo Sub-city Administration, which was taken as a point of reference. The study's focus is on only one Church which was Kolfe Mekane Yesus Church. So this Church was chosen for its long history of Ethiopian evangelical church rather than other. Therefore, the church was not only serving for spiritual needs of a person but also physical needs such as supporting and helping others.

### **1.6. Limitations**

This study would be affected by the lack of local research and well documented material to serve as baseline literature. Most literature treated in this document is comes from western religious experience and affected the interpretation of local data. Therefore, the lack of secondary source on the subject could limit the opportunity to cross-check the finding of various researches output. This research was conducted on only one protestant church to examine the religious experience toward youth pro-social behavior. However, another religious institution was not included in the sample group because of financial and time constraint. This limitation may lack comprehensiveness and be, of course, impeding factor in exhaustively looking at many features and characteristics of the study and may affect the strength of the generalizability of the study.

### **1.7. Operational definition of key term**

**Religious experience:** Feeling of certainty and direct awareness of God through praying, worshiping and bible reading

**Pro-social behavior:** an act of voluntary behavior participating in and out group members of the Church for intended to benefit others.

**Youth:** means in this study, the member of the church whose age limits was 18-35.

## CHAPTER TWO

### Review of related literature

In this section, an effort was made to bring the works of different scholars and researchers on the relation of religious experience and pro-social behavior. In general, this chapter presents a review of the relevant literature that contains different sections. The document deals with a concept of religious experiences. The next section comprises the theory of religious pro-social behavior such as supernatural punishment hypothesis, self-regulation perspective, moral community perspective, costly signaling perspective respectively. Other Sections explain the, the empirical finding of religious experience and also deals with religious experience based on gender, religion and pro-social behavior. The last section describes theoretical explanation of pro-social behavior and pro-social behavior based on gender respectively out lined.

#### 2.1. Concept of religious experience

##### 2.1.1. Definition of Religion

Defining religion in a few words is difficult but Matthews (1996) in his work defines religion as "an organized system of beliefs, practices and symbols, designed to enable closeness to God" while Levin and Schiller (1987) defined religiousness as "the degree of one's involvement and personal significance attached to such a system".

Religion is in general relation between the supernatural power that articulated through ritual and celebration both individually and within the context of a faith community. The term "religion" connotes a common belief system, a set of principles and practices, a code of conduct, and doctrine or dogma. Shared stories or symbols are often used to understand and connect with the transcendent source of power or God (Hill et al. 2000).

Scholar has been argued that religiosity promotes pro-social behavior because it is possibly correlated with self-control (McCullough & Willoughlby, 2009), however it is significant to note association is mediated by a feeling of "watched by God" (Carter, McCullough, Corver, 2012). People belief supernatural agent has more self-control and self-monitoring that is essential to shape large scale society without the need for costly second order policing (Bering & Johnson, 2005).

Qingke G, Z. Liu, and Qirui T. (2018) have been investigated that religiosity and pro-social behavior at the national level; result indicate economically less developed country has a high level of religiosity than that of affluent country, they hold a low level of religious experience, for instance the finding show 88% of Togo people consider religion was very important for their daily life. Whereas Denmark only accounts 19% of respondent, reply to the importance of religion. In Europe income, GDP and social welfare were negatively related to religiosity (Storm, 2017). In the developed country people achieved high material and social wellbeing without the aid of religion. In developed country religion is associated with social support, respect and feeling of purpose and meaning of life (Diener & Myers, 2012).

Allport & Ross (1967) have differentiated religiosity into intrinsic and extrinsic religious orientation. Similarly, explanations of extrinsic religious oriented people consider themselves being religious, such as status and safety, rather than generous their faith. Intrinsic religious orientation individual under this perceptions feel highly connected with their faith and supernatural being (Leach et al, 2008). In relation to pro-social behavior intrinsic religious people have a positive relationship with pro-social behavior while have negatively related in aggressive behavior (Ji, pendergraft and Perry, 2006). The Extrinsic religious individual has less toward involve pro-social behavior and have a positive association with aggressive behavior (Leach et al, 2008).

### **2.1.2. Type of religious dimension**

**Believing**, A set of some or many beliefs relative to what many people consider as being an (external) transcendence—and its “connection” with humans and the world—is a basic universal component of religion. Beyond these differences, a universal dimension of religiosity is the belief in some kind of external transcendence that is, the idea that “something larger and more important than me and the community of all humans (should) exist(s).” In addition, belief in some kind of transcendence is connected with people’s meaning-making process. The above elements constitute a key difference between (a) being atheist, nonreligious, or non-spiritual and (b) being religious and/or spiritual (Park, 2005).

**Bonding**, The second dimension of religion is the emotional dimension. Religion is not only about beliefs but also includes self-transcendent experiences that bond the individual with what it

perceives to be the transcendent “reality,” with others, and/or with the inner-self. Most often, this occurs within a ritualized framework, be it private (prayer and meditation) or public (worship, religious ceremonies, or pilgrims), frequent and regular, or exceptional. Even in self-oriented spiritual practices such as meditation, the objective is to connect with a deeper reality that transcends the everyday reality and the self. The existence of religious rituals and the experience of related emotions seem rather universal across cultures and religions. There is of course, an enormous diversity of religious rituals that have more specific and distinct functions, correspond to specific moments in life trajectories and specific life events, and elicit various emotions that possibly differ with each experience (Park, 2005).

**Behaving,** Religion not only is particularly concerned with morality as an external correlate but also includes morality as one of its basic dimensions. Indeed, religion provides specific norms and moral arguments defining right and wrong from a religious perspective (Vassilis & Saroglou, 2011).

**Belonging,** The fourth dimension of religiosity that is, belonging is perhaps the most obvious to observe, but it may be quite difficult to detect the religious characteristics of this dimension comparatively to that belonging related to any kind of group or community. Indeed, religious groups, communities, and traditions constitute just one of many possibilities people have to satisfy their need to belong, hold, and profit from social identity. Moreover, across historical periods and geographical contexts, religious beliefs, rituals/emotions, and moral rules are organized, discussed, and shared as normative within the framework of religious communities (Vassilis & Saroglou, 2011).

### **2.1.3. Religious experience**

To understand the concept of religious experience better to define what religious experience is. Therefore, the term religious experience is defined in different scholar differently; they are still debating the definition of religious experience. So they have not reached consensus on the description of religious experience.

Considering that religious experience is the combination of the aspect of religious activity such as cognitive, belief and practices, this component is in one way or other included in the definition of religious experience (Barrett & Keill, 1996).

Religious experience is a major product of religion. An Individual is talking about religion him/her discussing the religious experience. Without such experience no religion. That was one of early experience and most persuasive argument about the existence of God. Otto (1972) thought that the core of religion was the irrational emotional experience of the Holy.

Religious experience is difficult to define but scholar still debate the definition of Religious experience. To explain religious experience they categorize in the primordial experience of revelation or ordinary religious experience, which is the main component of religious practice such as praying, worship, meditation (Hick, 2006). However other researcher raises the question about no distinctively religious experience. Similarly he argued that there is no evidence at all religion exists in the community (Ward, 2008).

Religious experience is understood to being an individual's overall orientation towards that which is perceived as ultimate reality including, but not limited to effective involvement, behavior choices and cognitive awareness. Religious experience is understood as being influenced by background experiences of the individual (religious upbringing and 'general psychological experiences), the individual's religious community, cultural level of development, and motivational variables.

The prominent scholar on the study of religious experience Jams (1958) identified two types of religious experience such as the religion of healthy mindedness and religion of 'sick soul'. The religion of healthy mindedness is the view of optimism people experience unitary, peace and happiness. This individual has a religious experience in their whole life that endowed by nature. These kinds of people have positive religious consciousness and fall under 'once born'. So individual moved through 'conversion' develop positive religion state, also go by from state of turmoil with the feeling of guilt, inadequacy and unhappiness to unified state with the feeling of rightness, adequacy and happiness. Both 'once born' and 'conversion' is part of religious experience represented the religion of healthy mindedness.

In contrast to Jams point, 'sick soul' is a type of religious experience spread the consciousness of evil, strong feeling of despair and depression, pervasive sense of guilt and an intense fear of universe. Some individual is experiences pessimist type of religious experience of their life. According to Jams they seem to be congenitally fated to suffer from its presence.

### **1. Spiritual experience**

Spiritual experience is defined as including those states and action that express what people take to be ultimate for him/her. That contains individual faith commitment by which they live, for everyone value, belief in, trust and meaning for their lives in something and someone. This commitment is called 'salvific' for people, enabling them to live and flourish at a deep level (Fowler, 1981, Astle, 2003). This means 'our spirituality' is "what make we tick" 'shaping our motive and behavior which make influential our character (Wakefield, 2001). Spiritual experience also defined as which comprised those attitudes, belief, practice, an experience that 'animate people live and help them to reach out to any supper sensible reality (Wakefield, 1983). That component is often said to be oriented to the value and the 'God' in which people believe and to which they give their heart (Tilley, 2010).

### **2. Mystical experience**

Mystical experience is an experience of the inner/deep feeling of a supernatural entity. Similarly it is frequent aim at 'a conscious relation to the absolute' that aspires to ultimate union with the divine, to the penetration of the divine within the soul and to the disappearance of the individuality of the mystic, who seeks, to become being self (Margret Smith, in Woords, 1981). Mystical experience is also the perception of an institute that is not derived from conscious reasoning understanding the nature of the space-times world as a whole or of something which transcended it (Wainwright, 1981).

Some scholar has argued, however, that there was apparently no dividing line of religious experience and Mystical experience and that effort to separate them are 'rather inconclusive (Spilka & McInatash, 1995).

### **3. Numinous experience**

Numinous experience is the term coined by Rudolf Otto describing the value and mental state of an individual, such experience is fundamental of the 'Holy', that comprehension energy so far way of entrance, transcendent, ineffable, wholly other mystery. This Numinous object is 'felt as object and outside the self ', experience as an overpowering majesty and urgent energy

which result in; blank wondered, an astonishment that strikes us dumb, amazement absolute (Otto, 1925).

Other scholar used the terms in a different way, who describes that any experience understood as an encounter with the divine and it is a very different experience from that derived mystical unity. Thus, Ninian smarts (1978) to distinguish the outer and thunderous quality of numinous. He calls such experience prophetic experience of inner vision of mystical experience, describing the latter as experience that refer to those inner visions that arise from practices which are contemplative. He included panenhontic word worthian experience of mysterious harmony with nature in numinous experience rather than mystical category (Smart, 1978).

#### **4. Conversion and charismatic experience**

Conversion and charismatic experience it is experience practiced in some across traditional religion and seen some cultural tradition (Goodman 1972, 2008). Also it is usually seen in Christian religion perspective such as Pentecostal tradition that associated with 'Baptism of the holy spirit' and also which has been the relation of between 'charismatic gift' like the experience of healing and speaking of the tongue ( Laurentine 1977, Cartledg, 20 17).

#### **5. Trance and ecstatic experience**

Trance and ecstatic experience studied in by anthropologist in non-western tradition. It was still practicing some local spiritual tradition but historically has many expressions Christianity and other religion. However, these experiences currently existed on non-institutional western religious practiced. The Individual within ecstatic state, their consciousness is deep and external responsiveness is limited and their mental and spiritual understanding is enlarged, at this time their ego feeling is escaped from itself and 'sand outside' itself (Zaehner 1957, Schmid, 2016).

#### **6. Vision and audition experiences**

Vision and audition experiences that clearly 'seeing' and/or 'hearing' of a divine being. The individual was experienced visual or semi-visual aware of Angele or another supernatural being. It is most of the experiences of prophetic practice that hearing and revelation (Hardy, 1979).

## **7. Vivid, ultimacy, anomalous and intense experiences**

Vivid, ultimacy, anomalous and intense experiences Wildman has described the detail of explorative mapping of the territory of spiritual and religious experiences. His foundation is that of vivid experiences (relatively unusual, typically colorful state of consciousness), next point of his view is ultimacy (defined by the subjective judgment of ultimate significance) also point out anomalous experiences which is unlike whatever one normally experiences and expectations. He has described intense experiences are ultimate experiences that express intense existential significance and which is exceptionally information rich and generative of new insight. Wildman grounded his plan for according to meditation experiences, mystical experiences, spiritual and religious experiences (Wildman, 2013).

## **8. Paranormal, psychical experiences**

Paranormal, psychical experiences this experience is an unusual activity, Wildman termed as anomalous or abnormal. The individual under this experience was encountering many claims because which has no adequate scientific explanation but is rejected by science and organized religion (Baker, 2016). Castro (2014) has been explained that these experience telepathy, extrasensory perception, reported encounter Aliens, experiences of ghost and another contact with the dead.

## **2.2. Theory of religious pro-social behavior**

### **2.2.1. Supernatural punishment hypothesis**

In the past, our social norm evolved by promoting cooperation toward public goods. This social norm is determined from religion through a result of the selective advantage of supernatural punishment

The main characteristic of all religious belief is deference of God and supernatural agent. These agents mentally represent to guide religious moral behavior. Also God and supernatural agent serve as for follower moral authority, in their spiritual setting the rule that guides their moral behavior; it is the rule of right and wrong, which is enforcing the rule by a system of supernatural threat.

Religion has operated to increase pro-sociality any of cultivating situation is the supernatural monitoring hypothesis; religious believer act as pro-sociality to the extent that they experience under supernatural scrutiny by watchful and monitoring God (Norenzayan & sheriff 2008, Bering 2011).

This theorist believes that the presence of a supernatural agent is an adaptation to encourage large scale people lived cooperatively. Similarly, individual live mutual cooperation and avoiding harming or anti-social behavior.

The most religious people have experience of a supernatural principle which is obedience supernatural agent and so virtue relies on what supernatural agent deems good and bad. If one believes God condones universal kindness toward others, then thought of God should promote good will toward all other people. If God is perceived as condoning violence and hostility, however, then activating the thought of God may produce antisocial behavior.

According to Johnson and Bering (2006) have mentioned that belief in god is promoting pro-social behavior but undermine anti-social behavior. They have also described that large scale society there was an experience of anonymous and surreptitious of violating a moral rule. The group get larger there were difficult to keep good or bad, therefore this large group become cooperative and create trust each other, there was a supernatural agent, people were perceive watching of God.

According to Premack & Woodruff (1978) suggested that critical to the supernatural punishment account is the amazing capacity of humans to reason with the minds of others. This ability, called the theory of mind, allows us to imagine the thoughts and intentions of other people and is essential to social functioning. Belief in God makes use these mind-reading abilities, as applied to the mind of God (Shariff et al. 2009).

### **2.2.2. Self-regulation**

McCullough & Willoughby (2009) agree that the belief of supernatural agent, the individual has a good quality of self-monitoring and that result of self-regulation that is ultimate mediate the association between religion and pro-sociality. Individual who has to score high in self-control also score high in religiosity (Bergin, Masters, & Richards, 1987; French, Eisenberg, Vaughan, Purwono, & Suryanti, 2008). Those religious children with great self-control have less recklessness (Bartkowski & Levin, 2008). And religiosity is negatively associated with many reckless behaviors such as alcohol, gambling and drug (Baier & Wright, 2001). They argue that religious communities act as moral audiences that constrain behavior and provide an additional rule of self-monitoring. Because religious settings are restrictive in terms of allowable behaviors, those who practice a religion will have more experience in self-monitoring. Self-regulation account holds that religion, through its beliefs, practices, and associated community, promotes pro-sociality by strengthening one's ability to monitor and adjust one's behavior (McCullough & Willoughby, 2009).

### **2.2.3. Moral community perspective**

Graham and Haidt (2010) suggest that the role of religion is empowering the group cohesion binding set of moral principle. According to moral principle, theory religion is an additional source of moral concern to harm and fairness. These foundations are in-group loyalty, which places moral value on respecting and acting favorably towards members of one's groups; authority respect, which places moral value on the following authority and respected community leaders and parents and sacredness, which places moral value on avoiding disgusting behaviors and striving for moral and spiritual cleanliness. These foundations bind group members together by imbuing group members and group activities with religious value. Religion strengthens in-group moral intuitions through teachings that emphasize a religious people or church that are

worthy of loyalty and hold a special moral position relative to out-group members. Respect for religious authority serves to bind groups together through shared beliefs and practices derived from common sources (Gilligan, 1982; Turiel, 1983).

Religion encourages to moral behavior, that comes from mental representation of God should facilitate moral concern of virtue, as a means of obedience to the supernatural agent as a moral authority. The prominent motivation is to please the supernatural agent to gain praise and favor, for significantly to avoid supernatural punishment. People were belief over watch of God on each action that undetectable by others. Therefore it is capable of rewarding and punish for these activities. If that action is positive will rewarded and negative should be punished and also these interpret as moral judgment over his own good or bad action, belief in such a moralizing God an agent who keep the prominent feature of all large scale religious people (Boyer, 2001, Rose and Raymond, 2003).

The moral representation of God may significantly play a dual role in guiding moral action, by personifying both the moral standard and the means of moral enforcement. Also develop as kindness that establishes as standard universal pro-sociality, by reducing antisocial behavior. As a result, the thought of God may promote good will toward others, not just the in-group. Fear of supernatural punishment could generate exaggerated pro-social behavior toward out-group member to appear most virtuous before God (Epley, Converse, Delbosc, Monteleone and Cacioppo, 2009).

#### **2.2.4. Costly signaling perspective**

The Costly signal is explaining costly religious behavior as for example of group commitment to cooperation. The cost of goodness is expected in the context of belief and meaning in which supernatural agent is thought to observe, reward and punishes the human being for their earthly action (Irons, 2001).

Sosis and Alcorta (2003) Propose that individual is involving in religious participation, they are communicating a commitment to the group. Commitment to the group that develops pro-social behavior such as altruism might not benefit the individual in the short term, but they have long term benefit based on what they communicate other. In the case of altruism, the initial cost of helping others without reward the self is offset by an increase in reputation and the

communication that one has desirable trait such as generosity and compassion. Similarly, participation in religion promotes pro-social behavior and involvement of cooperation that not benefit individual directly but instead increase his/her standing in community and foster trust among those who share the same practice (Bleige Bird & Bird, 2001).

### **2.3. Empirical finding of religious experience**

Dollahite & Marks (2005) conducted the interview for highly religious parent and adolescent their finding indicates that parent has been teaching their children that empower youth spiritual maturity. Also both parent and children engage discussion with religious matter their reflection makes youth perfect on their belief system. In addition, parent religiosity is not only influencing youth behavior but also impact on their belief.

Ellison & Levin (1998) examined that religious experienced people have been benefited from physical and mental health. Other research conducted on national representative samples of over 21,000 suggested that people that attend religious service once a week have been live longer time life span than those non-attenders. According to Garrison & Davis (2005) their finding support above result that Africa American who attended religious service was live a longer time than non-attainder.

Smith (2005) investigated the religious influence on youth positive behavior this finding suggested that most American considered religion is "extremely important to their everyday life "they experience" very or extremely close to God". Who carry out religious service, pray exchange religious ideas and participate in youth group. This report indicates that youth's family relation developed more than other teens. According to Suppiah and Charles (2018) have been investigated that the role of religion in developing altruism and self-esteem among youth. Their result indicates that religion correlates positively toward the development of altruism act among youth engaged actively in church activist.

Survey conducted by Megan (2009) has identified that individual level of general religiosity increased for that level of helping hour decreased. At the same study the prediction of pro-social behavior except for intrinsic religiosity none of religiosity orientation was significantly predicted pro-social behavior.

Survey have been conducted by Marianne, N. K., Christian, A. K., and Michael E. N, (2015) church attendance and religious experience on differential associations to well-being for women and men their finding indicate that the level of positive religious experience significant differed across gender with a lower mean for men than women. Regarding church attendance, negative religious experience and existential will being gender have no significant difference. The same research shows negative religious experience was significantly and inversely associated with existential will being for both women and men. Church attendance and the positive religious experience were significantly associated with existential will being for women but not for men. Concerning gender church attendance, positive religious experience and negative religious experience has a significant correlation.

Pew research center conducted survey 2014 U.S. (Religious Landscape Study in U.S) adult show still U.S adult has high in religious experience in comparing other industrially developed countries. Internally they show a modest decline of the level of religious affiliation. Since 2007 92% to 2014 become 82%. The same research show participant certainty of GOD existence was dropped. In 2007 Fugger was 71% in 2014 declined to 63%. Similarly, participant observed that few drops in 2007 to 2014 for attending religious service regularly, pray every day and the importance of religion in their life.

Stanisław (2015) have been investigated on the importance of the Experience of God's Absence, and of Meaning in Life in Poland among male and female young student in the different university such dimension of human life as a religious experience, meaning in life, and personality trait. The result shows that the level of awareness of experiencing God's absence was the highest among male student, and the lowest in female student. Other research carried out by Mercer & Dorhan (1999) suggested that sex was not crucial to determine the level of religious experience, however openness matter such experience. Research conducted in the theologian student that result indicates student level of religious experience was very high, they concluded that knowledge only cannot enough to determine the level of religious experience; it needed contemplative prayer and religious upbringing (Saroglou, 2001).

Barry & Donka (2010) have been investigated religion and child health; their result indicates that youth who attend church frequently has had better psychological health than whose less frequent attend church. The same finding reported that the age 6-19 and subset age 12-15 year of

old children and adolescent considered religion is very important in their life and have better overall and psychological health wellbeing.

Survey conducted by George, Ellison, and Larson (2002) to investigate the ability to coping use baseline view of God for finding out the effect of positive and negative religion experience in the life of individual coping style. Positive religion experience coping is described by faith in God and think that God is faithful in loving and caring, so as good relation with God to strengthen and to solve bad thing including illness. Negative religion experience coping is individually considered that feeling negative event or illness are a result of God's punishment for a personal wrongdoing of their religious order or sinful behavior. Positive religion experience is a coping mechanism, most of the time associated with a positive health outcome, while individual experience negative religion coping is opposite effects and may increase depression and anxiety.

Pew research center conducted survey 2007 conducted research indicate religious affiliation adult account 41% depend on their religious belief for the purpose of the question of answer their undesirable act. Also they modestly increase praying in the groups and regularly reading scripture.

## **2.4. Religious experience based on gender**

Several studies have been conducted on gender difference between religious experiences. Some literature is reviewed as follows:

Psychologist and feminist have proposed the biological difference between sexes in their religious experience. Erikson, write his book on young man Luther (1958), believe that where men are outgoing and abstractive, and find transcendent to God while women find an imminent God inside their own bodily experience by passive surrender to him . Erikson added female are more fundamental to religion, including passive receptive attitude to God (Zock, 1997). There is personality difference between men and women that is innate or acquired, but women are active in all aspect of religion. Here partly work the opposite sex parent in a setting when God is seen as the father. Freud perspective worked here female more inclined to father, that assumption forces to female more approach to God.

Religious institution teaching the follower to become religious and enjoying their religion but not teaches irreligious aspect that is bending people direction. However individual have been deviating religious dogma, they are becoming irreligious to fear the hell. These assumptions are bringing gender difference in religiousness (Alan S, Miller, 2002).

As gender religious involvement was measured by in attendance of frequency of religious service (Hertel & Hughes, 1987). Traditional religious discourse limited women involvement in religious service attendance. This perception became informally has been agreed by the religious community. Similarly the patriarchal assumption of the religious community practiced that idea limits the role of women in home keeper and rearing children, in other hand men considered a leader in home and outside the community (Bartkowski, 2001). Moreover, the religious group had been to make men as row model and accepting him norm holder and assigning women in cooking, rearing children whereas men are delegate teaching and managing the religious community (Cochran et al., 2004).

Men and women have a difference in the involvement of religion. Several researches indicated women on average has more religious than men, starting with the feeling of God's nearness and guidance at age of 9 and 10 that is 76 percent of girls and 61 percent of boy (Tamminen, 1994). At age of adolescent and after, women have a guiltier feeling, and this may lead to a higher percentage of female involving churches, that emphasis guilt and sin more than respective men. However, women image of God is more loving, comforting, forgiving and healing whereas men perceive God as powerful, planning and control (D. Wright & Cox, 1967). So women have special kind of religious experience which tied to those settings, where they have authorities. Also they have regenerative experience empowering them to renew their life (Brasher, 1997).

Azzi & Ehrenberg (1975) investigated that women are more religious than men because female have more free time than men that make them involve religious service. Other argument suggested that the advance of gender based division of labor, which was played great role to put women holds held family duty whereas men have engaged in work. This occasion was giving women to greatly concerning in religious matter (Douglas, 1977).

Smith et al. (2002) examine those religious differences between women and men across the life span. The studies indicate that women have been a more religious experience, frequently attend the religious service also they have a personal commitment to living life with God. Women were usually involving religious youth group exchange message and feel closes to God. They were eager to communicate with God by praying share advice with a religious leader (Buchko, 2004).

## **2.5. Religion and pro-social behavior**

Scholar has to raise the question about the relationship between religious belief and pro-social behavior and they have interested to examine scientific research on religious and pro-social behavior. The empirical finding revealed as follows:

Saroglou et al. (2013) examined religious pro-sociality his founding suggested that Religious individual are considered themselves as responsible, compassionate, love, care, feel affection for others and treated people equally. They have to support the enforcement of justice and respect the rule of the nation. They are Perceive themselves as kindness and universalism and practice honesty and forgive others. Moreover religious people more inclined to involve pro-social activity in various ways but research indicates there has individual difference in the willingness of helping others (Saroglou, 2002).

Currently different research conducted on the role of religion promoting human pro-social attitudes and behaviors. Lay & Hoppmann (2015) has defined as Pro-social behavior, including helping, donating, volunteering, soothing, and cooperating, refers to a kind of behavior that benefits others or the society as a whole.

Studies of Saroglou, Pichon, Trompette, (2005) suggested that the significance of the role of religion to promote pro-social behavior has been continuous postulating across most of these psychological theories. They fund the role of religion toward helping and its crucial aspect of engaging pro-social activity. The studies propose a broad pattern of fragile but positive relationship between religion and helping people in need (Hunsberger & Gorsuch, 2003). Similarly Vandenberg & Patterson (1995) finding suggested that religion has more associated with non-spontaneous helping behavior than spontaneous. However religion and pro-social behavior has been controversial relationship. Survey carried out by Batson et al. (1993) reveals

that religious pro-social behavior still uncertainty existed on this association yet religious person has been motivated toward helping rather than self-concern. The previous study conducted by Allport and Ross's (1967) investigated religion into two parts, intrinsic and extrinsic religious orientation. Intrinsic religion people have motivated to religion as ending itself while extrinsic religious people have motivated to develop their status or gain reward.

Colby and Damon (1992) identified different finding show opposite result that subjective religiosity has been more associated with helping behavior for that evaluated multiple pro-social behaviors. The individual has been donating money for religious and secular charity, but less pro-social and have strong in religious experience. This finding suggested the relationship between religiosity and pro-social behavior is not directly connected.

Religion and pro-social behavior have an individual difference in pro-social activity, this type of effect occurrence are two conditions. One is religion as a social in-group and belief in God are supernatural moral agent, religion and belief in God both concern of moral behavior, but are guided by different moral concern. The religions are stress religious relationships as social unity, their primary moral concern is in-group protection and cooperation. The supernatural standard is concerning belief in God as a moral agent. Its primary concern is virtues that defined the obedience of God and follow the moral rule of God. These perceptions have created the difference between the involvements of individual on pro-social behavior.

## **2.6. Theoretical explanation of pro-social behavior**

Theory of mind is the ability of children to understand and interpret other behavior to use of mental states such as feeling, thought, belief, intention, and desire (Flavell, 1999). Several researches conducted on indicted the association adolescent for a theory of mind skill and pro-social behavior (Eisenberg, 2007; Moore, Barresi, Thompson, 1998). Accordingly the perception of emphatic has the relation of between pro-social behaviors, people who have emphatic toward others they are ready to help. The studies conducted on emphatic children that indicted who have emphatic skill children are tended to more pro-social behavior (Eisenberg, 2007). Moreover, other study examined in altruism that described altruism increase from age (Zarbatany, Hartman and Gelfand, 1985), that had been credited to advance of emphatic sensitivity and ability of perspective taking.

Social learning theory stresses that adolescent learns their behavior from the social environment. They have been asserted that pro-social behavior is learned. According to Spiel & Berger (2004) pro-social behavior is learned through reinforcement, self-attributions, modeling, direct instruction and parental discipline and also this approach said that children's responses to charitable models are continues which is that children observe adults donates to charity positively influenced the children's own donation. Similarly family structure and relationship is better indicator of pro-social behavior, parent involvement in a pro-social activity that encourages young people to participate in the activity. Accordingly parent marital status and parental monitoring were significant factors learning pro-social behavior among young children. This parental coordination is the practical facilitator of the engaging network of pro-social behavior (Wikeley et al. 2007).

Another theory of pro-social behavior is evolutionary theory this theory asserted that social behavior is the product of genetic factor that evolve overtime in the principle of natural selection.

According to this approach pro-social behavior is genetic root because it has been selected for in three ways:

People further the survival of their gene by helping genetic relative (kinship selection); there is survival advantage to allow the norm of reciprocity where people help strangers to the help that they will receive help when they need it; and there is a survival advantage to the ability to learn and follow the social norm of all kinds including altruism (Darwin , 1862, as cited in Kazdin, 2000).

The evolutionary theorist has believed that human pro-sociality is most likely the result of multiple selection pressure and multiple evolved mechanisms. All of which have pushed human evolution of an increasingly cooperative and pro-social direction relative to most other species. This multiple force and selection favored cooperation and caring during human evolutionary history. Each evolutionary theory identified that individual inclusive fitness could have been enhanced his/her selectively acted in a cooperative and caring manner towered other (Axelrod, 1984).

The cognitive theory had been putting their view on the development of pro-social behavior. According to Cognitive theory Vabderzander (1987) proposed that individual within a good

mood has the willingness to engage pro-social activity while individual within a bad mood they are limited to involve pro-social activity.

Social exchange theory suggests that the interest of helping related to reward and cost of the individual. Similarly, these theories maintain that human behavior stems from a strong desire to increase the reward and intend to minimize the cost which is relies on the self-interest of an individual. According to this theory, helping can be rewarded in three different ways. Individual interest to help others for seeks of future return. At a time of helping the individual get relief for by-standard personality distress. Also individual involve helping the desire of social approval and through that interest to promote self-wroth.

### **2.6.1. Pro-social behavior**

In early explanation of pro-social behavior some researcher Mussen (1982) believed that pro-social behavior requires some cost or sacrifice for the actor and should be doing without anticipation of an external reward. Other scholar examined the difference between pro-social behavior and altruism by stating that pro-social behavior is something that benefits others and it does not matter the actor benefited from it (Underwood & moore1982).

Eisenberg (2006) explained that Pro-social behavior "voluntary behavior intended to benefit another", it is a behavior helping other engaging different pro-social activity such as involving volunteer and donating money in a charity organization. In social institution truthfully participate to empower the community. Similarly, there are other mechanisms involving pro-social activity such as kindness, welfare, and stand of the right of others.

Pro-social behavior included some aspect of behavior such as voluntarism, sharing, donating, comforting other and helping, may be defined as an action intended to benefit other (Mestre, Carlo, Stamper, Tur-poracal, 2015). Such behavior is deemed, desirable and beneficial to society have been linked to healthy social functioning and wellbeing (Carlo, 2014). In fact, according to Eisnberg, Fabes, and Sprinrad (2006) pro-social behavior have been theoretically and empirically linked to a number of positive personal and socio-emotional variables, such as perspective taking, moral judgment, emotional regulation, emphatic response, positive emotionality, positive peer and parental relationship.

Jolien Van der Graaff et.al (2018) has been examined on pro-social behavior on adolescent their result indicate pro-social behavior increase in the early age and mid-adolescent. Jolien Van der Graaff et.al (2018) as cited in Carlo et.al (2015) supports the above finding adolescent of at the age of 13 and 16 year increases their pro-social behavior. Similarly, Eisenberge et al (2005) revealed that youth at the age of 15 and 17 increase pro-social behavior.

Individual participation in Pro-social activity has been perceived by differently a few people seen Pro-social behavior is one aspect of an everyday social life these people wished-for to engage different helping activity. They have motivated to employ helping behavior to initiating their own interest. Also, individual participate volunteer activity may win over their own feeling, at a time of interaction they exchange message and strength their relationship. So involving pro-social activity, there hasbeen existed individual differences. Some people involve more helping activity whereas others have not willing to participate in helping activity. However, there is gender difference was present in participating pro-social activity, when women are more involving in pro-social helping while men are less motivated to helping (Carlo and Randall, 2002).

### **2.6.2. Type of pro-social behavior**

There are six types of pro-social behavior that has their own behavioral explanation as follow, First Altruistic is pro-social behaviors defined as voluntary helping motivated primarily by concern for the needs and welfare of another, often induced by sympathy responding and internalized norms principles consistent with helping others (Eisenberg and Fabes, 1998).

Second, compliant pro-social behavior is defined as helping others in response to a verbal or nonverbal request (Carlo and Randall, 2002; Eisenberg et al, 2006).

Third, emotional pro-social behavior was conceptualized as helping others under emotionally evocative circumstances.

Fourth, public pro-social behavior was seen as helping behavior conducted in front of an audience, motivated at least in part by a desire to gain the approval and respect for others and enhance one's self-esteem (Carlo and Randall, 2002).

Fifth, anonymous pro-social behavior tendencies were defined as helping behaviors where the person receiving the help does not know who offered help (Carlo and Randall, 2002).

Finally, dire pro-social behavior was defined as helping behavior occurring in crisis or emergency situations, which do not always require emotionally evocative cues (Carlo and Randall, 2002).

Religiosity was associated positively with compliant, anonymous and altruistic pro-social behaviors, but was not significantly predictive of public, dire and emotional pro-social behaviors. In line with prior research (Bernt, 1989; Hansen et al, 1995) anonymous and altruistic pro-social behaviors might be influenced more by individual factors such as religiosity, whereas public, dire and emotional pro-social behaviors might be more impacted by situational factors (similar to emotionally evocative situations). Moreover, altruistic (that is helping out of concern for others rather than anticipation of the reward) and anonymous (helping in anonymous situations) helping seem to be the types of pro-social behaviors more explicitly endorsed by religious texts and teachings. Somewhat contrary to expectation, religiosity was positively related to compliant pro-social behavior. Compliant pro-social behaviors (that is helping when asked) do seem consonant with the types of opportunities frequently offered by religious involvement (e.g being asked to assist fellow church members). Additionally, compliant pro-social behavior in previous research (Hansen et al, 1995) entailed requests for help in emergencies or other immediate situations, whereas some requests for help are less urgent. Thus, there is likely variability in the contexts of compliant pro-social behaviors.

## **2.7. Pro-social behavior based on gender**

Social role theorist Eagley (1987) proposed that gender plays a significant role in helping behavior. The community has practice gender role expectation, so that they are expecting women to be self-sacrificing and involve helping to other attain their goal whereas society expects men to help dangerous event and particularly stranger need assistance. In so far as , women are more likely feeling comfortable with helping the situation that is more intimate and long term like such as value function and men may feel comfortable in short term helping the situation that involves some risk such as career function (Eagley & Crowley, 1986). Switzer, Stukas and Baker, (1999)

they have been investigated the use of role theory to differential the helping behavior between male and female.

According to role theory about early stage both socialized differently involving helping behavior, so men socialized with a heroic and chivalrous role whereas women socialized into nurturing and caring role. For that reason, the theory posits that their helping behavior that shows their respective role (Eagley et al, 1986).

Eisenberg and Fabes (1998) examined that social life of gender and culture relation with pro-social behavior. Their finding shows as involvement in pro-social activity females was more pro-social than males. Olukayode (2013) examines in Nigeria gender difference, and emotional intelligence on pro-social behavior. He has identified a similar result that women were engaging more than men pro-social activity. However, in developing a relationship with community and modification of society have no significant difference between genders they equally involve with community matter. But in gender pro-social behavior there was no significant different between male and female. A survey conducted by Feinman (1978) found the opposite result that men have been more pro-social than women. The above finding indicates that the scholar had not been reaching consensus on gender difference between pro-social behaviors.

Carol (2002) has been identified that male adolescent engaged more than female adolescent on public pro-social behavior. Similarly, compared to males and females adolescent, female has involved more than males adolescent on emotional, altruism, anonymous and compliant type of pro-social behavior (Carlo, G, Hausmann, A , Christians, S , & Randall, B. A (2003). Other research conducted in school that female student had involved in emotional, altruism, anonymous and public pro-social behavior (Tsehay, D.S., Mulatie, M.W., Sellakumar, G.K., & Begashaw, G.A. (2014).

## 2.8. Summary

To summarize, the present study has contained the main key point. Religion is one of social capital in many countries which shape social cohesion and cooperation. Religious experience has highly related to pro-social behavior. Also, gender and religious experience have relationship, thus females have high religious experience than man. Similarly, concerning pro-social behavior females is better experienced in comparison with the males. We see the theory of evolutionary perspectives; it is a bending theory of current study. In evolutionary perspective the thought that God is watching an individual thought and action contributing cooperation in the group. And which influence the tendency to exhibit pro-social behavior.

## CHAPTER THREE

### Methods

The main aim of this chapter is to present the methodology used in the study. In this part the research design, sampling procedures, data collection and methods of analysis are presented.

#### **3.1. Research design**

Research design is a framework of selecting subjects, research site and data collection procedure to answer the research question (Davies & Mosdell, 2006). Other scholars define it as a plan of activity that indicates the direction of data collection (Given, 2008).

For the purpose of this study, correlation research design was used to investigate the relationship between religious experience and pro-social behavior. Current research has used quantitative data type. It was an approach used to collect and analyze data in numerical rather than narrative. Survey was quantitative research which was better to collect large number of data using a questionnaire.

#### **3.2. Population and setting**

The Ethiopian Evangelical Church Mekane Yesus (EECMY) was one of the Christian Churches in Ethiopia. The church was established realization of an individual's and expansion of certain western missionary, vision of planting church in Ethiopia. It was rather the direct end result of a century old evangelistic effort by both the indigenous and the western missionaries.

Since Kolfe Makane Yesus Church was the first planted church which was located in the city of Addis Ababa Kolfe Keranyo Sub City around Lukanda. The church has long experience in the area for serving nearby community. Also church known by Sermonizing and teaching members and pursued different service in religious community. So this study was conducted in this Church, there has been a total of 5000 attendees in church from which registered members of the church were 2000 and out of these, 875 were youth.

### **3.3. Sampling technique and sample size determination**

The target population of this study was youth of Kolfe MekaneYesus Church. Out of the total population, 52% were female and the remaining was male member. Kolfe MekaneYesus Church was purposefully selected due to two reasons; one was that the Kolfe MekaneYesus Church was early evangelical church in Ethiopia. Hence, the members have a lot of religious experience. In other reason was church not only serving for spiritual needs of persons but also physical needs such as supporting and helping other. The motto of church service was “serving the whole person” better known as Holistic Ministry.

Researcher used stratified random sampling method. This method was crucial to producing samples that were more representative of the population rather than other techniques. The stratifications in this study were based on sex of participants; stratified sampling was used to determining the proportion of the participants. After that the researcher draws systematic random samples among females and males.

#### **3.3.1 Sample size determination**

Sample size determination was the technique of selecting the number of observations to include in a sample. The sample size was an important feature of any investigation in which the aim was to make inferences about the population from a sample. In general, the sample size used in a study was determined based on the following formula.

Yamane (1967) provides a simplified formula to calculate sample sizes. Using this formula researcher could calculate the sample size.

$$n = \frac{N}{1 + N * (e)^2} = \frac{867}{1+867*0.025}$$

n –The sample size

N –The population size

e - The acceptable sampling error

\* 95% confidence level and p = 0.5 were assumed

Population size of current research is 875

$n=875/1+875*0.05^2$  was equal to 267

The proportion of participants from male and female was calculated using the following formula.

$nF= \text{female} * \text{total sample size}/N$

$nM= \text{male} * \text{total sample size}/N$

**Table 1:**

*Proportion of Participants from Male and Female*

NO	Gender	Total population	Sample size	Total
1	Female	450	137	137
2	Male	425	130	130
Total sample size				267

### 3.4. Data collection instrument

To collect the data questionnaires was used. The first set consists of two items which prepared by researcher on youth background characteristics (demographic variables). The next two sets of items were adapted from the work of previous researchers and consist of Religious Experience Questionnaire (REQ) which consists of 12 items and Pro-social Tendencies Measure Revised (PTM-R) which consists of 20 items.

#### 3.4.1. Religious experience measure

Religious Experience Questionnaire (REQ) was used. Original item developed by Edwards (1976). The REQ consists of 12 items (compared with 8 items in the original version) that were designed to reflect a personal affective relationship with God (Hill & Hood, 1999). The scale was developed following King (1967), with the dimension of “personal religious experience,” which was composed of items reflecting the perceived influence of God in one’s life, including feelings of being forgiven for sins and referring to God when making decisions. Examples of items in the REQ are “I experience an awareness of God’s love” and “I pray privately in places other than church.” The items were rated on a 5-point Likert type scale with the response options (1) *never*, (2) *sometimes infrequent*, (3) *occasionally*, (4) *often*, (5) *always*. There is positive religious experience its alpha value is .96 and also negative religious experience its alpha is .61

#### 3.4.2. Pro-social tendencies measure

The Pro-social Tendencies Measure (PTM) was used to assess the pro-social tendencies of individuals. Within this questionnaire six subscales can be distinguished, referring to six types of pro-social behavior. Each item has to be answered on a 5-point scale ranging from 5(*does not describe me at all*) to 1(*describes me greatly*). Firstly, the subscale Altruism Pro-social Behavior, consisting of five items, measures voluntarily helping motivated by the needs of someone else (e.g., I often help even if I don’t think I will get anything out of helping;  $\alpha = .69$ ). Secondly, the subscale Compliant Pro-social Behavior consists of two items which measure helping others in response to a (non-)verbal request (e.g., When people ask me to help them, I don’t hesitate;  $\alpha = .81$ ). Thirdly, the Emotional Pro-social Behavior subscale consists of four item and assesses the propensity to help someone in emotionally evocative circumstances (e.g., I respond to helping

others best when the situation is highly emotional;  $\alpha = .88$ ). Fourthly, the four items of Public Pro-social Behavior subscale measure the tendency to act pro-social in front of others (e.g., I can help others best when people are watching me;  $\alpha = .85$ ). Fifthly, the Anonymous Pro-social Behavior subscale, which consists of five items, measures helping without other people's knowledge (e.g., I think that helping others without them knowing is the best type of situation;  $\alpha = .82$ ). Lastly, the three items of the subscale Dire Pro-social Behavior measure the tendency to help others in an emergency situation (e.g., I tend to help people who are in real crisis or need;  $\alpha = .76$ ).

### **3.4.3. Pilot study**

The aims of pilot study were to test and improve the adapted instrument which was developed by the researcher. Beside to ensure that instrument was suitable to be used within intended purpose and in order to establish their reliability. Before the pilot study was conducted to avoid the difficulty in English language, translation of item was made by the English language expert. Thus, the instrument that was initially prepared given to my advisor in order get comment prepared questionnaires, the extent to which the item was appropriate in securing relevant information for research, and then improvement were made based on the feedback obtained from advisor. Then after those vague items have been corrected then 40 youth of Kolfe Kalehiyot Church members randomly selected participant of both sex (21 male and 19 female youth participants were involved this pilot study). Researcher chose to conduct that pilot study in other protestant church to avoid re-exposure of participant in actual research. Finally the Amharic version of the questionnaires was administered to the pilot participant of Kolfe Kalehiyot Church members by clearly explaining each item instruction to participant.

The two scales (RE-Q and PTM) were tested on participants. The responses of the respondents are scored and the reliabilities are found to be good. To test the reliability SPSS version 20 was used and Cronbach's alpha reliability coefficient is computed for Religious experience questionnaire (REQ) containing 12 items, pro-social tendency measure (PTM) which contained 23 items. The Reliability Indices of Chronbach's alpha of each instrument was as follows

**Table 2:***Cronbach's Alphas Reliability index for the Religious Experience*

Variable	No. Items	Original Scale	Pilot Study
Religious Experience	12	.9	.78

The reliability coefficient of the religious experience scale of the total is computed and found to be alpha is .78, which is satisfactory for further data collection. Cronbach alpha is used as an estimate of inter item consistency of the religious experience scale.

**Table 3:***Cronbach's Alphas Reliability for the PTM Subscales*

	No. Items	Original Scale	Pilot Study
Altruism	5	.69	.62
Complaint	2	.81	.73
Emotion	4	.88	.78
Public	4	.85	.68
Anonymous	5	.82	.90
Dire	3	.76	.65

Furthermore, the reliability of coefficient of pro-social behavior tendency measure total was 0.76 for measuring subscale. Accordingly altruism 0.62, compliant 0.73, emotional 0.78, public 0.68, anonymous 0.9 and dire 0.65, thus it is sufficient and reliable for further usage.

However from pro-social behavior tendency measure three items were removed because the participants did not understand the item and also its inter-item consistency result indicated negative sign. Hence there items were deleted from the main questionnaire.

### **3.4.4. Scoring**

The questionnaire of religious experience scale was developed by Edwards (1976), it comprised 12 items from which 8 was positive and 4 negative religious experiences. Responses were scored by 1 to 5 on Likert scale where higher score indicated greater level of religious experience. Therefore negative item was reversely scored.

Similarly, pro-social tendency measure was used. Originally, the questionnaire comprised 23 items, but for purpose of this research 20 items were included. Also it has 5 point Likert scale where the score of higher indicates high level of pro-social behavior.

To determine the level of high and low level of religious experience, used to compute median split which  $\geq$  a given median is considered as high and the value of median  $\leq$  was considered as low. The median split of religious experience is  $3 \times 12 = 36$  considered as cut point score above 36 was high level of religious experience and score of below 36 was low level of religious experience. Accordingly, the median split of pro-social behavior was  $3 \times 20 = 60$  considered as cut point. The score above 60 was high level of pro-social behavior and score of below 60 was low level of pro-social behavior.

The median split of religious experience scale 12 score (1,2,3,4,5) 3 take as a median and multiplied by total item  $3 \times 12 = 36$  this test value and considered as hypothetical mean score similarly median split of pro-social behavior scale 20 score (1,2,3,4,5) 3 take as a median and multiplied by total item  $3 \times 20 = 60$  this test value and considered as hypothetical mean score.

### **3.5. Method of data analysis**

The information come from the questionnaires were organized, tabulated and analyzed through statistical procedures using SPSS version 20. Different aspects of the data were organizing processes and tabulate in order to determine participants profile at establishment and subsequent practice that reflect the religious experience with youth pro-social behavior. Thus, one variable analysis was employing in that frequency distributions; mean results was also identifies to determine the significance of various effects. Thus, relationship between religious experience and pro-social behavior of youth could be analyzed by Pearson correlation, religious experience and pro-social behavior of youth towards gender differences was interpreted by using t-test.

To examine the level of religious experience with pro-social behavior of youth could use descriptive statistics

To investigate sex and age difference between variable could use independent t-test, which indicate the statistical significance of difference across the different group of respondent.

To examine the relationship between religious experience and pro-social behavior, researcher could use to Pearson product moment correlation. A P-value of  $< .05$  was regarded as statistically significant all analysis in the current study.

### **3.6. Ethical consideration**

Throughout all the research stages, the researcher has observed most of the ethical principles. Some of ethical issues that were implemented in this research were giving official letter for the concerned body, asking permission from the stake holders, informing all the participants about the objective and keeping their confidentiality. In order to preserve their privacy, the researcher has tried to keep the anonymity of the participants, and made effort to avoid sensitive issues.

## CHAPTER FOUR

### RESULTS

In this chapter the collected data is analyzed to answer the research questions. The total sample size of respondent is 267 from this valid response are obtained from 255 that is 95.5% of response rate. This is crucial for analyzing the main data. The analysis was conducted based on available response while the remaining responses 12 participant is almost 5% (8 males and 4 females) are not complete, they were excluded from the analysis.

#### 4.1. Socio-demographic Information of Participants of the Study

This section includes the demographic variable of sex and age of respondent as summarizes in descriptive statistics using frequency table.

**Table 4:**

*Percentage and Frequency of Socio-demographic Information of Participants of the Study*

1	Demo	Category	2	Frequency	3	Valid percent
		Male		122		47.8
	Gender	Female		133		52.2
		Total		255		100.0
	Age	18-25		175		68.6
		26-35		80		31.4
		Total		255		100.0

Table 4 results indicate that the total participant of females and males from which 133(52.2%) of participants of the study are females. And remaining 122(47.8%) of the participants are males. With respect to age groups, out of 255 participants, 175(68.6%) were found in the age range of 18-25, other participants, 80(31.4%) under 26-35years age group.

Female participants were account for larger number of respondents and concerning the age, 175(68.6%) of the participant fall in 18-25 years group.

#### 4.2. The Level of Religious Experience and pro-social behavior

The first research question was to determine the level of high and low level of religious experience and pro-social behavior. Researcher used to compute median spilt which  $\geq$ a given median was considered as high and the value of median  $\leq$ was considered as low.

**Table 5**

*Frequency and Percentage of Participants Level of Religious Experience and pro-social behavior*

Variable	<36 RE and >36 RE	N	percent
Religious experience	High score	216	84.7
	Low score	39	15.3
Pro-social behavior	<60 PBR and >60 PBR		
	High score	189	74.1
	Low score	66	25.9

Table 5 revealed that the majority of participants have high score on level of religious experience 216(84.7%) and few numbers of participants have low level of religious experience that was 39(15.3%). This result indicates that from participants of the study have higher levels of religious experience.

Regarding the level of Pro-social behavior majority of participant have high score on level of pro-social behavior 189(74.1%) and from the participants low level of pro-social behavior was obtained 66(25.9%). The above table repot that from participants of majority have high level of pro-social behavior. Therefore, based on the above result majority of participants on both case have score high level of religious experiences and pro-social behavior.

**Table 6:**

*One –sample t-test examine statistical differences of the sample means with the hypothetical means of the respondents.*

Variable	Item	N	Mean	Hypothetical means	t	sign
Religious experience	12	255	40.9490	3*12=36	17.363	.001
Pro-social behavior	20	255	68.2980	3*20=60	11.606	.001

One sample t – test was conducted to examine statistical differences of the sample means against the hypothetical means of the respondents. First, the hypothetical mean was obtained by multiplying the median of item response scales of the instrument with number of items of the instrument. For example The median split of religious experience scale 12 score (1,2,3,4,5) 3 take as a median and multiplied by total item  $3*12=36$  this is a test value and considered as hypothetical mean score similarly median split of pro-social behavior scale 20 score (1,2,3,4,5) 3 take as a median and multiplied by total item  $3*20=60$  this is a test value and considered as hypothetical mean score.

Accordingly, the result of one sample t – test indicated that the sample mean scores of religious experience and pro-social behavior were higher than their corresponding hypothetical means score values. Therefore, one sample t – test analysis confirm that the existence of high level of religious experience and pro-social behavior.

### 4.3. Religious Experience and Pro-social Behavior Observed by Gender and Age

**Table 7**

*Mean std. deviation and Result of t-test for religious experience and Pro-social Behavior by Gender and age*

Gender & Age	Religious experiences					pro-social behavior				
	Mean	Std. D	df	t	sig	Mean	Std. D	df	t	sig
Male	40.09	4.36	253	-2.90	.04	67.51	12.53	234	-1.038	.30
Female	41.72	4.59				69.01	10.28			
Age										
18-25	40.88	4.00	182	-.383	.70	67.40	11.01	253	-1.855	.06
26-35	41.10	3.97				70.25	12.08			

Table 7 shows the mean score and standard deviation and t-value of male, female and age group participants on the measure of religious experience and pro-social behavior. Result indicates that females level religious experience ( $M=41.72$ ,  $SD=4.6$ ) and males ( $M=40.09$ ,  $SD=4.6$ ). To compare the two mean female slight higher than male did.

Consequently, the independent t-test analysis undertaken to determine existence of statistical significance difference between male and female on religious experience and pro-social behavior, which to confirm the above result indicates that there is statistical significant difference between females and males on their level of religious experience ( $t(253) = -2.9$ ,  $p=0.04$ ). And concerning pro-social behavior there is no statistical significance difference between females and males in their participation of pro-social behavior, ( $t(235) = -1.038$ ,  $p=0.3$ ).

Regarding the age group, 26-35 years of age group have higher than the 18-25 years group on religious experience ( $M=41.1$ ,  $SD=3.9$ ) ( $M=40.8$ ,  $SD=4.0$ ) respectively. Concerning pro-social behavior, 26-35 years of age group have higher than the 18-25 years group ( $M=70.3$ ,  $SD=12.1$ ), ( $M=67.4$ ,  $SD=11.0$ ) respectively. it is simply observed that mean score of religious experience and pro-social behavior measure of the 26-35 years of group participants is slight

higher than the 18-25 years group. However, it is not possible to say this difference is significant unless t-test is used,

Moreover, the independent t-test analysis undertaken to determine existence of statistical significance difference between age groups on religious experience and pro-social behavior, which failed to confirm the above result. Therefore, the t-test result indicate no statistical significance difference between youth on their religious experience and pro-social behavior ( $t(183) = -.383, p=0.7$ ) and ( $t(253) = -1.855, p=0.06$ ) respectively.

**Table 8:**

*Result of t-test and Desiccative statistics for Gender Difference on Subtype of Religious Experience and Pro-social Behavior*

Variable	N	Female Mean	St. deviation	N	Male mean	St. deviation	t	p
altruism	133	13.0752	3.49594	122	12.4180	3.52287	-1.477	.141
compliant	133	7.5639	1.74231	122	7.2213	1.99384	-1.455	.147
emotional	133	15.4887	2.44830	122	15.5574	3.01799	.198	.843
public	133	10.6165	4.55891	122	10.7295	4.43323	.200	.117
anonymous	133	11.4436	2.41653	122	10.9590	2.61084	-1.568	.118
dire	133	13.1128	1.73054	122	12.7131	1.78367	.594	.553

To examine possible differences between male and female, independent samples t-tests with an alpha level of .05 were conducted. Subtype of pro-social behavior such as altruism, compliant, emotional, public, anonymous and dire pro-social behavior the mean result show females obtained higher value of mean than males. However the independent t-test report indicates that there was no statistically significant difference between genders having subtype of pro-social behavior.

#### 4.4. Relationship between Religious Experience and Pro-social Behavior

To answer this research question Pearson product moment correlation coefficient analysis was employed. In this part the researcher tried to find the relationship between religious experience and pro-social behavior.

**Table 9:**

*The Relationship between Religious Experience and Pro-social Behavior among Participants*

	Religious experience	Pro-social behavior
Religious experience	1	.219**
Pro-social behavior	.219**	1

\*\*Correlation is significant at the 0.01 level (1-tailed)

The results of above table indicate as Pearson product moment correlation coefficient with the variable of religious experience and pro-social behavior.

As religious experience was statistically significant positive relationship with pro-social behavior and its numerical result is  $r(255) = .22, p < 0.01$ , from this result, one can be inferred that the participants level of religious experience increase, pro-social behavior increase. Therefore, the participants' high level experience of religiosity implies higher pro-social behavior.

**Table 10**

*Pearson Product Moment Correlation of Religious Experience and Subtype Pro-social Behavior of Participants*

Variable	1	2	3	4	5	6	7
Religious experience	1						
Altruism	.089	1					
compliant	.187**	.242**	1				
emotional	.205**	.229**	.402**	1			
Public	.036	.575**	.052	.007	1		
anonymous	.241**	.304**	.344**	.430**	.104	1	
Dire	.195**	.277**	.577**	.442**	.155*	.390**	1

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

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

Religious experience was significantly and positively correlated with compliant, emotional, Anonymous, and Dire pro-social behavior, r-value given as  $r(255)=.19$ ,  $r=.21$ ,  $r=.24$ ,  $r=.19$  and  $p<0.01$  and  $p<0.05$ ) vice-versa respectively. The relationship was statistically significant at 95% confidence interval. In the above table altruism and public pro-social behavior have no significant correlation with religious experience.

Altruism pro-social behavior is significantly and positively correlated with compliant, emotional, public, Anonymous and dire pro-social behavior r-value given as  $r(255)=.24$ ,  $r=.23$ ,  $r=.58$ ,  $r=.30$  and  $r=.28$ ,  $p<0.01$  and  $p<0.05$ ). These results show that altruism pro-social behavior increase similarly compliant, emotional, public, Anonymous and dire pro-social behaviors also increase.

## **CHAPTER FIVE**

### **DISCUSSION**

The major objective of this study is to investigate the relationship of religious experience with pro-social behavior youth of Kolfe Mekane Yesus Church. In this particular study four research questions are addressed and major findings of all these research questions in term of demographic variable were answered in the analysis part. This part would be discussed in line with existing theoretical perspectives and empirical findings as follows.

#### **5.1. The level of religious experience and pro-social behavior in the participants of the study**

##### **5.1.1. The level of religious experience in the participants**

The finding of data analysis indicates that majority of participant have high score on level of religious experience 216(84.7%) and few number of participants have low level of religious experience that was 39(15.3%). This result indicate that from participates of the study have higher level of religious experience.

In line with this, Pew research center conducted survey (2014 U.S. Religious Landscape Study) in U.S adult show high level of religious experience in comparing other industrially developed country. Internally they show modest decline of the level of religious affiliation. Since (2007 92%) to 2014 become 82%. The same research show participants certainty of God existence was dropped. In 2007 Figure was 71% in 2014 was declined to 63%. Similarly, participant observed that few drop in 2007 to 2014 for attending religious service regularly, pray every day and the importance of religion in their life. Accordingly, Stanisław (2015) reveals that the level of awareness of experiencing God's absence was the highest among male student and the lowest in female student. Other research carried out by Marcer & Dorhan (1999) suggested that sex was not crucial to determine the level of religious experience, however openness matter such experience. Research conducted in the theologian student that result indicates student level of religious experience was very high, they concluded that knowledge was not only enough to determine the level of religious experience; it needed contemplative prayer and religious upbringing (Saroglou, 2001).

According to Qingke G, Z. Liu, and Qirui T. (2018) reveal economically less developed country has high level of religiosity than that of affluent country, they hold low level of religious experience, for instant the finding show 88% of Togo people consider religion was very important for their daily life. Whereas Denmark only account 19% of respondent reply the importance of religion. In Europe income, GDP and social welfare were negatively related with religiosity (Storm, 2017). In developed country people achieved high material and social wellbeing without the aid of religion. In developed country religion is associated with social support, respect and feeling of purpose and meaning of life (Diener & Myers, 2012).

In other hand, Ellison & Levin (1998) show that religious experienced people have been benefited from physical and mental health. Similar research conducted on national representative samples of over 21,000 suggested that people that attend religious service once a week have been live longer time life span than those non attainer. According to Garrison & Davis (2005) their finding support above result that Africa American who attended religious service was live longer time than non-attainder.

According to moral community prospective Graham & Haidt (2010) suggest that the role of religion is empowering the group cohesion binding set of moral principle. Similarly, moral principle theory religion is additional source of moral concern to harm and fairness. These foundations are in-group loyalty, which places moral value on respecting and acting favorably towards members of in-groups.

### **5.1.2. The level of pro-social behavior in the participants**

Regarding the level of Pro-social behavior majority of participant have high score on level of pro-social behavior 189(74.1%) and from the participant low level of pro-social behavior was obtained 66(25.9%). The above report that from participate of majority have high level of pro-social behavior. According to evolutionary theorist has believed that the human pro-sociality are most likely the result of multiple selection pressure and multiple evolved mechanisms. All of which have pushed human evolution of an increase cooperative and pro-social direction relative to most other species. This multiple force and selection favored cooperation and caring during human evolution history. Each evolutionary theory identified that individual inclusive fitness

could have been enhanced his/her selectively acted in cooperative and caring manner toward other (Axelrod, 1984).

According to social exchange theory suggests that the interest of helping related with reward and cost of individual. Similarly, these theories maintain that human behavior stems from a strong desire to increase the reward and intend to minimize the cost which is rely on self-interest of individual. Similarly, these theory helping can be rewarded three difference way. Individual interest to help other for seeks of future return. At a time of helping individual get relief for by-standard personality distress. Also individual involve helping the desire of social approval and through that interest to promote self-worth.

One sample t – test was conducted to examine statistical differences of the sample means against the hypothetical means of the respondents, level of religious experience was found to be high for the sample. And also the level of pro-social behavior of respondents was high. That is, the positive influence that came from youth of the church member. Therefore, one sample t-test analysis confirm that the existence of high level of religious experience and pro-social behavior in Kolfe Mekane Yesus Church youth.

## **5.2. Measure of gender and age difference in religious experience and pro-social behavior**

### **5.2. 1. Religious experience measure of females and male participant**

So t-test analysis part shows there is statistical significant mean difference between females and males participant ( $M=41.7$ ,  $SD=4.6$  and  $m=40.1$ ,  $SD=4.4$ ) respectively. It indicates that female participants tend to have slightly high religious experience than do male participants. Consequently, independent t-test analysis was support existence of significant sex difference in the religious experience which confirm the analysis of mean and Std. Deviation.

Therefore, the t-test result show statistical significance difference between females and males on their level of religious experience ( $t(253) = -2.9$ ,  $p < 0.05$ ). Concerning religious experience there was statistical significance difference between females and males. This finding was consistence with previous study by Smith et al. (2002) show women have been more religious experience, frequently attend the religious service also they have personal commitment live life with God. Buchko (2004) reported Women were usually involving religious youth group exchange message and feel closes to God. They were eager to communicate with God by praying

share advice with religious leader. According to Azzi & Ehrenberg (1975) women were more religious than men because female have more free time than men that make them involve religious service. Douglas (1977) suggest the advance of gender based division of labor, which was play great role to put women held family duty whereas men have engaged in work. This occasion was give women to greatly concerning in religious matter. Tamminen (1994) point out women on average has more religious than men, starting with feeling of God's nearness and guidance at age of 9 and 10 that is 76 percent of girls and 61 percent of boy. However, women image of God is more loving, comforting, forgiving and healing where as men perceive God as powerful, planning and control (D. Wright and Cox, 1967). So women have special kind of religious experience which tied to those settings, where they have authorities, they have regenerative experience empowering them to renew their live (Brasher, 1997).

Concerning gender Psychologist and feminist have proposed the biological difference between sexes in their religious experience. Erikson (1958) suggest that where men are outgoing and abstractive, and find transcendent to God while women find an imminent God inside their own bodily experience by passive surrender to him. Added female are more fundamental to religion, including passive receptive attitude to God. According to Zock (1997) there were personality difference between men and women that is innate or acquired, but women are active in all aspect of religion. Here partly work the opposite sex parent in a setting when God is seen as father. Freud perspective worked here female more inclined to father, that assumption forces to female more approach to God.

Therefore, possible concluded that there was statistical significance sex difference in religious experience of participant of the study.

### **5.2.2. Pro-social behavior measure of females and males participant**

The value of analysis section shows there is statistical significant mean difference between pro-social behavior of female and male participants ( $M=69.0$ ,  $SD=10.3$ , and  $M=67.5$ ,  $SD=12.5$ ) respectively. This result indicates that there is numerical difference between females and male participants, which shows pro-social behavior of the mean of female score is higher than male.

Moreover, the independent t-test analysis undertaken to examine existence of statistical significance difference between genders on pro-social behavior, that confirm the above result.

Therefore, the t-test result indicate no statistical significance difference between female and male on their level of pro-social behavior  $t(235)=-1.038, p>0.05$ ). Regarding pro-social behavior there is no statistical significance difference between female and male. These implied female and male were equally involved in pro-social activity. This finding was contradicted studies by Eisenberg & Fabes (1998) show as involvement in pro-social activity female was more pro-social than male. Olukayode (2013) reveals that women were engaging more than men pro social activity. However, in developing relationship with community and modification of society have no significance difference between genders they equally involve with community matter. Carlo and Randall (2002) support above finding gender difference was present in participating pro-social activity, and women were more involving in pro-social helping while men are less motivated to helping.

Social role theorist Eagley (1987) proposed that gender plays significant role in helping behavior. Community has practice gender role expectation, so that they are expecting women to be self-sacrificing and involve helping to other attain their goal whereas society expect men to help dangerous event and particularly stranger need assistance. In so far as , women are more likely feeling comfortable with helping situation that is more intimate and long term like such as value function and men may feel comfortable in short term helping situation that involve some risk such as career function (Eagley & Crowley, 1986).

According to role theory about early stage both socialized differently involving helping behavior, so men socialized with heroic and chivalrous role where as women socialized into nurturing and caring role. For that reason, the theory posits that their helping behavior that shows their respective role (Eagley et al, 1986).

On the other hand, Survey conducted by Feinman (1978) found opposite result that men have been more pro-social than women. Similarly, Carol (2002) show that male adolescent engaged more than female adolescent on public pro-social behavior.

Therefore, the above finding indicates that scholar had not been reaching consensus on gender difference between pro-social behaviors. However current finding confirm the involvement of pro-social activity both sex equally participated. So in research area there was people accept gender equality and encourage to participating pro-social activity.

### 5.2.3. Measure subtype of religious experience and pro-social behavior of participants

To examine possible differences between men and women, independent samples t-tests with an alpha level of .05 were conducted. One significant gender difference was found in the positive religious experience scores, showing that women have higher positive religious experience scores ( $M = 34.5, SD = 3.5$ ) than men ( $M = 33.3, SD = 3.6; t(253) = -2.877, p < .001$ ). Independent t-test confirms that there was significant difference between female and male on score of positive religious experience. Regarding negative religious experience also females have score more than man their mean value ( $M = 7.2, SD = 2.8$ ) and ( $M = 6.8, SD = 2.7$ ) respectively. The result of independent t-test indicate that ( $t(252) = -1.021, p = .308$ ). These report that there was no statistical significant difference between genders having negative religious experience. This finding was consistence with Marianne, N. K., Christian, A. K., and Michael E. N, (2015) suggest that the level of positive religious experience significant differed across gender with a lower mean for men than women. Regarding church attendance, negative religious experience and existential will being gender have no significant difference. The same research show negative religious experience was significantly and inversely associated with existential will being for both women and men. Church attendance and positive religious experience was significantly associated with existential will being for women but not for men. Concerning gender church attendance, positive religious experience and negative religious experience has significant correlation. Survey conducted by George, Ellison & Larson (2002) point out effect of positive and negative religion experience in life of individual coping style. Positive religion experience coping is described by faith in God and think that God is faithful in loving and caring, so as good relation with God to strength and to solve undesirable thing including illness. Negative religion experience coping is individual considered that feeling negative event or illness are a result of God's punishment for a person wrong doing of their religious order or sinful behavior. Positive religion experience is a coping mechanism, most of the time associated with positive health outcome, while individual experience negative religion coping is opposite effects and may increase depression and anxiety.

#### 5.2.4. Religious experience measure of age group participants

The result of this study indicates that there is statistical significant mean difference between religious experiences by age group. From this analysis age rang 18-25 and 26-35 of youth ( $M=40.9$ ,  $SD=4.8$ , and  $M=41.10$ ,  $SD=3.9$ ) are compared.

In addition, the independent t-test analysis undertaken to determine existence of statistical significance difference between age group on religious experience, that confirm the above result. Therefore, the t-test result revealed no statistical significance difference between youth age on their level of religious experience ( $t(183) = -.383$ ,  $p>0.05$ ).

In line with this Suppiahet al. (2018) show church youth gathering, calling single working adult involving religious service. Youth has been learning the ways of communication with each other to accepting and cooperating with people, learned social context gain from church member and develop the attitude to altruism and understood helping other and their responsibility, which grounded in God ability, loves and cares for other. The finding of Smith (2005) reveal the religious influence on youth positive behavior and suggest that most American youth considered religion is "extremely important to their everyday life "they experience" very or extremely close to God". Youth group carry out religious service, pray exchange religious ideas and participate in youth group. Survey conducted by Barry & Donka (2010) show youth who attend church frequently has had better psychological heath than whose less frequent attend church. The same finding indicate that the age 6-19 and subset age 12-15 year of old children and adolescent considered religion is very important in their life and have better overall and psychological heath wellbeing.

On the other hand, the finding of Dollahite & Marks (2005) show highly religious parent and adolescent that parent has been teaching their children that empower youth spiritual maturity. Also both parent and children engage discussion with religious matter their reflection make youth perfect on their belief system, parent religiosity was not only influence youth behavior but also impact on their belief.

Therefore, the current finding show regarding religious experience there was no statistical significance difference between age. These imply youth have similar religious experience. In study area there was no differentiation of age in having the religious experience.

### 5.2.5. Pro-social behavior measure of age group participants

The report of this analysis shows mean and Std. Deviation to pro-social behavior by age group difference of participants. From this analysis that the age rang 18-25 and 26-35 ( $M=67.4$ ,  $SD=11.01$ , and  $M=70.3$ ,  $SD=12.1$ ) respectively. This result shows there is numerical difference between ages.

Moreover, the independent t-test analysis undertaken to determine existence of statistical significance difference between age group of pro-social behavior, that confirm the above result. Therefore, the t-test value result indicate no statistical significance difference between age group on their level of pro-social behavior ( $t(253)=-1.855$ ,  $p>0.05$ ). This finding was inconsistent with current finding by Jolien Van der Graaff et. Al (2018) shows pro-social behavior increase in the early age and mid-adolescent. Jolien Van der Graaff et.al (2018) as cited in Carlo et al. (2015) support the above finding adolescent of at the age of 13 and 16 year increase their pro-social behavior. Similarly, Eisenberge et al (2005) revealed that youth at the age of 15 and 17 increase pro-social behavior.

According to theory of mind Flavell (1999) suggest children the ability to understand and interpret other behavior to use of mental state such as feeling thought, belief, intention, and desire pro-social behavior. Survey finding was shows the association to adolescent for theory of mind skill and pro-social behavior (Eisenberg, 2007; Moore, Barresi, Thompson, 1998). The finding of Eisenberg (2007) outline adolescent emphatic toward other they was ready to helping and emphatic skill children they were tended to more pro-social behavior. Moreover, other finding reveals that altruism increases from age (Zarbatany, Hartman and Gelfand, 1985). Similarly, Social learning theory shows that adolescent learn their behavior from the social environment. They have been asserted that pro-social behavior is learned. According to Spiel & Berger (2004) pro-social behavior is learned through reinforcement, self-attributions, modeling, direct instruction and parental discipline and also this approach said that children's responses to charitable models are continues that children observe adult's donates to charity positively influenced the children's own donations.

As above finding and theory was inconsistent to current study there was increase age pro-social behavior was increase, but current finding different from that age has no statistical significance difference on pro-social behavior.

### **5.3. Relationship between religious experience and pro-social behavior**

#### **5.3.1. The relationship between religious experience and pro-social behavior among participants**

The results of analysis used Pearson product moment correlation coefficient toward the variable of religious experience and pro-social behavior. Its report shows that there was significant correlation between religious experience and pro-social behavior.

As religious experience was statistically significant positive relationship with pro-social behavior its numerical result was  $r(255)=.22, p<0.01$ . This finding shows participants experience of religiosity increase similarly pro-social behavior is increase. This finding was consistence with Putnam and Campbell, (2010) outlined religiosity and pro-social behavior has been the positive association, many religious individuals involve volunteer and charitable giving. Suppiah & Charles (2018) proven that religion correlate positively toward the development of altruism act among youth engaged actively in church activity. Similarly, Hunsberger & Gorsuch (2003) found positive relationship between religion and helping people in needy. Accordingly, Saroglou, Pichon, Trompette, (2005) also concluded that role of religion toward helping and its crucial aspect of engaging pro-social activity. In line with this Stavrova et al. (2013) shows religious experienced individual has been benefited varieties of social and psychological well-being. Similarly his findings demonstrated that religious experienced people has been enjoying better life satisfaction and health well-being. Survey carried out by Lewis et al, (2013) revealed religious attendance has been connected with various pro-social activities such as volunteering and civic engagement.

According to supernatural monitoring hypothesis perspective Norenzayan & sheriff (2008) and Bering (2011) suggest religion have operate to increase pro-sociality any of cultivating situation and religious believer act as pro-sociality to the extent that they experience under supernatural scrutiny by watchful and monitoring God.

On other hand, Saroglou et al. (2013) suggest that religious individual are considered themselves as responsible, compassionate, love, care, feel affection for other and treated people equally. Ellison & Levin (1998) show religious experienced people have been benefited from physical and mental health. Accordingly, Bleige & Bird (2001) found participation in religion promotes pro-social behavior and involvement of cooperation that not benefit individual directly but instead increase his/her standing in community and foster trust among those who share the same practice.

This finding was inconsistent with study by Thorton & Helms (2013) suggest that the relationship of religiosity and pro-social behavior individual who was one time religious and involve volunteer activity but they were abandon the religious participation then continuous to support charity organization. Batson et al. (1993) reveal that religious pro-social behavior still uncertainty existed on this association yet religious person has been motivated toward helping rather than self-concern. Similarly, the finding of Colby & Damon (1992) support the above result that subjective religiosity has been more associated with helping behavior for that evaluated multiple pro-social behaviors. Individual has been donating money for religious and secular charity, but less pro-social and have strong in religious experience.

However, some empirical finding suggests the relationship between religiosity and pro-social behavior is not directly connected. But based on the finding we concluded that religious experience is statistically significant positive association between pro-social behaviors.

### **5.3.2. Correlation of religious experience and subtype pro-social behavior of participants**

The finding of presentation shows religious experience is significantly and positively correlated with compliant, emotional, Anonymous, and Dire pro-social behavior r-value given as ( $r=.19$ ,  $r=.21$ ,  $r=.24$ ,  $r=.19$  and  $p<0.01$  and  $p<0.05$ ). The relationship is statistically significant at 95% confidence interval. Altruism and public pro-social behavior have not statistically significant correlation with religious experience. This finding was slightly consistent Bernt & Hansen et al, (1989; 1995) show religiosity was associated positively with compliant, anonymous and altruistic pro-social behaviors, but was not significantly predictive of public, dire and emotional pro-social behaviors. In line with prior research anonymous and altruistic pro-social behaviors might be influenced more by individual factors such as religiosity, whereas

public, dire and emotional pro-social behaviors might be more impacted by situational factors (similar to emotionally evocative situations). Moreover, altruistic (that is helping out of concern for others rather than anticipation of reward) and anonymous (helping in anonymous situations) helping seem to be the types of pro-social behaviors more explicitly endorsed by religious texts and teachings. Somewhat contrary to expectation, religiosity was positively related to compliant pro-social behavior. Compliant pro-social behaviors (that is helping when asked) do seem consonant with the types of opportunities frequently offered by religious involvement (e.g being asked to assist fellow church members). Additionally, compliant pro-social behavior in previous research (Hansen et al, 1995) entailed requests for help in emergencies or other immediate situations, whereas some requests for help are less urgent. Thus, there is likely variability in the contexts of compliant pro-social behaviors.

This finding was slightly inconsistent. Marianne, N. K., (2015) show Church attendance and positive religious experience was significantly associated with existential well being for women but not for men. Concerning gender church attendance, positive religious experience and negative religious experience has significant correlation.

According to theory of supernatural punishment describe that belief in god is promoting pro-social behavior but undermine anti-social behavior. They have also described that large scale society there was experience of anonymous and surreptitious of violating moral rule. The group get larger there were difficult to keep good or bad, therefore this large group become cooperative and create trust each other, there were supernatural agent, people were perceive watching of God (Johnson and Bering, 2006). Similarly, theory of moral principle suggest moral representation of God may significantly play dual role in guiding moral action, by personifying both the moral standard and the means of moral enforcement.

Therefore, current finding was significantly and positive relationship between religious experience and pro-social behavior subtype. Based on the result we concluded that youth have more religious experience they have hold subtype of pro-social behavior.

## CHAPTER SIX

### Summary, Conclusion and Recommendations

These parts present the final section of thesis, that summary, conclusion and recommendations. Depending on the major finding and including researcher assumption were deals as follow.

#### 6.1. Summary

The objective of this study is to investigate the relationship between religious experience and pro-social behavior among youth in Kolfe Mekane Yesus Church. To address research objective were posed specifically the following basic research questions.

1. What is the level of religious experience and pro-social behavior among youth in Kolfe Mekane Yesus Church?
2. Are there gender and age difference in religious experience and pro-social behavior of youth?
3. What is the relationship between religious experience and pro-social behavior?

These study focus on Addis Ababa city administration; particularly in Kolfe KeraniyoSub-city Administration, research intended on only one Church which is Kolfe MekaneYesus Church was purposefully selected. So these studies could conducted in this Church, there has been a total of 5000 attendant in church from which, registered members of the church is 2000 and Out of these, 875 were youth. Out of the total population, 52% were females and the remaining was male members. Stratified random sampling techniques were used to determining 133 and 122 the proportion of that females and males participant of youth.

To collect data, used two instrument socio-demographic variables, the next two sets of items is adapted from the work of previous researchers and consists of religious experience questionnaire (REQ) which was consisted of 12 item and pro-social tendencies measure revised (PTM-R) which was consists of 20 item. To analysis the data different techniques such as descriptive statistic frequency, percentage used for describe socio-demographic variables and

level of occurrences, Independent t-test was used to investigate sex and age difference between variable. Pearson product moment Correlation was used for examine the relationship between religious experience and pro-social behavior, as follow.

The findings of this study shows from the participants majority have high level religious experience and pro-social behavior. Concerning gender there was statistical significance difference was found between females and males in religious experience of youth. Female participants have slightly higher religious experience than males.

Literature shows that scholar had not been reaching consensus on gender difference between pro-social behaviors. However, current finding confirm the involvement of pro-social activity both females and males observed. So there was no Statistical significance difference between female and male in pro-social behavior of youth.

According to current finding age do not have statistical significant difference between among age group in religious experience and pro-social behavior. These imply concerning age youth have similar religious experience and pro-social behavior.

There was statistically significant and positive association between religious experience and pro-social behaviors. Also religious experience was significantly and positively correlated with Compliant, Emotional, Anonymous, and Dire pro-social behavior and Altruism and Public pro-social behavior have not significant correlation with religious experience.

## 6.2. Conclusion

Based on the above finding the following conclusions are made;

- ✓ The extent that Kolfe Mekne Yesus Church youth have higher level of religious experience and pro-social behavior. Therefore, this helps them to persuade the members of church to participate in different helping and voluntary activities of the community.
- ✓ As to compare females and males regarding religious experience, a statistically significant difference was found between females and males. Female participants have slightly higher religious experience than males. The data gained from the church shows that females account for a higher number than males, which allowed females to participate in different activities run by the church.
- ✓ There was no statistically significant difference between males and females on pro-social behavior. Therefore, there is no gender difference among Kolfe Mekane Yesus Church youths towards pro-social behavior.
- ✓ A statistically significant difference was not observed on age regarding pro-social behavior and religious experience. Therefore, Kolfe Mekane Yesus Church youths do not have differences in religious experience and pro-social behavior.
- ✓ There was a statistically significant and positive association between religious experience and pro-social behavior. However, in Kolfe Mekane Yesus Church youth have a high level of religious experience and pro-social behavior. Also, religious experience has a significant and positive relationship with Compliant, Emotional, and Anonymous and Direct pro-social behavior. But, there was no relationship between religious experience with Altruism and Public pro-social behavior.

### 6.3. Recommendations

Based on the findings of this study the following are suggested;

1. The finding of this study reported that majority of youth have high level of religious experience and the few participants account less number of religious experience, in relation to religious experience and pro-social behavior positive correlation was observed. Therefore, church leaders and religious community should empower youths to engage in pro-social activity of the communities.
2. The finding of this research indicated that religious experience of females account slightly higher than males, church leader should give due consideration to males to advance religious experience.
3. Regarding Pro-social behavior both have similar experience, thus church community should appreciate their performance to be continued in the future.
4. Religion is one of social capital and more than other social institution cultivate society's way of life. Therefore, scholars should conduct extensive research to provide better understanding of the influence of religious aspect.

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## **Appendix-A**

**ADDIS ABABA UNIVERSITY**  
**COLLEGE OF EDUCATION AND BEHAVIORAL STUDIES**  
**SCHOOL OF PSYCHOLOGY**

The purpose of this questionnaire is to gather information for a study leading to MA degree in social psychology. The objective of the study is relation to religious experience toward pro-social behavior in the case of Kolfe Mekane Yesus Church. Your information is highly contributes to the success of this study. You are kindly requested to fill this questionnaire exhaustively and as honestly as possible to enable me achieve the objectives of this study.

The information you provide will be kept confidential.

You are not required to write your name.

### **Part: 1. Demographic information**

This part is question about general information of participant so that respond for each question by selecting necessary option.

1. Sex. A) male B) female
  
2. Age. A) 18-25 B) 26-35

### **Part: 2 Question for religious experience:**

Below are a number of statements that may or may not describe you. Please indicate how much each statement describes you by using the following scale:

1. Never 2. Sometimes infrequently 3. Occasionally  
 4. Often 5. Always

		Never	Sometimes infrequently	Occasionally	Often	Always
1	I experience an awareness of God's love.	1	2	3	4	5
2	I experience pray privately, home, bible study group in places other than church.	1	2	3	4	5
3	I experience feelings of anger or resentment toward God.	1	2	3	4	5
4	I ask God to forgive my sins.	1	2	3	4	5
5	I am afraid that God is going to punish me in some way.	1	2	3	4	5
6	When I have decisions to make in my everyday life, I try to find out what God wants me to do.	1	2	3	4	5
7	When I think about the greatness of God, I feel that God doesn't have time to decide on my personal problems	1	2	3	4	5
8	I feel very close to God in prayer, during public worship, or at important moments in my life.	1	2	3	4	5
9	From my experience, I have an awareness about the influence of God on my daily life.	1	2	3	4	5
10	When I pray to God, I feel like I'm having a conversation with a close friend.	1	2	3	4	5
11	My relationship to God is characterized by close fellowship.	1	2	3	4	5
12	I find myself doubting that God really exists.	1	2	3	4	5

### Part: 3 Question for pro-social behavior:

Below are a number of statements that may or may not describe you. Please indicate how much each statement describes you by using the following scale:

1. (Does not describe me at all), 2. (Describes me a little), 3. (Somewhat Describes me), 4. (Describes me well), and 5. (Describes me greatly)

		Does not describe me at all	Describe me a little	Somewhat Describe me	Describe me well	Describe me greatly
1	I can help others best when people are watching me.	1	2	3	4	5
2	It is most fulfilling to me when I can comfort someone who is very distressed.	1	2	3	4	5
3	When other people are around, it is easier for me to help needy others.	1	2	3	4	5
4	I think that one of the best things about helping others is that it makes me look good.	1	2	3	4	5
5	I get the most out of helping others when it is done in front of others.	1	2	3	4	5
6	I tend to help people who are in a real crisis or need.	1	2	3	4	5
7	When people ask me to help them, I don't hesitate.	1	2	3	4	5
8	I tend to help people who hurt themselves badly.	1	2	3	4	5
9	I tend to help others particularly when they are emotionally distressed.	1	2	3	4	5
10	Helping others when I am in the attention when I work best.	1	2	3	4	5
11	It is easy for me to help others when they are in a terrible situation.	1	2	3	4	5
12	Most of the time, I help others when they do not know who helped them.	1	2	3	4	5

13	I believe I should receive more recognition for the time and energy I spend on charity work.	1	2	3	4	5
14	I respond to helping others best when the situation is highly emotional.	1	2	3	4	5
15	I never hesitate to help others when they ask for it.	1	2	3	4	5
16	I think that helping others without them knowing is the best type of situation.	1	2	3	4	5
17	One of the best things about doing charity work is that it looks good on my resume.	1	2	3	4	5
18	Emotional situations make me want to help needy others.	1	2	3	4	5
19	I often make anonymous donations because they make me feel good.	1	2	3	4	5
20	I feel that if I help someone, they should help me in the future.	1	2	3	4	5

**Appendix-B**

**አዲስ አበባ ዩኒቨርሲቲ  
ትምህርትና ባህርይ ጥናት ኮሌጅ  
ሥነ-ልቦና ትምህርት ክፍል**

ይህ መጠይቅ በማህበራዊ የስነልቦና ትምህርት ዘርፍ ለሁለተኛ ዲግሪ(MA) መርሐ ግብር ለሚሠራው ጥናት ላይ መረጃ ለማሰባሰብ የተዘጋጀ ነው። የጥናቱ ዓላማ በኮልጌ መካነ ኢየሱስ ቤተክርስቲያን የወጣቶች ክርስትና ህይወት ሌሎችን የመረዳት ባህሪ ላይ ያለው ሚና በሚል ሀሳብ የተዘጋጀ መጠይቅ ሲሆን። ለዚህም ጥናቱ በተሳካ ሁኔታ እድቀጥል የናንተ አስተዋፆ የማይተካ እንደሆነ ይታመናል። ይህን በመረዳት ጥያቄውን በጥንቃቄ እና በመልካም ፍቃደኝነት መመለሳችሁ የጥናቱን ዓላማ ለማሳካት እንደሚያስችለኝ በትህትና እገልጻለሁ።

የመላሾች ሚስጥራዊነት የተጠበቀነው። በመሆኑም ስም መፃፍ አያስፈልግም።

ስለ ትብብራችሁ አመሰግናለሁ!!

አስፈላጊውን ምላሽ በምርጫው ቦታው ላይ በማክበብ ምላሽ ይስጡ

**መመርያ:1 አጠቃላይ መረጃ**

የሚከተሉት ጥያቄዎች የጥናቱን አጠቃላይ መረጃ የሚያመለክቱ ጥያቄዎች ናቸው። ስለሆነም መልሱን በተቀመጠው አማራጭ አመለክት።

- 1. የታ :- ሀ) ወ      ለ) ሴ
- 2. እድሜ:- ሀ)18-25    ለ) 26-35

**መመርያ:2 የክርስትና ህይወት ልምድ መለኪያ**

ከዚህ በታች የተቀመጡት የክርስትና ህይወት ልምድ (Religious Experience) አንተን/አንቺን ሊገልፅ/ላይገልፅ ይችላል። እባክህን/እባክሽን አረፍተነገሮች አንተን/አንቺን ምን ያህል

እንደሚገልፁ የሚከተሉትን መለኪያዎች በመጠቀም ከሳጥኖቹ በአንዱ ቁጥር ላይ ብቻ በማክበብ አመልክት/አመልክቺ።

1. በፍፁም 2. አላዘወትርም አልፎ አልፎም ቢሆን

3. አልፎአልፎም 4. ብዙጊዜ 5.ሁልጊዜ

		በፍፁም	አላዘወትርም አልፎአልፎም ቢሆን	አልፎ አልፎ	ብዙጊዜ	ሁልጊዜ
1	አምላክ ፍቅር መሆኑን ከልምዴ አውቃለው።	1	2	3	4	5
2	ከቤተክርስቲያን ውጭ በግሌ፣ በቤት፣ በተለያዩ በመፅሀፍ ቅዱስ ጥናት ላይ ፀሎት የማድረግ ልምድ አለኝ።	1	2	3	4	5
3	አምላክን ሳስበው ንዴት/ጥላቻ ይሰማኛል	1	2	3	4	5
4	አምላኬን ስለሰራሁት ሀጥያት ይቅርታን እጠይቀዋለሁ።	1	2	3	4	5
5	በሆነ ምክንያት አምላክ ይቀጣኛል ብዬ እፈራለሁ።	1	2	3	4	5
6	በየዕለቱ በማደረገው ውሳኔ አምላኬ ምን እንዳደርግ እንደሚፈልግ እጠይቃለሁ።	1	2	3	4	5
7	የአምላክን ትልቅነት ሳስብ እሱ በግል ችግራ ላይ ለመወሰን ጊዜ እንደሌለው ይሰማኛል።	1	2	3	4	5
8	በየትኛውም ሁኔታ በህይወቴ በማደረገው በአምልኮ፣ፀሎት ጊዜ አምላክ አጠገቤ እንዳለ ይሰማኛል።	1	2	3	4	5
9	በየቀኑ አምላክ በህይወቴ ተፅዕኖ እንደሚያደረግ በልምድ ግንዛቤው አለኝ።	1	2	3	4	5
10	በፀሎት ወቅት ከአምላኬ ጋር እንደ ቅርብ ጓደኝ እንደምንገገር ይሰማኛል።	1	2	3	4	5

11	ከአምላኬ ጋር ያለኝ ግንኙነት በማያቋርጥ አብሮነት የተሳሰረ ነው።	1	2	3	4	5
12	እራሴን ስመለከትዎ በእርግጥ አምላክ መኖሩን እጠራጠራለሁ።	1	2	3	4	5

## ሌሎችን የመርዳት ባህሪ መለኪያ

### መመርያ: 3

ከዚህ በታች የተቀመጡ ዓርፍተ ነገሮች አንተን/አንቺን ሊገልፅ/ላይገልፅ ይችላል። እባክህን/እባክሽን ዓርፍተኑን/ነገሮችን አንተን/አንቺን ምን ያህል እንደሚገልፁ የሚከተሉትን መለኪያዎች በመጠቀም ከሳጥኖቹ በአንዱ ቁጥር ላይ ብቻ በማክበብ አመልክት/አመልክቺ።

1. በፍፁም አይገልፅም
2. በጥቂቱ ይገልፃል
3. በመጠኑ ይገልፃል
4. በጣም ይገልፃል
5. እጅግ በጣም ይገልፃል

		በፍፁም አይገልፅም	በጥቂቱ ይገልፃል	በመጠኑ ይገልፃል	በጣም ይገልፃል	እጅግ በጣም ይገልፃል
1	ሰዎች እያዩኝ ከሆነ ሌሎችን በሚገባ እረዳቸዋለሁ።	1	2	3	4	5
2	በጭንቀት ውስጥ የሆነን ሰው ዘና እንዲል ማድረግ ስችል በጣም እደሰታለሁ።	1	2	3	4	5
3	ሰዎች በዙፍታዎ በሚገኙበት ሰዓት ሌሎችን ለመረዳት ይቀለፍላል።	1	2	3	4	5
4	ሰዎችን መርዳት እንደ ማስበው ከሆነ እኔን በሌሎች ሰዎች ጥሩ እይታ እንዲኖረኝ ያደርጋል።	1	2	3	4	5
5	አብዛኛውን ጊዜ ሰዎች ባጠገቤ ሲኖሩ ሌሎችን እረዳለሁ።	1	2	3	4	5
6	በከፍተኛ ቀውስ ውስጥ ያሉትን ሰዎች ወደ መርዳት አመዝናለሁ።	1	2	3	4	5
7	ሌሎች እንድረዳቸው ሲጠይቁኝ በፍጹም ለመርዳት አላቅማማም።	1	2	3	4	5
8	ሰዎች ራሳቸውን ጉዳት ላይ ጥለው ሳይ ለመርዳት ዝግጁ እሆናለሁ።	1	2	3	4	5
9	በተለይ ስሜቱ የተረበሸ ሰው ሲገጥመኝ እንድረዳው ያነሳሳኛል።	1	2	3	4	5
10	ሰዎችን በመርዳቱ በሌሎች ዘንድ ትኩረት ውስጥ እንድገባ እሻለሁ።	1	2	3	4	5
11	ችግር ውስጥ ያለን ሰው ሳይ በቀላሉ ለእርዳታ እጄን እዘረጋለሁ።	1	2	3	4	5
12	አብዛኛውን ጊዜ የረዳቸውን ሰው ማንነት ሳያውቁ ሰዎችን እረዳለሁ።	1	2	3	4	5

13	በተለያዩ የእርዳታ ስራ ላይ ያሳለፍኩት ጊዜ እናጉልበት እውቅና ብሰጠው ብዬ አስባለሁ።	1	2	3	4	5
14	በከፍተኛ ሁኔታ ስሜትን የሚነኩ ሁኔታዎች ሲገጥሙኝ ለእርዳታ ምላሽ አሰጣለሁ።	1	2	3	4	5
15	ሰዎች እንድረዳቸው በጠየቁኝ ጊዜ ያለምንም ማቅማማት እረዳቸዋለሁ።	1	2	3	4	5
16	ለኔ ሰዎች ሳያውቁ መርዳት የተሻለ አማራጭ ነው።	1	2	3	4	5
17	ሰዎችን መርዳት አንዱ ጥሩነት ስለራሴ የተሻለ አመለካከት እዲኖረኝ አድርገኛል።	1	2	3	4	5
18	ስሜትን የሚነኩ ሁኔታዎች ሲገጥሙኝ እርዳታ የማድረግ ፍላጎቴን ይጨምረዋል።	1	2	3	4	5
19	አብዛኛውን ጊዜ ሰዎች ሳያውቁኝ ድጋፍ ሳደረግ ደስተኛ ያደርገኛል።	1	2	3	4	5
20	እንደ ማስበው አንድን ሰው ስረዳ እሱም ቀጣይ ሊረዳኝ ይገባል የሚል ስሜት አለኝ።	1	2	3	4	5

አመሰግናለሁ!!

## DECLARATIONS

I, the under signed declared that this thesis is my original work, has not been presented any degree in any other university and that all source of material used for thesis have been duly acknowledged.

Name-----

Signature-----

Date of submission-----