

**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES**

**THE ALTRUISTIC BEHAVIORS OF HOME-REARED,
INSTITUTIONALIZED AND STREET CHILDREN**

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INSTITUTIONLIZED AND STREET CHILDREN**

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PSYCHOLOGY**

BY

ARAGAW BIRU

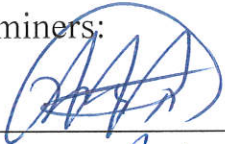
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ABSTRACT

The purpose of this study is to investigate the altruistic motives of home-reared, institutionalized and street children. The variations in altruistic motives because of the differences in sex, age, grade and religiosity are also treated.

216 subjects were randomly selected from the three types of residence. Equal numbers of male and female subjects were taken from each residence. The age of the subjects range from 10-15years and their educational level range from illiterates to 9th grade. Pro-social Motivation Questionnaire and Religiosity Scale were adopted for the purpose of this study. The pro-social Motivation Questionnaire has hedonism, self-orientation, conformity, task-orientation, other-orientation and empathy sub scales, which were applied to measure altruistic behavior. The religiosity scale has belief, ritual and knowledge dimensions, which were used to measure the involvement of an individual in a particular religion.

Descriptive statistics, intercorrelation of variables, analysis of variance, stepwise regression and Scheffe's multiple comparison tests were applied to analyze the data.

The findings of the study revealed that, home-reared children are more altruistic than institutionalized children, which in turn are more altruistic than street children. Females are more altruistic than males. In addition to this, the older and high-grade level children are more altruistic than the younger and low-grade level children. More over, the more religious children are more altruistic than children with low religiosity.

Finally, awareness education to the parents, trainings to the caregivers of children's institutions and reunification of street children by concerned bodies are recommended to improve the altruistic behaviors of children.

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CHAPTER ONE

INTRODUCTION

Background of the study

Humans are social beings. They develop emotional relationships and live together throughout their lives. They interact and communicate with each other in their environment, but the quality of the interaction is paramount for the society as well as for them.

Sears (Cited in Eisenberg, 1982) suggested that humanitarian concerns in the social sciences reflect larger changes in human styles of interaction. It means that the development of humanistic attitudes and feelings changes the quality of interaction. Sears (Cited in Eisenberg, 1982) also pointed out that as the attitudes of humanitarians' increases, there is also a corresponding increase in concern for the weak, helpless, poor, sick, and other needy or dependent groups, including children. As Sears (Cited in Eisenberg, 1982) indicated that this shifting in perspective may lay the ground for the development of pro-social behavior in general and altruistic behavior in particular.

Alper (Cited in Vander, 1987) expressed that through socialization and moral development we buildup internalized standards for behavior, which we experience as obligations to act in certain ways. We feel good about ourselves when we act to

our obligation. In general, our self-reactions have motivating properties. Many of us have internalized a humanistic value system that leads us to develop a concern for others welfare and a sense of obligation toward people in need.

Weiner (1992) explained that pro-social behavior like altruistic act and providing help are very important phenomena in every day life and are central concerns in the understanding of human motivation.

Several researches have been done on antisocial behavior, but research on positive behavior such as helping, sharing and cooperation is limited (Eisenberg, 1982; Hetherington and Parke, 1993). Hence very little is known concerning altruistic behavior.

Regarding the research done in the area of pro-social behavior in our country, it was conducted in 1994 by a university staff, Habtegiorgis Berhane, who tried to study the altruistic motives of Ethiopian college students.

Even if, the research done in relation to altruistic behavior is limited in our country, there are various sayings, which motivate people to engage in helping behavior.

In the Amhara culture, there is a saying, which states that:

"ጽድቅና ኩነቴ ቢኖርም ባይኖርም

ከክፋት ደግነት ሳይሻል አይቀርም"

This means that whether heaven and hell exists or not, kindness is better than cruelty.

And other Ethiopian cultures, which aren't mentioned here, have also their own sayings, which encourage helping behavior. These sayings motivate the people to be involved in pro-social behavior and to be altruistic.

In addition to the sayings of various cultures, numerous socializing agents like Quran and Sunday school instructors, Elders and Tribe leaders contribute a lot by providing advice for their followers to act altruistically. Especially the two religions (Islam and Christianity) have been teaching the people about the nature of good and evil for thousands of years.

“Zekat” (regular charity) is one of the five pillars of Islamic religion” (Habtegiorgis, 1996: 244). According to the principle of “Zekat” a Muslim should provide 8% of his/her income for the needy. In addition to “Zekat”, Shecks (Instructors of Quran) and Kady (head of mosque) teach the people to behave altruistically.

The Orthodox Tewahido Church also teaches its followers to act altruistically. “An Orthodox Tewahido Christian, on his/her saints day, holds a small feast attended by his/her neighbor's and the surroundings needy” (Habtegiorgis, 1996: 244).

In summary all the above socializing agents in our country contribute to the development of helping behavior in general and altruistic acts in particular.

Street Children

Ethiopia is one of the least developed countries in the world. The per capita GNP of US \$ 120 for Ethiopia is one of the lowest in the world (UNDP, 1993). The

country has an estimated population of 56 million with the annual population growth of 3.2% (CSA, 1991). About 48% of the population is below 15 years old and those below 20 years account for 60% (CSA, 1991). A large number of the country's population, especially children, suffer from poverty, disease, displacement, famine and war related problems.

In Ethiopia about 4,042,357 children are estimated to live under especially difficult circumstances (CYFO, 1980). It was estimated that 100,000 children are leading street life and 500,000 children are at an extremely high risk of becoming involved in street life (Tacon, 1991).

Almaz (Cited in Gobena, 1993) expressed that in Addis Ababa, the number of street children is estimated to be between 29,000 and 40,000. Divorce, separation of parents, death of one or both parents, migration from rural places and economic factors are the main causes which pooled children to the street (NCC, 1988; Tsegaye, 1988; RAD, 1974).

Institutionalized children

There are about 20,000 children under 124 governmental, non-governmental and community based institutions throughout the country (UNICEF cited in Gobena, 1993). Sixteen of these institutions are in Addis Ababa and these institutions provide food, shelter, clothing and education for 2917 children. (Addis Ababa City Administration Social and Labor Affairs Bureau, 2000). Civil war, drought, famine, disease and accidents contribute for the establishment of numerous childcare institutions. The children under such institutions lack parental love and affection.

1.2 Statement of the Problem

The major questions of this study are:

Is there a significant difference in altruistic behavior among institutionalized, street and home-reared children?

Is there a significant difference in altruistic behavior among different ages and grade levels, irrespective of group differences?

Is there a significant difference in altruistic behavior between sexes, irrespective of group difference?

Does religiosity influence altruistic behavior?

1.3 Objectives of the study

The main objectives of this study are: -

- 1.To investigate the environmental influences (residential types) on altruistic behavior.
- 2.To know the influences of sex, age, grade level and religiosity on altruistic behavior.
- 3.To suggest how pro-social behavior can develop in our children.

1.4 Significance of the study

This study intends to investigate altruistic behavior in different environmental situations. The result will assist concerned authorities in designing intervention strategies and may also provide a theoretical framework on the development of pro-social behavior in general and altruistic behavior in particular.

1.5 Delimitations

The study investigates some of the environmental situations, which may influence altruistic behavior. It does not include the biological, cultural and other factors, which may influence altruism. In addition to these, the study has the following limitations:

- 1.The study depended only on the quantitative (structured interview) methods. However, people do not always practice what they preach. Therefore, this is one of the limitations of the study.
- 2.There is no any record to know the exact age and grade level of street children. The researcher used only the self-report of the children and this report may not be reliable.
- 3.The experience of the street children before they left their homes are not considered in this study.
- 4.The study will be conducted only in Addis Ababa with limited samples (216 subjects).

1.6 Definitions of terms

Street children: Children who spend the day and night in the street and who do not get any type of support from their parents.

Home-Reared Children: Children attending school and brought up in the home with their biological parents' (father, mother, or both) support and care.

Institutionalized children: Children brought up in an institution without their biological parents' support and care.

Altruistic Behavior: An intentional helping or sharing behavior that is perceived to promote the welfare of others without expecting for external reward as measured by altruistic scales.

Religiosity: The level of involvement of an individual in the religion of Christianity as measured by religiosity scale.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Altruistic behavior: Nature

2.1.1 Meaning and Definition

The term altruism was developed by the French Philosopher Auguste Comte "as part of his accounting for social units" (Corsini and Auerbach, 1995:38).

Researchers do not agree on the definition of altruism. Bar-Tal and Raviv (1982:199) defined altruism as "voluntary and intentional behavior carried out for its own end to benefit a person, as a result of moral conviction, injustice and without expectations for external rewards."

Krebs (1982:54) defined it as "willingness to sacrifice once own welfare for the sake of another."

Underwood and Moore (1982:26) defined it as "...behaviors done with the apparent intent of benefiting another more than oneself."

Zahn-Waxler and Radke-Yarrow (1982:109) defined it as "regard for devotion to the interests of others."

Hoffman (1982:282) defined altruism as "behavior such as helping or sharing that promotes the welfare of others without conscious concern for one's own self interest."

Cialdini and his colleagues (1982:340) defined it as "actions taken to benefit another for reasons other than extrinsic reward."

One can observe that there are differences among the above definitions of altruism. Some broadly defined it as an interest in others without mentioning what it means if self-interest clashes with that of others (Bar-Tal and Raviv, 1982; Zahn-Waxler and Radke-Yarrow, 1982). Others do in fact specify altruistic behavior as interest in others at the expense of self-interest although they fail to spell out the intentions for doing so (Krebs, 1982; Hoffman, 1982; Underwood and Moore, 1982). The remaining others define it as an interest in others at the expense of self without expecting a reward in return (Cialdini, et al, 1982).

On the other hand, all these definitions imply that altruistic behavior is:

An intentional and voluntary behavior

A sharing or helping behavior

A behavior that is perceived to promote the welfare of others.

Based on the above explanation, we can define altruism as an intentional, sharing or helping behavior that is perceived to promote the welfare of others without the expectation of external reward.

2.1.2 Motives of altruistic behavior

To measure the development of altruistic motives, Silbereisen et al, Boehnke, Eisenberg, Reykowski, and Palmonari(cited in Habtegiorgis ,1994) identified six standards, which are operative in altruistic behavior. These six standards are hedonism, conformity, self-interest, other-oriented, task-oriented and empathy. The definitions of these motives are given below:

- a. Hedonistic motives: Silbereisen et al and Boehnke et al (cited in Habtegiorgis, 1994:247) specified that it "tries to accomplish helping behavior controlled by situational opportunities conducive to bodily sensations, that is, the experience of pleasure or the avoidance of pain". It indicates that the individual is concerned to satisfy his needs rather than helping others with moral obligations.
- b. Conformity motives: It develops as a result of the demands of external authority or the peer group Boehnke et al and Silbereisen (cited in Habtegiorgis, 1994). It implies that the motive is the product of external force rather than the internal needs of the individual.
- c. Task-oriented motives: This motive works when the condition a needy person thinks or tries to solve the problem by involving in action Silbereisen et al (cited in Habtegiorgis, 1994). The individual has internalized the motives to help the needy.
- d. Self-Interest motives: Helping behavior is based on the "opportunities to benefit the other as an instrumental goal on the way to reaching some self-benefit "Silbereisen et al (cited in Habtegiorgis, 1994:248).

e. Other's-oriented motives: The individual's goal is "providing benefit to the other person" Silbereisen et al (cited in Habtegiorgis, 1994:248). It shows that the main objective of the individual is to provide help for the needy.

f. Empathy: As stated by Grusec (1982) it is the ability of the individual to feel the same as some one else is feeling.

From the above motives, task-oriented, others-oriented, and empathy motives show intrinsic motives, and the rest indicate extrinsic motives.

2.2. Studying altruistic behavior: Methods

Various methods have been used to explore altruism. Harris (1967) asked subjects to provide endings for incomplete story-situations for the study of altruism. The story-situation provides an opportunity for subjects to violate the norms of expected behavior without experiencing societal disapproval (Harris, 1967). However, this method has serious limitations as assessed by many researchers (S.Monroe cited in Harris, 1967).

Responses in story-situation that appear to be similar may be quite different

Subjects who have difficulty in expressing themselves verbally cannot provide responses that accurately reflect their thoughts.

In addition to this, socio-metric questionnaires were used to obtain the altruistic behaviors of children (Boehnke et al, 1989). But this method has also its own limitations which has some danger of prejudice or a "halo effect" in children's responses to questionnaires in some situations (Boehnke et al, 1989).

On the other hand, Silbereisen et al (1986) designed a measure of self-attribution of altruistic motives in hypothetical situations. This hypothetically developed questionnaire is called pro-social motivation questionnaire (PSMQ). Within this attempt, altruistic behavior is considered as goal-directed behavior (Silbereisen, et al, 1986). Its performance is guided by the influence of the value of the goal at stake and the expectation of whether the goal can be achieved under the given circumstances (Silbereisen et al, 1986).

2.3 Altruistic Behavior: Correlates

2.3.1 Religiosity and Altruistic Behavior

The belief that God will reward or punish us can have powerful motivating effect (Vander, 1987). Durkheim (cited in Bar-Tal and Raviv, 1982) suggested that moral education has its own basis for the development of high quality of helping behavior. Parents, teachers, Sunday school instructors and other socializing agents often preach for the development of altruistic behavior (Shaffer, 1988). As Shaffer (1988) stated, many young children help others because religious instructors and other socializing agents taught them to provide help for the needy. All these findings indicate that being religious has positive influences on the development of altruistic behavior.

People's long-term altruism may be influenced by their personal values (Myers, 1983:411). Peter Benson and his colleagues (cited in Myers, 1983: 411) stated "during the preceding year religiously committed Earlham college students recalled volunteering more hours as tutors, relief workers, campaigners for social

justice, and so forth, than did those who were less religiously committed." This study indicates that being religious has contribution for the development of altruistic behavior.

2.3.2 Personality and Altruistic Behavior

A variety of experiments have found that there is no relationship between certain personality characteristics (including machiavellian, authoritarianism, social desirability, alienation, and social responsibility) and helping (Latane and Darley, Korte; Yakimorich and Saltr; Darely and Batson, cited in Vander, 1987).

Their explanation is that a person who engages in altruistic behavior on one occasion need not do so on another occasion. On the other hand, Underwood and Moore (1982) indicated that personality is related to altruistic behavior and that personality factors alone are insufficient to predict whether a person will behave altruistically across all situations.

2.4 Determinants of Altruistic Behavior:

2.4.1 Personal Factors

Altruism and the influence of age

Altruism begins at an early age; several researchers have obtained results indicating that the quantity of helping behavior increases with age during the first years of life, especially during late childhood (Emler and Rushton cited in Bar-Tal and Raviv, 1982). In relation to this, Rushton (1982) also stated that as children

grow older they learn to be more empathetic, to adhere to moral principles, and to be more altruistic.

Bar-Tal and Nissim (1984) mentioned that the motives for helping behavior develops with age and the quality of helping act changes as a result of age. It means that as children grow older, the quality of their helping behavior changes. Bar-Tal and Nissim (1984) also specified that preschool children express mainly hedonistic motives for helping acts, but as they increase in age, they begin to express motives based on normative requirements and empathetic feelings.

According to Eisenberg (1982) the classical psychoanalytic and cognitive developmental theories explain that children should not display altruistic behavior until around age 5-7 years and that they show altruistic act after the resolution of the Oedipal complex and the onset of concrete operations. However, Eisenberg (1982) pointed out that children could act altruistically at the age of 1 1/2-2 year.

Bar-Tal and Nissim (1984) stated that altruistic motives are internalized with an increase in age. Krebs also (cited in Lowe and Ritchey, 1973) specified that altruism increase with age. In general, the relationship of altruism and age can be summed as that the older the children, the more they become altruistic.

Altruism and the influence of sex

Many researchers argued that altruism is influenced by sex. In relation to this, Gilligan (cited in Habtegiorgis, 1994) stated that females focus more on the need of others than males." Girls tend to show altruism more than boys and are more helpful than boys" (Skarin; Raviv and Bar-Tal; cited in Habtegiorgis,

1994:37). It is also stated that girls are relatively friendly, generous and helpful while boys tend to be unsympathetic, selfish and aggressive (Hartmann, Gelfand, and Vinciguerra; Shigetomi, Hartmann, and Gelfand, cited in Shaffer, 1988).

However, many studies find no sex differences in helping and boys are often more helpful than girls on some issues like active rescue behavior (Shaffer, 1988).

2.4.2.Environmental Factors or Place Grownup

Some researchers argued that individual differences in altruistic behavior might have genetic basis. Identical twins are closer in their levels of altruistic behavior than fraternal twins (Rushton et al cited in Hetherington and Parke, 1993). It indicates that heredity has considerable influences on altruistic behavior.

Although altruistic behavior has genetic basis, research evidences indicate that the environmental setting can influence altruism (Habtegiorgis, 1994). As Vander (1987) pointed out psychologists estimated that about half of the altruism scores were due to genetic influences and the other half to environmental factors. It implies that both heredity and environment have equal contributions for the development of altruistic behavior.

However, many social scientists reject the idea that altruism is strongly influenced by heredity (Wortman et al, 1992). It shows that social scientists believe in the influence of environmental factors rather than hereditary influences of altruism.

The influence of home on behavior in general and pro-social behavior in particular

Staub (1986) specified the type of environmental forces at home affecting altruistic behavior. In relation to this Reykowski (1982) pointed out that various techniques of child-rearing practices might influence the quality as well as the quantity of positive behaviors. According to Zahn-Waxler and Radke-Yarrow (1982) the disciplinary methods taken by mothers in child-caused distress situations were linked with children's altruistic acts. It implies that mothers use of affective and moralistic explanations about the negative consequences are very important for the development of altruistic behavior of children.

According to Staub (1986:150) altruistic behavior is influenced by "... a combination of (1) parental warmth and nurturance, (2) induction, pointing out to children the consequences of their behavior on other people, and (3) firm control by parents, so that children actually behave in accordance with important values and rules." It indicates that emotional attachment and logical reasoning accompanied by consistent and strong control may contribute to the development of pro-social behavior. Parents may often directly encourage and shape helping behaviors from which children can learn new altruistic acts (Staub, 1986). It would be expected that parents who explicitly model pro-social behavior and at the same time provide opportunities for children to perform these actions might be particularly successful in promoting altruism (Hetherington and Parke, 1986).

Authoritarian parental practices have been associated with an external moral orientation (such as hedonism or self-interest) whereas inductive practices have been positively related with children's endorsement of intrinsic evaluative standards (Hoffman and Boehnke cited in Boehnke and his colleagues, 1989).

Shaffer (1988) stated that the development of altruism includes an exposure to altruistic values within the context of a warm nurturing parent-child relationship. He also identified that once altruistic principles are internalized, the child strives to help others in need so as to avoid punishment from the conscience like guilt, shame and self-degradation for failing to render such assistance.

Several child-rearing studies indicate that warm and nurturing parents tend to raise altruistic children (Shaffer, 1988). It means that warm relationships with socializing agents are important attributor for the development of altruistic behavior. Shaffer (1988) mentioned that although most parents encourage their children to be kind, generous, or helpful to others, they do not always practice what they preach.

Bar-Tal and Raviv (1982) mentioned that the development of the child's helping behavior is influenced by observation of the parents' helping behavior. Parents who want their children to behave altruistically should behave in the same manner.

School and Peer Group

Although the family is the primary agent of socialization, the school has a significant influence upon the child's behavior. The teachers in school may facilitate the development of altruistic behavior through induction (Bar-Tal and Raviv, 1982).

It shows that the school has its own contribution for the development of the highest form of helping behavior.

In addition to the influence of the family and school, peer groups have their own influence for the development of altruistic behavior. In relation to this, Bar-Tal and Raviv (1982) stated that even if peer groups rarely perceive their goals for the teaching of helping behavior, they could facilitate the development of altruistic behavior through the use of modeling and induction.

Social class and altruistic behavior

Concerning social class, Lowe and Ritchey (1973) expressed that the upper middle class tended to engage in more helping behavior than middle and lower middle-class. On the other hand, Whittings (cited in Shaffer, 1988) specified that the cultures of less industrialized societies are most altruistic because the people tend to live in large families and everybody contributes to the welfare of the family. The possible explanation for this notion is that many westernized societies emphasized on competition and stress individual rather than group goals.

Ethnic variable and altruistic behavior

In relation to ethnic variables, Lowe and Ritchey (1973) found out that the ethnic variable produced no significant differences in altruism.

The influence of child-rearing institutions on behavior in general and pro-social behavior in particular

A child-rearing institution is defined as "a group of unrelated children living together in the care of a group of unrelated adults" (Kadushin cited in Firew, 1994:

13). The institution provides group care services and substitutes the natural parents' childcare.

Tizard (1986) mentioned the very serious criticisms in the western residential children's homes. The first came from Goffman's concept of the 'total institutions.' By total institution he meant long stay institutions like orphanages, old people homes, etc., where to sleep, leisure and work occur in the same place under the control of a single central authority (Tizard, 1986). In such institutions inmates tend to be stripped of their private identity (Goffman cited in Tizard, 1986). In such institution, individuals are treated alike, whatever their individual needs and differences, all are required to do the same thing at the same time (Tizard, 1986).

Another feature of such type of institution is its isolation from the surrounding community (Tizard, 1986). According to Goffman (cited in Tizard, 1986) institutions in this condition deprive children's ability to develop an individual identity, they may become apathetic and withdrawn; or they may rebel and refuse to cooperate. In relation to this, Scarr (cited in Firew, 1994) stated that "having no parental figures or being reared in terribly deprived circumstances have clear detrimental effects on a child's development, regardless of the child's genetic background". Deprived and neglectful environments do not facilitate normal development for children. According to Tizard (1986) whatever type of adaptation children make, they usually experience severe difficulties when they leave the institutions. In an institution "children are unable to experience the normal range of roles that they have when living at home" (Tizard, 1986:82). In a family, the child's

roles include being a son or daughter, nephew or niece, grandchild, cousin, father, mother and aunt. Children also learn how they should relate to friendly and unfriendly with neighbors and other persons in the surrounding. However, institutional life fails to provide children with a wide variety of adult models to learn from (Tizard, 1986). It means that they do not know how fathers, mothers, brothers, sisters, neighbors, aunts, uncles and other members of the family interact and behave in the community.

In general, institutionalized children lack the opportunity to learn a wide variety of roles and skills that children from the home learn simply through the experience of living within a family.

Many studies found that institutionalized children are restless, and have difficulty in concentrating. They fought with other children, and craved affection and attention from adults (Tizard, 1986). As they grew older, these children showed themselves incapable of forming deep loving relationships and inability to feel real concern for others (Tizard, 1986).

The influence of streets on behavior in general and pro-social behavior in particular

There are two types of conceptions about street children:

- a. Those who have strong family links and work on the street
- b. Those with no family links and pass the day and night on the street. This study focuses on those with no family links.

According to Hegarty (1996) those who pass the day and night on the street are abandoned. Aptekar (cited in Hegarty, 1996: 31) suggests that the term abandoned implies "a morally repugnant act on the part of the child's care-takers and a history of living with such immoral parental figures." This notion implies that the situation of the family made the child to be deviant and irresponsible in the society.

Abandoned children are considered as criminals due to their lack of family contact and guidance by responsible adults (Hegarty, 1996). Nyberg (cited in Hegarty 1996: 39) also suggests that the general public and the tourists fear them and avoid them. Lusk (cited in Hegarty, 1996: 67) pointed out that "street children were seen to have gone astray and turned to the attractions of street life: freedom from school and parents, drugs and the romantic life of a vagabond criminal career."

Veale (cited in Hegarty, 1996:40) revealed that street children are regarded individually as "deviant or delinquent by those responsible for social control, street children in large numbers have come to be perceived as a social threat." It implies that street children are seen as a threat for the society especially by authorities and community representatives. Nyberg (cited in Hegarty, 1996) suggested that these children are hunted down, beaten and thrown into prison by the police.

Hegarty (1996) also indicated that the street culture has come to be perceived as a culture of petty crime. In relation to this a public statement on Radio, by a governmental official in the Suddan (cited in Hegarty, 1996:40) indicated that street children were portrayed explicitly as "posing a definite social threat to the future

fabric of society.” Adam (cited in Hegarty, 1996:40) pointed out that Street children were declared, as “having no culture roots therefore no loyalty to their country because those values had not been inculcated in them from early childhood. In all, they were the potential criminals of the future.”

This idea indicates that faithfulness and pro-social behavior are not inculcated during the early upbringing of street children and this situation makes them to be deviant and to behave antisocially. Tyler (cited in Hegarty, 1996:40) suggested that society views the street children as “bad because they are outside of adult control.” Wright, Witting and Kaminsky (cited in Hegarty, 1996:84) suggest “children of the street who exist outside the situation of parental control are perceived derelicts or criminals.” All these notions imply that the absence of adult control or adequate care during early childhood contributes for the development of undesirable behavior and street children are perceived to be deviants by the community. It indicates that the community does not expect the street children to be involved in altruistic acts.

In summary, being religious, femininity and being old in age contribute for the development of altruistic behavior. In addition to these, being reared and brought up in the home with love and affection contribute for the development of altruistic behavior.

On the other hand being non-religious, masculinity and being young, reared in institutions and in the street with out parental control and affection do not contribute for the development of altruistic behavior.

CHAPTER THREE: METHODOLOGY

This section discusses the sampling procedures, the profile of subjects and the instruments used for data collection. In fact, this research has employed quantitative methods of data collection and analysis.

3.1 Study Areas/ Sample Source

The major sources of data for this research are children with three types of residential status: homes, institutions, and streets.

Home-reared children: - are children who are brought up by their biological parents and currently live with one, or both parents. They are assumed to attend school and, hence, randomly sampled from one Elementary and Junior High School in Addis Ababa, i.e., Yeka Misrack Chora Elementary and Junior High school. There are 1 to 8 grades in this school.

The second group is institutionalized children; children brought up in an institution without their biological parents' support and care. There are 16 institutions in Addis Ababa. Two institutions were randomly selected for the present purpose- Micklyland and Kechene children's Home.

The third group is street children; children who spend most of their time in the street (day and night) getting no support from their parents. It is believed that there are seven main street areas in Addis Ababa where street children are available

in large quantity: Merkato, Giorgis, Piassa, Mexico, National Theatre, Stadium and Meagenagna Squares. Of these street areas, 3 were randomly selected as sample sources; namely, Meagenagna, Stadium, and Giorgis.

3.2 Sampling Procedure

It was decided to take an equal number of subjects from each residential type, sex, and age. The age category considered ranges from 10-15 Years. Seventy-two subjects were selected from each residential type (36 girls and 36 boys); a total of 216 subjects

The home-reared children were selected by stratifying the student population of Yeka Misrak Chora School by sex and age using school records. Seventy-two subjects (36 boys and 36 girls) were taken by applying simple random sampling techniques from the strata.

In regard to the institutionalized children, the children living at Kechene and Micklyland children's home were stratified by sex and age using each child's record in the two institutions. Then, simple random sampling techniques were applied to select seventy-two subjects (36 boys and 36 girls) from the strata.

In relation to the street children, the researcher and six assistant researchers went to the randomly selected three streets. Then, the researchers selected three contact persons (agents) who know in person as many street children as possible in each street. Discussions were made with these three contact persons to identify children off the street (i.e., children who pass the day and night in the street)

regularly coming to their respective streets. Researchers, then, gave assignments to contact persons to prepare the list. After three days, the contact persons brought to us a total list of 380 (230 boys and 150 girls) street children from which the researchers selected a total of 72 (36 boys and 36 girls) subjects. Note that the age ranges from 10-15 years. The contact persons and the selected samples were paid some amount of money for the time they spent during the interview and for their services.

3.3 Profile of subjects

In general, a total of 216 (108 boys, 108 girls) subjects were taken for the purpose of this study; 72 (36 boys and 36 girls) from each residential group. As indicated in Table 1, the age ranges from 10-15 years. Twelve (6 boys and 6 girls) subjects were taken from each age group. The grade levels of the subjects range from 0 (illiterate) to 9th grade; the median being grade 5 for home-reared, 6 for institutionalized, and 2 for street children. Almost all of the subjects (98.144%) are Orthodox Christians. Note that there is a strong relationship between age and grade and hence these two variables were combined for the present purpose forming one variable called "adjusted age or grade".

3.4 Instruments and Validation

3.4.1 Instrument: -Two types of questionnaires (Pro-social Motivation Questionnaire and Religiosity Scale) were adopted for the purpose of this study.

a. Pro-social Motivation Questionnaire (PSMQ): -were adopted in this study to measure altruistic behavior. It has six sub-scales: hedonism, self-orientation, conformity, task-orientation, other-orientation, and empathy. The first three sub-scales are extrinsic measures and the remaining three are intrinsic measures (Silbereisen et al., 1991). Silbereisen and his colleagues originally developed this scale in 1986. It consists of 24 story situations in which there is an opportunity for pro-social action. In half of these, the subjects are described as having helped, in the other 12 the subjects refrained from helping (Silbereisen et al, 1991). For the sake of this study, the investigator considered the 12 scenarios, which are leading to helping.

One of the stories is given here as an example: It is a nice day. On Saturday morning, you go to visit a friend. He/she is helping his/her other friends to clean up their living place. Because it is going to take sometime before they get done, you decide to help your friend clean up. What would have been some of the reason for you to do so?

1. After sitting all day in the morning, I thought it would do me good to do some work get in to the groove (Hedonism).
2. I remembered that I still had to clean up our place and figured that then my friend would help me too (Self-orientation).
3. Because I know that if I helped, the work would get done more quickly (Task-Orientation).
4. I take it for granted that friends help each other, if they did not they wouldn't

Really are friends (Other-orientation).

5. Since everyone was pinching in, I did not want to just sit there and do nothing (Conformity).

6. It would make it easier for my friend and his colleagues (Empathy).

As in the above example, six possible motives were presented in random order after each scenario. Respondents rated each motive on a 5 point scale that expressed the colloquial equivalent of “ I would probably think that way” with the poles ranging from not at all=0; probably not =1; perhaps=2; most probably=3; and quite surely= 4 (Boehke et al, 1989).

The consistency of the instrument is between 0.59 to 0.88 and the alpha coefficient ranging between 0.66 and 0.77 (Boehke et al, 1989).

b. Religiosity Questionnaire: - Religiosity is the level of involvement of an individual in a particular Christian Religion. This questionnaire was developed by Glock and Stark in 1966 to measure the belief, ritual Involvement and knowledge of individuals for the religion of Christianity (Robinson and Shaver, 1973). This questionnaire was modified to measure the involvement of an individual in Islamic religion, but there was no Muslim subject in the sample and the modified questionnaire were taken out. According to Glock and Stark (cited in Robinson and Shaver, 1973) the belief dimension consists of orthodoxy, particularism and ethicalism index and each of them have 4,3 and 2 items respectively. The orthodoxy index measures the individual’s belief about Jesus/God; particularism measures the

importance of holding one's own particular beliefs and ethicalism measures concern for others (Glock and Stark, cited in Robinson and Shaver, 1973).

Glock and Stark (cited in Robinson and Shaver, 1973) indicated that ritual dimension consists of ritual involvement index, which is one's practice in worship activities and devotionality index is one's devotion in a particular religion. Both of them have two items each.

The religious knowledge consists of 5 (five) items of which all of them measure an individual's knowledge about the Bible.

No direct evidence exists about the reliability of the questionnaire in the text, but each index was correlated with the answers to other items designed to measure the same dimension, and invariably substantial associations were found (Glock and Stark, cited in Robinson and Shaver, 1973).

3.4.2 validation

1a. A linguist from Addis Ababa University translated the questionnaires from English into Amharic. He is an associate professor and has a PHD in Foreign language. He can speak and write Amharic fluently.

b. The Amharic version of these questionnaires were also translated back into English by a lecturer (MA in TEFL) in Addis Ababa University.

2. After these, the researcher made arrangements on some differences of the translations in all the questionnaires.

3. The translated questionnaires were pilot-tested using thirty-six sampled subjects (18 boys and 18 girls). Twelve subjects (6 boys and 6 girls) were picked up from

each residential type (Home, Institution and Street). The assistant researchers interviewed the subjects.

4. According to the responses of subjects, questions, which lacked clarity, were improved.

Example: Home was substituted by living place in scenario 1, to make it common for all subjects. On the other hand, the researcher also decided on the administration procedure of the questionnaires. It was decided to use one to one interviewing systems with six assistant researchers. Because there were few subjects who could not read and write Amharic very well.

The reliabilities of the scales were calculated using Cronbach Alpha and they were found to be 0.59 for Religiosity Scale and the PSMQ varies from 0.61 to 0.73 for the 6 sub- scales.

3.5 Data Collection

The final instruments used for data collection (Pro-social Motivation Questionnaire and Religiosity scale) were preceded by background search questions. The contents of some of these questions are similar for all groups and the contents of some other questions are different for the three groups.

Background questions designed for all subjects include questions on: sex, age, grade, place grown up, religion and place of birth.

On the other hand, other background questions were included separately for each group and these were duration of stay in institutions for institutionalized

subjects, duration of stay in the streets for street children; and parental living status (Mother /Father alive), parental living situation (Mother and father living together or not), the parenting styles and economical situation of the parents for home reared subjects.

Once the subjects were interviewed on the background variables, they were requested to proceed to the PSMQ and Religiosity scale. The assistant researchers interviewed them one by one by reading the items for subjects and recording their responses. In general, the time required to finish the PSMQ and the Religiosity Scale were 36 minutes and 18 minutes respectively.

3.6 Scoring (Variables and Categories)

The types of variables and categories created are summarized here in below.

3.6.1 Background Variables /Categories

Residential Type: Home, Institution, and Street

Sex: Male, Female

Age: 10to15 years

Grade: Illiterate, grade 1 up to grade 9

Adjusted age/grade = $\frac{\text{Age} \times \text{Grade}}{\text{Age} + \text{Grade}}$

Age + Grade

Religion: Orthodox, Protestant

Place grown up: Addis Ababa for all (This is a constant and cannot be considered for analysis).

3.6.2 The Religiosity Questionnaire: - was scored by adding the response of each items according to the scoring key of each index. Three separate scales were coded by summing up responses of items of the respective scales: Belief dimension, knowledge dimension and ritual dimension. Then a total sum is obtained to yield the Religiosity score.

3.6.3 Pro-social Motivation Questionnaire (PSMQ): - Subjects rated each motive on a five-point scale ranging from 0 to 4. The ratings of subjects on all the 12 scenarios were added for each of the six motives (or scales) and hence scores were recorded for each of the following sub-scales.

Hedonism

Self-Orientation

Conformity

Task- orientation

Other-orientation

Empathy

Thus, the score of one sub scale ranges from 0 to 48. However, the values of the subscale could not be added together to get the extrinsic and or the intrinsic score of a subject, because all the three subscales have not equal strengths to predict the intrinsic or extrinsic motives.

3.7 Analysis

The analysis begins with a descriptive summary of the statistical properties of data on background variables, the religiosity scale, and the altruistic sub-scales. This is followed by a correlation analysis of the separate effects of background variables including religiosity and residential type. Then, stepwise regression analysis is made to see combined and independent effects of the variables on altruistic behaviors. Finally, group comparisons are made to identify differences among categories of a predictor making a significant independent contribution for predicting altruistic behavior. This is only for variables having three or more categories (e.g. residential type).

CHAPTER FOUR: FINDINGS

4.1 Descriptive Statistics

The purpose of this research is to identify factors influencing altruistic behavior. Factors considered include such background measures as sex, age, grade, religion and religiosity, on the one hand, and, more importantly, children's residential type (home, institution and street), on the other-hand. Altruistic behavior is measured using a Pro-social Motivation Questionnaire (PSMQ) that has extrinsic (hedonism, self-orientation, and conformity) and intrinsic (task-orientation, others-orientation, and empathy) motives. The sample consisted of 72 children from each residential type – a total of 216 subjects.

Table 1: Frequency distribution of the background variables in the three types of children

Variables	Groups	Types of Children			Total
		Home-reared	Institution	Street	
Sex	Male	36(16.66%)	36(16.66%)	36(16.66%)	108(50%)
	Female	36(16.66%)	36(16.66%)	36(16.66%)	108(50%)
	Total	72(33.3%)	72(33.3%)	72(33.3%)	216(100%)
Age	10 Years	12(5.55%)	12(5.55%)	12(5.55%)	36(16.66%)
	11 Years	12(5.55%)	12(5.55%)	12(5.55%)	36(16.66%)
	12 Years	12(5.55%)	12(5.55%)	12(5.55%)	36(16.66%)
	13 Years	12(5.55%)	12(5.55%)	12(5.55%)	36(16.66%)
	14 Years	12(5.55%)	12(5.55%)	12(5.55%)	36(16.66%)
	15 Years	12(5.55%)	12(5.55%)	12(5.55%)	36(16.66%)
	Total	72(33.33%)	72(33.33%)	72(33.33%)	216(100%)
Grade	Illiterate	0	0	3(1.38%)	3(1.38%)
	1 st	0	0	9(4.16%)	9(4.16%)
	2 nd	0	2(0.09%)	28(12.96%)	30(13.8%)
	3 rd	3(1.38%)	6(2.77%)	19(8.79%)	28(12.96%)
	4 th	20(9.25%)	12(5.55%)	11(5.09%)	43(19.9%)
	5 th	18(8.33%)	15(6.94%)	2(0.09%)	35(16.2%)
	6 th	11(5.09%)	16(7.4%)	0	27(12.5%)
	6 th	11(5.09%)	9(4.16%)	0	20(9.25%)
	8 th	9(4.16%)	7(3.24%)	0	16(7.4%)
	9 th	0	5(2.3%)	0	5(2.3%)
Total	72(33.33%)	72(33.33%)	72(33.33%)	216(100%)	
Religion	Orthodox	71(32.87%)	70(31.94%)	72(33.33%)	213(98.144%)
	Protestant	1(0.04%)	2(0.925%)	0	3(0.965%)
	Total	72(33.3%)	72(33.3%)	72(33.3%)	216(100%)
Place of birth	Addis Ababa	70(32.33%)	9(4.16%)	64(29.62%)	143(66.2%)
	Outside A.A.	2(0.09%)	4(1.85%)	8(3.7%)	14(6.48%)
	Unknown	0	59(27.3%)	0	59(27.31%)
	Total	72(33.33%)	72(33.33%)	72(33.33%)	216(100%)

The analysis begins with a descriptive summary of data on all variables and proceeds on to a separate correlation analysis of factors and altruistic scales. Then the combined effects of factors on altruism scales are analyzed using stepwise regression. Then the effect of residential types is analyzed controlling the contribution of those factors having correlation with residential type. Finally multiple comparisons of means are made to determine the group making significant effects.

Table 2, presents the descriptive statistics of all variables for each group and for the altruistic sub-scales in combination. Note that as shown in Table 1, “place grown up” is Addis Ababa for the majority of subjects and; hence, it does not have the characteristics of a variable and cannot be considered for analysis. In addition to this, almost all subjects are orthodox Christians and there is no need to analyze the religion of subjects as a variable.

On the other hand, half of the subjects are boys in all the groups. The age range is 10-15 years in all groups, 12.5 being the median. There is, however, a difference in grade level of children in each group. The grade generally ranges from 0 (illiterate) to grade 9 such that the median grade for street children is quite lower (2) than the rest two (i.e. 5 and 6). Because age and grade are strongly correlated ($r = 0.605$, $P < .001$, see Table 3), it is their interaction that is considered for analysis. The variable “adjusted age or grade” is used to represent this interaction and the values are calculated by multiplying age with grade and dividing the product by the arithmetic sum of age and grade on the two values (Belay, 1999). Accordingly, the

street children being lower again than the rest two. The mean religiosity score appears very close in all the three groups ranging from 14 for street children to 19 for home reared (the mean for all groups = 16.69).

Table 2: Descriptive statistics of background variables, religiosity and altruism scales in the three groups of children

Variables	Groups or Types of Children	Values				Remark/coding frame	
		Minimum	Maximum	Mean/Median	Standard deviation		
Background Variables	Sex	Home-reared	0	1	0.5	0.5035	F=0,M=1
		Institution	0	1	0.5	0.5035	Home=1
		Street	0	1	0.5	0.5035	Institution=2
		All groups together	0	1	0.5	0.50	Street=3
	Age	Home-reared	10	15	12.5(12.5)	1.7	
		Institution	10	15	12.5(12.5)	1.7	
		Street	10	15	12.5(12.5)	1.7	
		All groups together	10	15	12.5(12.5)	1.7	
	Grade	Home-reared	3	8	5.472(5)	1.462	
		Institution	2	9	5.625(6)	1.76	
		Street	0	5	2.44(2)	1.11	
		All groups together	0	9	4.5(4)	2.07	
	Adjusted Age	Home-reared	2.31	5.22	3.79	0.854	
		Institution	1.67	5.63	3.84	0.9988	
		Street	0	3.75	2.0	0.839	
		All groups Together	0	5.63	3.2138	1.2375	
Religiosity Scale	Home-reared	13.0	23.0	18.7639	2.316		
	Institution	11.0	22.0	16.93	2.32		
	Street	10	18	14.388	2.106		
	All groups together	10	23	16.69	2.87	Coefficient of variation	
Altruistic Scale	Hedonism	Home-reared	0	41	19.875	10.099	0.508
		Institution	9	35	20.430	7.670	0.375
		Street	10	46	29.110	7.788	0.267
		All groups together	0	46	23.130	9.540	0.412
	Self-orientation	Home-reared	6	44	24.440	8.939	0.365
		Institution	12	45	24.950	7.410	0.296
		Street	9.00	44	29.090	8.200	0.281
		All groups together	6.0	45.0	26.160	8.430	0.322
	Conformity	Home-reared	2.0	46.0	25.777	9.439	0.366
		Institution	14	48	31.650	6.800	0.214
		Street	6.0	48.0	26.940	7.580	0.281
		All groups together	2.0	48.0	28.120	8.370	0.297
	Task orientation	Home-reared	10.0	48.0	32.810	8.195	0.249
		Institution	6	48.0	25.560	11.410	0.446
		Street	7.0	48.0	28.590	9.670	0.338
		All groups together	6.0	48.0	28.990	10.240	0.353
	Other-orientation	Home-reared	12.0	46.0	32.250	8.057	0.249
		Institution	8.0	46.0	23.830	10.660	0.447
		Street	6.0	48.0	21.111	9.440	0.44
		All groups together	6.0	48.0	25.730	10.530	0.409
Empathy	Home-reared	15.0	48.0	35.056	8.332	0.238	
	Institution	5.0	48.0	25.131	13.440	0.534	
	Street	0	46.0	18.152	9.940	0.546	
	All groups together	0	48.0	26.115	12.780	0.489	

Coming now to dependent measures (or altruistic measures), as indicated under the method, the expected minimum, maximum and mean scores on each of the subscales are 0, 48, and 36 respectively. The mean for observed values, however, range from 23 for hedonism to 29 for task-orientation. In all cases the observed means lying below the expected average. The variability of scores is in fact well above 30% in each subscale of course for all groups combined. While means for extrinsic measure range from 23 (hedonism) to 28 (conformity). The means for intrinsic measures appear a little bit higher lying from about 26 (others-orientation) to 29 (task-orientation).

In fact means for extrinsic measures show a progressive increase such that hedonism is less than self-orientation, which in turn is less than conformity. Seeing the above in terms of the three groups of children, it is observed that the mean scores of home-reared children is less than the rest on extrinsic measures with higher variability scores while their mean scores are higher than the other two groups on intrinsic measures (task-orientation, others-orientation and empathy) with lesser variability.

Generally, it is indicated that the mean score of empathy is the highest for home-reared children, conformity for institutionalized, hedonism and self-orientation for street children.

4.2 Intercorrelation Matrix

Table 3 presents the intercorrelation matrix of the above variables for all groups combined.

Table 3: Intercorrelation Matrix for Variables in table 2*

Variables		Background Variables						Religiosity	Altruism Scales					
		Sex	Age	Grade	Adjusted Age	Religion	Residential type		Hedonism	Self orientation	Conformity	Task orientation	Others orientation	Empathy
Background Variables	Sex	=												
	Age	0.005	=											
	Grade	0.002	0.605*	=										
	Adjusted Age	0.009	0.639*	0.995*										
	Residential type	.000	-0.007	-0.598*	-0.59**	0.018	=							
Religiosity	Religiosity	-0.149*	0.46**	0.676*	0.682**	-0.204*	-0.623**	=						
Altruistic Scales	Hedonism	0.179*	-0.48**	-0.638**	0.628**	0.114	0.396**	-0.476**	=					
	Self-Orientation	0.059	-0.144*	-0.36**	-0.347**	0.265*	0.226**	-0.340**	0.278**	=				
	Conformity	0.12	-0.127	-0.028	-0.03	0.066	0.057	-0.198**	.061	0.355**	=			
	Task orientation	-0.44*	0.447*	0.325*	0.335**	-0.030	-0.168*	0.319**	-0.23**	-0.030	-0.090	=		
	Other orientation	-0.041	.438**	0.46**	0.47**	0.020	-0.433**	0.52**	-0.296**	0.008	-0.074	0.559**	=	
	Empathy	-0.207**	.442**	.591**	0.594**	-0.167*	-0.541**	0.625**	-0.407**	-0.125	-0.131	0.514**	0.691**	=

Intercorrelations * P<.05 **P<.01

The correlation of religiosity with other background measures suggests that girls, older children, and children with higher grades are in general more religious than their counterparts.

More important is the correlation of these variables with residential type. It can be seen that there are no differences in the number of children in the three groups with respect to sex, and age. But there are grade and religiosity differences among the three groups of children. Home-reared children are with higher religiosity scores than institutionalized, which in turn are with higher religiosity scores than the street children (see also the ANOVA test in Table 4).

Table 4: One way ANOVA (Religiosity by Residential type)

Religiosity scales	Sources of variance	Sum of square	df	Mean square	F	Sig F
Knowledge Dimension	Between Groups	4.593	2	2.296	16.425	.000
	Within Groups	29.778	213	0.140		
	Total	34.37	215			
Belief Dimension	Between Groups	210.843	2	105.421	34.69	.000
	Within Groups	647.306	213	3.039		
	Total	858.148	215			
Ritual Dimension	Between Groups	101.083	2	50.542	71.412	.000
	Within Groups	150.750	213	0.708		
	Total	251.833	215			
Religiosity Total	Between Groups	695.083	2	347.542	68.622	.000
	Within Groups	1078.750	213	5.065		
	Total	1773.833	215			

The correlation between background variables and altruistic scales are significant in the majority of the cases except for conformity in which it is only religiosity score which is found to have significant correlations such that children with higher religiosity score are more conformist. In addition to this, religiosity is strongly correlated with all altruistic scales.

Particularly hedonism and empathy do have strong correlation with all background measures and hence these variables are selected for analyzing the combined effects of background variables.

4.3 Independent Influences of Background Variables on Altruistic Behavior

As indicated above, the correlation of background variables with altruistic scales is in most cases significant and still the correlation within them is significant. Therefore, the basic question is, "is the correlation between background variables (i.e., sex, adjusted grade or age, and religiosity) and altruistic scales still significant when the within correlation was partially out or statistically controlled?"

The stepwise regression analysis conducted using these variables and hedonism, on the one hand, and empathy, on the other (see Table 5) helps to answer this question. The analysis suggests that all these variables put together explain 44.4% and 47.00% of score variance in hedonism and empathy, respectively. And these values are significant $F(4,211)=42.148, P < .000$ and $F(4,211)=46.793, P < .000$ respectively. As regards to independent contributions, tests of beta weights yield that boys are significantly hedonist but less empathetic, while girls are more empathetic and less hedonist. Older children are also more empathetic and less hedonists than younger children are. Those who are more religious are less hedonist and more empathetic, although religiosity does not predict hedonism.

Table 5: Stepwise regression of sex, adjusted age or grade and religiosity on hedonism and empathy (N=216)

	Hedonism				Empathy					
	Unstand a- rdized β	Std. error	t	Sig	Unstand -rdized β	Std. error	t	Sig.		
Constant	42.424	3.610	11.751	.000	-12.977	4.723	-2.748	.007		
Sex	4.315	1.072	4.027	.000	-4.530	1.402	-3.231	.001		
Adjusted age/or grade	-4.960	.562	-8.823	.000	3.762	.735	5.117	.000		
Religiosit y	-.106	.239	-.444	.657	1.618	.312	5.181	.000		
Total (all independent measures together)	Multiple R	.666				.686				
	Multiple R Square	.444				.470				
	F	42.148				46.793				
	D	df 1	4				4			
	f	df 2	211				211			
	Sig.	.000				.000				

Let us briefly see the role of the different dimensions of religiosity (belief, ritual involvement and knowledge dimensions) in influencing altruistic scores. Note that the correlation within these dimensions is very strong justifying the possibility of representing them with one composite score (See Table 6).

Table 6: Intercorrelation matrix for religiosity and altruistic scales (N=216)

Scales	Variables	Belief Dimension	Ritual Dimension	Knowledge Dimension	Total
Religiosity Scale	Belief Dimension	=			
	Ritual Dimension	0.466**	=		
	Knowledge dimension	0.462**	0.202**	=	
	Total	0.935**	0.729**	0.537**	=
Altruistic Scale	Hedonism	-0.450**	-0.263**	-0.462**	-0.476**
	Self-orientation	-0.256**	-0.319**	-0.300**	-0.340*
	Conformity	-0.195**	-0.083	-0.224**	-0.198**
	Task-orientation	0.323**	0.167*	0.231**	0.319*
	Other-orientation	0.524**	0.299**	0.305**	0.520*
	Empathy	0.563**	0.474**	0.395**	0.625*

Table 6 indicates that all the dimensions of religiosity have a strong correlation not only among themselves but also with all altruistic scales. In fact, as it is expected, the direction of relationship is negative for extrinsic measures but positive for intrinsic measures.

4.4 The independent influences of residential type on altruistic behavior

Let us now explore the most important issue of this research – the independent influence of residential type on altruistic behavior. As shown in Table 3, residential type is significantly correlated with two background variables, i.e. adjusted age or grade and religiosity. The independent contribution of residential type needs, therefore, to be determined by partially out the influence of these two background variables.

Table 7 presents the summary of this analysis for each of the five measures of altruistic behavior – note that residential type has no significant correlation with conformity score. As summarized, in Table 7, the independent contribution of residential type is significant only for empathy. However, if residential type is to predict altruistic behaviors with the influence of other background variables (uncontrolled) –after all these, the background variables are the characterizing feature of residential type, then the altruistic behavior significantly differs, among the three residential types (See the ANOVA in Table 8).

Table 7: Stepwise Regression of Residential type, Adjusted Age, and Religiosity on Altruistic measures (N=216)

Independent Measures	Dependent Measures (Altruism Scales)																					
	Hedonism				Self-orientation				Task-orientation				Other-orientation				Empathy					
	Unstandardized β	Std. error	t	Sig.	Unstand. β	Std. error	t	Sig.	Unstand. β	Std. error	t	Sig.	Unstand. β	Std. error	t	Sig.	Unstand. β	Std. error	t	Sig.		
Constant	41.640	4.957	8.400	.000	42.204	5.235	8.063	.000	6.092	6.379	.955	.341	4.719	5.884	.802	.42	-2.1	6.2	-.33	.738		
Adjusted Age	-4.350	.586	-7.419	.000	-1.552	.619	-2.506	.013	2.124	.754	2.816	.005	1.516	.696	2.179	.03	2.6	.74	3.60	.000		
Religiosity	-.285	.261	-1.091	.276	-.614	.275	-2.229	.027	.783	.336	2.332	.021	1.166	.310	3.768	.000	1.5	.33	4.5	.000		
Residential type	.115	.830	.139	.890	1.401	.876	-.458	.648	1.503	1.068	1.408	.161	-1.666	.985	-1.692	.09	-2.7	2.0	-2.6	.009		
All independent measures together	Multiple R		.632				.376				.369				.552				.679			
	Multiple R Square		.399				.141				.136				.305				.461			
	df	df 1	3				3				3				3				3			
		df 2	212				212				212				212				212			
	Sig.		.000				.000				.000				.000				.00			

* Note that Conformity does not have significant correlation with the independent measures considered

Table 8: One way ANOVA (Altruistic Scales by Residential type)

Altruistic scale	Sources of Variance	Sum of square	df	Mean square	F	Sig f
Hedonism	Between Groups	3863.194	2	1931.59	26.158	.000
	Within Groups	15728.639	213	73.843		
	Total	19591.833	215			
Self-orientation	Between Groups	937.028	2	468.514	6.951	.001
	Within Groups	14356.972	213	67.404		
	Total	15294.0	215			
Conformity	Between Groups	1393.083	2	696.542	10.832	.000
	Within Groups	13696.542	213	64.303		
	Total	15089.625	215			
Task-orientation	Between Groups	1901.731	2	950.866	9.798	.000
	Within Groups	20670.250	213	97.043		
	Total	22571.981	215			
Other-orientation	Between Groups	4855.815	2	2427.90	27.191	.000
	Within Groups	19018.611	213	89.289		
	Total	23874.426	215			
Empathy	Between Groups	10388.398	2	5194.19	44.648	.000
	Within Groups	24779.708	213	116.337		
	Total	35168.106	215			

4.5 (Residential) group differences on altruistic measures: post hoc test

Locating the specific groups contributing to these differences, Table 9 presents Scheffe's multiple comparison tests.

Table 9: Post Hoc Tests-Scheffe's Multiple Comparison Tests

Dependent Variable	(i) Residence type	(j)Residence type	Mean difference (i-j)	Std. error	Sig.
Hedonism	Home	Institution	-.5556	1.432	.928
		Street	-9.2361*	1.432	.000
	Institution	Street	-8.6806*	1.432	.000
Self-Orientation	Home	Institution	-.5139	1.368	.932
		Street	-4.6528*	1.368	.004
	Institution	Street	-4.1389*	1.368	.011
Task-orientation	Home	Institution	7.2361*	1.642	.000
		Street	4.2033*	1.642	.039
	Institution	Street	-3.0278	1.642	.185
Other-Orientation	Home	Institution	8.4167*	1.575	.000
		Street	11.1389*	1.575	.000
	Institution	Street	2.7222	1.575	.227
Empathy	Home	Institution	9.9167*	1.798	.000
		Street	16.9028*	1.798	.000
	Institution	Street	6.9861*	1.798	.001

* The mean difference is significant at the .05 level.

This test suggests those in extrinsic measures (hedonism and self-orientation), it is the street children who are different from the two groups earning significantly higher in hedonism and self-orientation scores. This is just the opposite

on intrinsic measures because home-reared children appear different from the rest two with higher scores in task-orientation, others-orientation and empathy. In fact institutionalized children also have significantly higher scores in empathy than street children; street children being significantly lower on intrinsic measures. These findings can be seen on the descriptive statistics, too.

These tests in general should be cautiously interpreted. As indicated in the stepwise regression analysis (Table 7), these observed differences are basically attributable to such differences as adjusted grade or age and religiosity.

4.6 Why group differences?

This may lead to analyzing the importance of the special characteristics of life in the home, institution and street that possibly contributing to observed differences in altruistic behavior among the three groups of children.

As regards to those in the home, the majority is either with both parents or with one of their parents alive. Parents are described to use advice more than punishment and ignoring.

In relation to the economic backgrounds of the family, the home-reared subjects reported that 17(23.6%) of the parents do not have Sofa, TV, Telephone, and Refrigerator. While 27(37.58%) of the parents have one, 14(19.44%) have two, 10(13.88%) have three and only 4(5.5%) of the parents have all the above materials in the home.

Table 10: Frequency Distribution of Values in Selected background variables of the three residential types.

Types of Children	Variables		Categories		Proportion		
					Freque.	%	
Home-reared children	Parental living status		Father alive		61	84.7	
			Mother alive		67	93.1	
	Parentalliving situation		Live together		55	76.4	
			Do not live together		17	23.6	
	Child's report of parental treatment on wrong	Father's treatment		Ignoring		17	23.6
				Punishment		12	16.7
				Not treated by fathers'		5	6.9
				Advice		38	52.7
		Mothers' treatment		Ignoring		26	36.1
				Punishment		11	15.3
				Advice		35	48.6
		Others' treatment		Ignoring		4	5.6
				Punishment		5	6.94
				Advice		11	15.27
				Not treated by others		52	72.22
				Total		100	100
	Child's report of Material possessions of parents		Sofa		47	65.27	
			TV		30	41.66	
			Telephone		18	25.0	
			Refrigerator		6	8.3	
Total			0 out of 4		17	23.61	
			1 out of 4 furniture		27	37.5	
			2 out of 4 furniture		14	19.44	
	3 out of 4 furniture		10	13.88			
	4 out of 4 furniture		4	5.5			
Institutionalized children	Duration of stay in the institution		5 – 7 years 6.25		16	22.2	
			8 – 10 years 8.86		26	36.11	
			11 – 13 years 12.152		23	31.9	
			14 – 15 years 14.08		7	9.72	
			Total 9.839				
Street Children	Duration of stay in the street		3 – 4 years 3.26		50	69.44	
			5 – 6 years 5.11		21	29.16	
			7 – 8 years 7.00		1	1.4	

Table 11. Correlation of background variables on Table 10 with Religiosity and Altruism Scales

Background variables		Religiosity scales				Altruism Scales					
		Belief Dimension	Knowledge dimension	Ritual dimension	Total	Hedonism	Self-orientation	Conformity	Task Orientation	Other orientation	Empathy
Pren	Father alive	0.183	0.086	0.122	0.195	-0.160	-0.121	-0.031	-0.104	-0.037	-0.082
	Mother alive	-0.115	0.121	0.173	-0.019	-0.029	0.153	0.006	0.188	0.183	0.150
Parental living situation		0.036	0.018	0.165	0.071	-0.146	0.156	-0.015	0.017	0.073	0.020
Parental treatment	Father treatment	0.173	0.153	.318*	0.249	-0.031	-0.015	-0.096	0.083	-0.006	0.101
	Mother treatment	0.31*	0.223	-0.091	.292*	-0.254*	0.109	-0.029	0.045	0.241*	0.120
	Others' treatment	0.048	0.107	-.535*	-0.073	-0.046	0.181	0.242	0.158	0.146	0.046
Material Possession		-.27*	-.217	.018	-.265*	.228	.064	.14-	-.062	-.099	-.122
Institutional children	Duration of stay in the institution	0.302*	-0.008	-.408**	0.061	-.579**	0.167	0.180	0.476**	0.44**	0.26*
Street children	Duration of stay in the street	0.36**	.a	-0.028	0.264*	0.040	0.126	-0.097	0.185	.398**	0.255*

* P < .05 ** P < .01

When it comes to institutionalized children, their duration of stay in the institution ranges from a minimum of 5 to a maximum of 15 years, the mean being 9.893. The duration of stay in the street, for street children, on the other hand, ranges from a minimum of 3 to a maximum of 8 years, the average being 3.85 years. The correlation of these variables with religiosity and altruistic scales is indicated on table 11. Concerning the background variables (parental living status, parental living situation, parental treatment and material possession) of home-reared children, only mother's treatment does have significant correlations with others-orientation and hedonism. While, the other variables do not have significant correlation with altruistic behavior.

On the other hand, duration of stay in the institution has a negative significant correlation with hedonism, while task-orientation, other-orientation and empathy do have a positive significant correlations (this may happen because of the significant correlation of age and altruism).

In regard to street children, duration of stay in street has a positive significant correlation with other-orientation and empathy (this may happen also because of the significant correlation of age and altruism as indicated above).

Concerning the parental treatment of home-reared children, father's treatment has influences on ritual dimension (subscale of religiosity). Mother's treatment also has significant correlations with belief dimension and with the total religiosity measures. On the other hand, mother's treatment is negatively correlated with hedonism and positively correlated with other-orientation.

CHAPTER FIVE: DISCUSSION

Based on the results of the present study the following are going to be discussed in line with the questions raised earlier. The questions raised are:

5.1 Is there a difference in altruistic behavior among the home-reared, institutionalized and street children?

5.2 Is there a difference in altruistic behavior between the two sexes, irrespective of group differences?

5.3 Is there a difference in altruistic behavior among children of different ages and grades irrespective of group differences?

5.4 Does religiosity influence altruistic behavior?

The above questions are treated separately below.

5.1 Differences in Altruistic Behavior among Home-reared, Institutionalized, and Street Children

The descriptive statistical analysis of altruistic scales indicated that the mean scores of home-reared children are greater than the two groups (institutionalized and street) on intrinsic measures. On the other hand, the mean scores of institutionalized children are greater than the street children in others-orientation and empathy. It implies that home-reared children are more altruistic than the other two groups,

while institutionalized children are also more altruistic than the street children. This is confirmed by Scheffe's multiple comparison tests.

In general, the mean score in the descriptive statistics indicated that home-reared children are more empathetic than the two groups.

The correlation analysis of residential type with altruistic behavior indicated that residential type is significantly correlated with all intrinsic measures of altruistic scales except for conformity (see Table 3). The intercorrelation of these variables implies that residential type or the place the child has grown up influences the altruistic behavior of children.

The stepwise regression analysis is conducted to know the independent contribution of residential type on altruistic behavior. This analysis revealed that residential type by itself is significant only for empathy. However, adjusted age or grade and religiosity have strong correlation with residential type and the contribution of these two variables helped the residential type, especially the home-reared children to be more altruistic than the other groups.

Scheffes' multiple comparison tests shows that the mean difference of home-reared and street children is significant in all the five altruistic scales (hedonism, self-orientation, task-orientation, others-orientation and empathy). It implies that the two residential types significantly vary in the above altruistic score. On the other hand, the mean differences on home-reared and institutionalized children are only significant for task-orientation, others-orientation and empathy.

This means that being brought up in the home and in the institution have made the children to vary in the scores of Task-orientation, others-orientation and empathy.

In addition, the mean difference of institutionalized and street children significantly varies in hedonism, self-orientation and empathy. It implies that the two residential types significantly vary in influencing the child to be hedonist, self-oriented and empathetic.

In general, this test indicated that street children are more hedonist and self-oriented than home-reared and institutionalized children. While home-reared children are more task-oriented, other-oriented, and empathetic than institutionalized children, which in turn are more empathetic than street children. Both the institutionalized and street children are not living with their biological parents. However, the institutionalized children are attending school and have physical support from caregivers who can serve as models. Therefore, these situations may make them to be more altruistic than the street children.

All these analyses show that home-reared children are more altruistic than the two groups and institutionalized children are also more altruistic than street children. These observed differences in the three residential types are analyzed by considering the characteristics of the environment or life in the home, institution and street.

In relation to the environmental influences of altruism, Wortman and others (1992) expressed that social scientists believe on the strong influences of environmental factors rather than hereditary influences of altruism. It implies that

the type of environment the child is grown up strongly influences the altruistic behavior of an individual.

The first differences of the three groups are that almost all home-reared children are living with their biological parents in the home.

The result of this study revealed that most of the home-reared children reported that parents use advice rather than punishment or ignoring for wrong doings of the child. Especially the mothers' treatment of the child has a significant positive correlation with others-orientation and a significant negative correlation with hedonism. It means that mothers who provide advice on wrong doings for their children facilitate altruistic behavior; where as mothers who provide punishment facilitate hedonistic behavior. In the case of this study, mothers use advice rather than other treatments for their children and this may contribute for home-reared children to be more altruistic than the other groups.

In relation to this, Staub (1986) also stated that parents may often directly encourage and shape-helping behavior from which children can learn new altruistic acts. Therefore, the home-reared children are perhaps encouraged to be altruistic by their parents than the institutionalized or street children.

On the other hand, Scarr (Cited in Firew, 1994) stated that children brought up without parental figures and in a deprived environment experience a detrimental effect in their development. Tizard (1986) explained that children are unable to experience the normal range of roles without parental treatment and support.

Goffman (cited in Tizard, 1986) also indicated that institutions deprive children's ability to develop an individual identity, ... or they may rebel and refuse to cooperate. The life situation in the institution may make also these children not to be cooperative for others and not to be altruistic as children reared in the home.

This means that the institutionalized as well as the street children are not treated and supported by their parents and these situations may make them to be less altruistic than home-reared children.

Duration of stay both in the institution and street has strong correlation with altruistic behavior. But this does not necessarily mean that living for long period of time in an institution or street can make children to be altruistic. This happened perhaps because duration of stay is strongly correlated with adjusted age or grade, which in turn is strongly correlated with altruistic behavior.

In regard to duration of stay, Abdinasir (1995) indicated that length of stay in an institution is the important variable that determines the behavioral problems of children. It implies that the long years the child stays in an institution the more he or she experiences behavioral problems.

5.2 Difference between sexes in altruistic behavior

The correlation between background variables with altruistic scales is indicated on Table 3. It shows that hedonism and empathy do have strong significant correlation with sex. The intercorrelation matrix revealed that hedonism is positively correlated with boys while empathy is negatively correlated with them.

According to this study, it means that girls are more empathetic than boys and boys are more hedonistic than girls. To know the independent contribution of sex on altruistic behavior, a stepwise regression analysis was applied (see Table 5).

In this analysis, tests of beta weights indicated that boys are significantly hedonist than girls, while girls are significantly empathetic than boys. This finding is in the light of Gilligan (cited in Habtegiorgis, 1994) who stated that females focus more on caring for the needs of others than males.

Skarin, Raviv and Bar-Tal (Cited in Habtegiorgis, 1994) also expressed that girls show more altruistic behavior than boys. Even if the purpose of this study is not to treat the reasons for sex differences, it was stated by social learning theorists that sex differences are because of the difference in early socialization (Rushton, 1982). Which means that girls are more likely to be socialized to become altruistic than boys during their early years.

5.3 Differences in altruistic behavior among children of different ages/grades

Age and grade are strongly correlated (see Table 3) and the interaction of age and grade is taken in the analysis by creating a new variable called “adjusted age or grade”.

The inter- correlation of adjusted age or grade with altruistic scales indicated that all the scales except conformity are significant with adjusted age or grade (see Table 3).

It means that as age and educational level increase the children become more altruistic. On the other hand, the stepwise regression analysis indicated that the older and higher-grade level children are more empathetic and less hedonists than the younger and lower grade level children. In relation to this, Rushton (1982) stated that as children grow older they learn to be more empathetic and altruistic. Bar-Tal, and Nissim (1984) also indicated that helping behavior develops as age increases. Bar-Tal and Nissim (1984); Krebs (cited in Lowe and Ritchey, 1973) expressed that altruism increases with age.

5.4 The Influence of Religiosity on Altruistic Behavior

The term religiosity implies that the level of involvement of an individual in the religion of Christianity.

The Intercorrelation analysis indicated that religiosity has a significant positive correlation with altruistic scales. It means that the more religious an individual the more he or she becomes altruistic.

The stepwise regression analysis also indicated that the religiosity score has a significant correlation with altruistic scales. This analysis implies that others-orientation and empathy have a significant positive correlation with religiosity.

In relation to this, Durkheim (cited in Bar-Tal and Raviv, 1982) suggested that moral education has its own basis for the development of helping behavior. Shaffer (1988) also indicated the contribution of Sunday school instructors (religion teachers) for altruistic behavior.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 SUMMARY

The main objectives of this study are to investigate the altruistic motives of the home-reared, institutionalized and street children. The differences in altruistic motives because of the variations in religiosity, sex, and adjusted ages or grades were also treated.

The major sources of data for this research are children in the homes, institutions and streets. All home-reared and institutionalized children are attending school, but children from the street are not attending school at this time. The home-reared children are assumed to attend school and randomly sampled from Yeka Misrack Chora Elementary and Junior High School. The institutionalized children are also randomly sampled from the randomly selected Mickyland and Kechene Children Institutions. Whereas the street subjects are randomly selected from three streets (Megenagna, Stadium, and Giorgis).

Equal number of subjects from each residential type, sex and age were selected. The age of the subjects ranges from 10-15 years. A total of 216 subjects, seventy-two, from each residential type, 108 from each sex and 12 from each age

group were selected as a sample source. The children were stratified by sex and age to take equal number of subjects from each sex and age group.

Pro-social Motivation Questionnaire (PSMQ) and Religiosity Scale were adopted for the purpose of this study. These questionnaires are preceded by some background questions. The pro-social motivation questionnaire has six sub-scales and these are hedonism, self-orientation, conformity, task-orientation, other-orientation and empathy. The first three are called extrinsic motives and the rest three are intrinsic motives. The religiosity scale has three dimensions and these are belief, ritual involvement and knowledge.

These questionnaires (the pro-social motivation questionnaire and the religiosity scale) were translated from English into Amharic by a linguist from Addis Ababa University and also translated back into English by a lecturer of the same university.

These translated questionnaires were pilot tested using 36 (18 boys and 18 girls) subjects from the three residential types. The reliabilities of the scales were calculated using Cronbach Alpha.

Descriptive statistics, correlation analysis, ANOVA, stepwise regression analysis and Scheffe's comparison of means are applied to see the influence of independent variables on dependent variables.

The descriptive summary of data on background variables indicated that half of the subjects are boys and 12.5 years is the median age for all the subjects. There is a difference in grade-level of children in all the three groups. The grade ranges

from illiterate to 9th grade. The grade- levels of street children are lower than the other two groups. Age and grade-level are strongly correlated and their interaction is taken for analysis.

The correlation of religiosity with background variables suggest that girls, older children, and children with high grades are more religious than their counterparts. In addition home-reared children are more religious than institutionalized, which in turn are more religious than the street children.

In the stepwise regression analysis, the tests of beta weights yield that boys are significantly hedonist but less empathetic while girls are more empathetic and less hedonists. Older children and children with higher-grade levels are also more empathetic and less hedonist than younger children and children with lower grade-levels. In addition, the more religious children are more empathetic and less hedonists than children with low religiosity score.

Finally, the independent contribution of residential type was computed by partially out the influence of religiosity and adjusted age or grade (which have strong correlation with residential type). Then, it shows that the independent contribution of residential type is significant only for empathy.

In general, the result of the study shows that home-reared children are more altruistic than institutionalized, which in turn are more altruistic than street children. It also shows that girls are more altruistic than boys and the older and high-grade level children are more altruistic than the younger and low-grade level children. In

addition the study revealed that the more religious children are more altruistic than children with low religiosity score.

6.2 CONCLUSION

The results of this study revealed that there is a significant correlation between the dependent (altruistic behavior) and the independent (sex, age, grade and religiosity) variables. There is a significant difference among the three residential types in altruistic behavior. In addition to this, there is a significant difference between the two sexes, age groups, grade-levels and religiosity in altruistic behavior. The results of this study can be concluded under the following points.

There is a significant difference among home-reared, institutionalized and street children in altruistic behavior. Home-reared children are more altruistic than institutionalized, which in turn are more altruistic than street children.

There is a significant difference between sexes in altruistic behavior. Females are more altruistic than males.

There is a significant difference among age and grade levels in altruistic behavior. The older and high-grade level children are more altruistic than the younger and low-grade level children.

Religiosity influences altruistic behavior. Children with high religiosity scores are more altruistic than children with low religiosity scores.

6.3 RECOMMENDATION

The results of this study lead to the following recommendations:

1. Parents and teachers should be encouraged to provide adequate care and affection for the children. This condition helps the children to be altruistic.
2. Trainings should be given to the care givers of institutionalized children on the proper handling of children and also the care givers should have the interest to provide the necessary physical and psychological care for these children. These conditions may improve the altruistic behaviors of institutionalized children.
3. Children should be assisted and encouraged by parents, teachers, caregivers, governmental agencies and the community at large to attend school, which improves their altruistic behavior.
4. Concerned governmental and non-governmental agencies should rehabilitate and reunify the children in the street so as to improve the altruistic behaviors of street children.
5. The concerned governmental and non-governmental agencies should design preventive strategies for children not to leave their home and should develop family ties that will assist children to live in the home with their parents.
6. Schools should organize dramas, literatures, models, television and radio programs which contribute for the children's altruistic behavior.

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Appendix A

Code _____

Addis Ababa University
Graduate Studies
Department of Psychology

The objective of this questionnaire is to investigate the altruistic behaviors of home-reared, institutionalized and street children.

The results to be arrived at heavily relied on the care you take while responding to each question. Therefore, you are kindly requested to respond honestly for each item.

Notes: 1: Personal data will be confidential

2. The questionnaire has 3 parts and these are:

- Background Information
- Altruistic behavior
- Religiosity scale

Each part has its own instruction, and the interviewer will elaborate further. I express my heartfelt thank in advance for devoting your time to complete the questionnaire.

Thank you

A. Background Information

Direction: The purpose of this questionnaire is to get relevant information for the study of altruistic behavior and you are requested to respond for each of the statement honestly and carefully.

1. Sex _____
2. Age _____
3. Educational level _____
4. Religion _____
5. Birth Place, Region _____ Zone _____ Woreda _____

For Institutionalized and Street Children Only

6. If you are living in the institution, for how long did you live in the institution?
7. If you are living in the street, for how long did you live in the street?

For Home reared children only

8. Is your father alive?
a. Yes b. No
9. Is your mother alive?
a. Yes b. No
10. Are your mother and father living together?
a. Yes b. No
11. Which of the following materials are available in your home?
a. Sofa b. TV c. Telephone d. Refrigerator
12. Describe what sort of action your father take when you commit mistake? _____

13. Describe what sort of action your mother take when you commit mistake? _____

14. Describe what sort of action others (sisters, brothers) take when you commit mistake? _____

B. Questionnaire on Altruistic Behavior

Direction:- There are 12 scenarios at the top of each page. Six Possible motives were presented in random order after each scenario. You are requested to rate each motive on a 5 point scale that expressed your reason for your behavior.

1. It's a nice day. On Saturday morning, you go to visit a friend. The friend is helping his or her other friends to clean up their living place. Because it's to take some time before they get done, you decided to help your friend clean up.

If you would have done this, what could have been some of the reasons for your behavior?

This, reason applies to me:

After sitting all in the morning

H. I thought it would do me good to do some work and get moving again.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

S I remembered that I still had to clean up our place and figured that then my friend would help me too.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

E. It would make it easier for my friend and his colleagues

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

T. Because I know that if I helped, the work would get done more quickly.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

O I take it for granted that friends help each other. If they didn't, they wouldn't really be friends.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

C. since everybody was pitching in, I didn't want to just sit there and do nothing.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

For what other reasons might you have done this (please write out)?

2. You come to an intersection and notice a nearly blind woman trying to cross the street. You know that she is nearly blind because she's wearing an armband of the blind. She hesitates and is afraid to cross the street, but you helped her and she crossed.

If you would have done this, what could have been some of the reason for your behavior?

T. If I wouldn't have helped her.
 She hardly could have crossed.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

C. The other people who passed
 by did help her also.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

H. I like to touch handicapped people.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

S. That would only have satisfied me.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

O. If I wouldn't have helped her
 the woman would have been
 helpless and disappointed.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

E. She would be relieved and
 happy to have some assistance.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

For what other reasons might you have done this (please write out)?

3 You are on your way down town. At the bus stop only you and a woman with a baby carriage are waiting. When the bus comes, you see that the woman is having difficulties getting on. You come and help her.

If you would have done this, what could have been some of the reasons for your behavior?

This reason applies to me

S. If I wouldn't have helped her, I couldn't have proven to myself how strong I am.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

H. If I wouldn't have helped her, I couldn't have looked at her baby from up close.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

T. If I wouldn't have helped her, She hardly could have managed.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

O. If I wouldn't have helped her, the woman would have been helpless and disappointed.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

E. She would be relieved and happy to have some assistance.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

C. I didn't want to shirk responsibility. Others would certainly have helped.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

For what other reasons might you have done this (please write out)?

4. A certain individuals' vehicle won't start again. He asks you if you help him to push-start the bus. Somebody also is walking by on the other side of the street at the same time. You helped him. If you would have done this, that could have been some of the reasons for your behavior?

This reason applies to me:

S. If I helped him now. Maybe I could have got service one day.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

E. I'm sure the man would be quite unhappy if he couldn't manage it.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

T. The bus was too difficult for one person to push, If I would not have pushed it together, the bus would not have started.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

C. The other person would certainly have helped. I couldn't have just walked by without giving any help.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

H. The bus was clean so my hands wouldn't get dirty.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

O. I thought that the man must be pretty upset about not managing on his own.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

For what other reasons might you have done this (please write out?)

5. One of your friend wants to go and buy bread. On the way to the bread store the friend's money accidentally falls into a big hole you help lift up the ladder, which is very heavy, so that your friend can get the money out.

If you would have done this, what could have been some of the reasons for your behavior?

This reason applies to me:

O If one doesn't help others when they have small problems then one won't help when it's really important either.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

T. The ladder was too heavy for one person to lift. If we wouldn't have lifted it together, the money would have been gone.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

E. My friend would be very unhappy if he or she couldn't buy bread.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

S. If I wouldn't have helped I would never have been able to ask the bread to eat my friend wanted to buy.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

H. It was a chance to really use my muscles

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

C. My friend would certainly have helped . I couldn't have just walked by without giving any help.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

For what other reasons might you have done this (please write out)?

6. You are at the playing field. You see that a girl from your clique has lost her property. You helped her to find it.

If you would have done this, what could have been some of the reasons for your behavior?

This reason applies to me:

C. The others were finding the property as well.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

O I feel I should help my Clique when she find the property.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

T the property gets much easily, if two people do it.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

S. I would have gotten any thing in return for helping.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

H Because I got an opportunity to take a good look at the girl up close.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

E. My clique would be un happy If I couldn't helped her.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

For what other reasons might you have done this(please write out)?

7. You are very busy on washing your shirt. Your friend comes and asks you to check to see if she/he knows his/her Amharic vocabulary. Some one else comes into your living lace. You say okay and help him/her.

If you would have done this, what could have been some of the reasons for your behavior?

This reason applies to me:

S. I would be happy if the other person thought that I was a good friend.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

O. I wanted to show that person that it is good to be always ready to help

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

E My friend would be happy if he/she knows well happy if he/she knows well on how to read Amharic Vocabulary.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

T I thought that my friend Would concentrate more if some one else were there.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

H My friend is quieter and I am not so nervous when someone else is around.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

C. I thought that this person would think that this was the right thing to do.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

For what other reasons might you have done this (please write out)?

8. One-day afternoon you are playing valley ball with your friend. An old woman whom you know wants to go grocery for shopping. You go along to help her carry the shopping bags.

If you would have done this, what could have been some of the reasons for your behavior?

This reasons applies to me:

H. I like the hustle and bustle in the super market

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

O. I feel I should help the old woman when she does the weekly shopping.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

C. I know that my Friends also help old people with the shopping.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

S. When I help, I always get to buy something I want.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

T The shopping gets taken care of much more quickly If two people do it.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

E It would make it easier on her if I helped.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

For what other reasons might you have done this(please write out)?

9. You're on your way to your living place. It's raining cats and dogs. An elderly woman walking a head of your stumbles and drops all her bags. You come and help her.

If you would have done this, what could have been some of the reasons for your behavior?

C I didn't want the other people passing by to wonder why I wasn't helping the woman

Not at all

Probably not

Perhaps

Most probably

Quite surely

O I wanted to help the elderly woman so that she could have a nice day

Not at all

Probably not

Perhaps

Most probably

Quite surely

T By my helping her, all her things were quickly picked up.

Not at all

Probably not

Perhaps

Most probably

Quite surely

S I didn't want to have a guilty conscience afterwards

Not at all

Probably not

Perhaps

Most probably

Quite surely

H I can't stand to see nice things lying in the rain.

Not at all

Probably not

Perhaps

Most probably

Quite surely

E The woman would have gotten very wet and would have been quite uncomfortable

Not at all

Probably not

Perhaps

Most probably

Quite surely

For what other reasons might you have done this (please write out)?

10. You are on your way to your friend's living place to go bicycling. You see that a child you know has a flat tire. This child has problems with the inner tube. You decide to help him. If you would have done this, what could have been some of the reasons for your behavior?

This reason applies to me:

E I am sure the child would be quite unhappy if he or she could not use the bike.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

S Perhaps the child has a good bicycle. If I help now, may be I can ride it some time.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

O I thought that the child must be pretty up set about not managing on its own.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

H The bicycle was clean so my hands wouldn't get very dirty.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

T I thought that two heads were better than one.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

C Most of my friends help in such situations.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

For what other reasons might you have done this (please write out)?

11. It hasn't rained for weeks and there is a danger of fire accidents. In a clearing in the village, you see flammable materials and rubbish lying around. You immediately help others to dispose of these things properly.

If you would have done this, what could have been some of the reasons for your behavior?

This reason applies to me:

S I want to be happy with myself
Not everyone would have done this

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

E If a fire started, other people could get hurt.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

C I thought that it was right to help

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

T I was happy that we could get rid of this rubbish.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

O It made me happy that I was able to do something for the environment.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

H It's fun to work outdoors.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

For what other reasons might you have done this (please write out)?

12. You're around a shopping center. You see a man in a wheelchair who is having some problems getting up some steps. Someone else passes by, you help the man in the wheelchair.

It you would have done this, what could have been some of the reasons for your behavior?

This reason applies to me:

H I was happy that the other

person came by when he
did so that I didn't have
to struggle to get the man
in the wheelchair up the steps.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

T I thought that the other person

would also help. It's easier for
two people to lift someone in
a wheelchair.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

S I was proud that this person

could see how well I managed
the situation.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

C The other person certainly

expected that I help.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

E the man would feel distressed

if he could not get up the steps.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

O I didn't care what this person

thought. When I help someone,
I don't notice others.

Not at all	Probably not	Perhaps	Most probably	Quite surely
------------	--------------	---------	---------------	--------------

For what other reasons might you have done this(please write out)? _____

C. Questionnaire on Religiosity

Direction:- for each question, you are requested to chose your preference among the given choices.

I. Belief Dimension

A. Orthodoxy Index

1. Which of the following statements comes closest to expressing what you believe about God? (please check only one answer.)
 - a. I know God really exists and I have no doubts about it
 - b. While I have doubts, I feel that I do believe in God
 - c. I find myself believing in God some of the time, but not at other times.
 - d. I don't believe in a personal God, but I do believe in a higher power of some kind.
 - e. I don't know whether there is a God and I don't believe there is any way to find out.
 - f. I don't believe in God.
 - g. None of the above represents what I believe. What I believe about God is _____

2. Which of the following statements comes closest to expressing what you believe about Jesus? (Check only one answer.)
 - a. Jesus is the Divine son of God and I have no doubts about it.
 - b. While I have some doubts, I feel basically that Jesus is Divine.
 - c. I feel that Jesus was a great man and very holy, but I don't feel Him to be the Son of God anymore than all of us are children of God.
 - d. I think that Jesus was only a man although an extraordinary one.
 - e. Frankly, I'm not entirely sure there was such a person as Jesus.
 - f. None of the above represents what I believe . What I believe about Jesus is _____

3. The Bible tells of many miracles, some credited to Christ and some to other prophets and apostles. Generally speaking, which of the following statements is the closest to what you believe about Biblical miracles? (Check only one answer).

- a. I'm not sure whether these miracles really happened or not.
- b. I believe miracles are stories and never really happened.
- c. I believe the miracles happened, but can be explained by natural causes.
- d. I believe the miracles actually happened just as the Bible says they did.

4. The Devil Actually exists. (Check how certain you are this is true)

- a. completely true
- b. probably true
- c. Probably not true
- d. Definitely not true

B.Particularism Index (measuring the importance of holding one's own particular beliefs.)

1. Do you think belief in Jesus Christ as Saviour is.....

- a. Absolutely necessary for salvation
- b. Would probably help
- c. probably has no influence

2. Do you think being a member of your particular religious faith is.....

- a. absolutely necessary for salvation
- b. would probably help
- c. probably has no influence

3. Do you think being completely ignorant of Jesus, as might be the case for people living in other countries , will

- a. definitely prevent salvation
- b. may possibly prevent salvation
- c. probably has no influence on salvation

C. Ethicalism

II. Ritual Dimension

A. Ritual involvement Index

1. How often do you attend Sunday worship services? (Check the answer which comes closest to describing what you do.)
 - a. Every week
 - b. Nearly every week
 - c. About three times a month
 - d. About twice a month
 - e. About once a month
 - f. About every six weeks
 - g. About every three months
 - h. About once or twice a year
 - i. Less than once a year
 - j. Never
2. How often, if at all, are table prayers or grace said before or after meals in your living place?
 - a. We say grace at all meals
 - b. We say grace at least once a week
 - c. We say grace at least once a week
 - d. We say grace, but only on special occasions
 - e. We never, or hardly ever, say grace

B. Devotionalism Index

1. How often do you pray privately? (Check the answer which comes closest to what you do)
 - a. I never pray, or only do so at church services.
 - b. I pray only on very special occasions
 - c. I pray once in a while, but not at regular times
 - d. I pray quite often, but not at regular times
 - e. I pray regularly once a day or more
 - f. I pray regularly several times a week

- g. I pray regularly once a week
- 2. How important is prayer in your life?
 - a. Extremely important
 - b. Fairly important
 - c. Not too important
 - d. Not important

III. Religious knowledge: Religious Knowledge Index

A. Scripture Quotations. Please read each of the following statement and decide whether the statement is from the Bible or not.

1. For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God.
From the Bible? Yes _____ No _____
2. Blessed are the strong: for they shall be the sword of God.
From the Bible? Yes _____ No _____
3. Thou shalt not suffer a witch to live.
From the Bible? Yes _____ No _____
4. Let your women keep silence in the churches: for it is not permitted unto them to speak.
From the Bible? Yes _____ No _____
5. For the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.
From the Bible? Yes _____ No _____

Appendix B

Code _____

አዲስ አበባ ዩኒቨርሲቲ
በድህረ ምረቃ ትምህርት ፕሮግራም
የሳይኮሎጅ ትምህርት ክፍል

ይህ መጠይቅ ከቤተሰብ ጋር በቤት ውስጥ፣ በሕፃናት ማሳደጊዎችና በጎዳና ላይ የሚኖሩ ልጆች ሌሎችን ለመርዳት የሚያሳዩትን ባህሪ ለመመዘን የተዘጋጀ ነው።

የጥናቱም ውጤት በከፍተኛ ደረጃ እናንተ በምትሰጡት መልስ ላይ የተመሠረተ በመሆኑ እያንዳንዱን ጥያቄ በጥንቃቄ እንድትመልሱ በትህትና እጠይቃለሁ።

- ማሳሰቢያ 1. የመጠይቆቹ መልሶች በምስጢር ይያዛሉ
- 2. መጠይቆቹ ሶስት ክፍሎች ሲኖራቸው እነዚህም
 - ⇒ ቅድመ መረጃ
 - ⇒ ሌሎችን በመርዳት ላይ ያተኮሩና
 - ⇒ ሀይማኖታዊ መጠይቆች ናቸው

እያንዳንዱ መጠይቅ የራሱ መመሪያ ያለው ሲሆን ጠያቂው በዝርዝር ያብራራል።

ጊዜያቸውን ሰውታችሁ ለምታደርጉልኝ ትብብር ሁሉ ከልብ አመሰግናለሁ።

ሀ. ቅድመ መረጃ

የዚህ መጠይቅ አላማ ልጆች ሌሎችን ለመርዳት የሚያሳዩትን ባህርይ ለመመዘን እንዲቻል መረጃዎችን ለመሰብሰብ ሲሆን እያንዳንዱን ጥያቄ በጥንቃቄ ካሰብህ/ሽ/ በኋላ ትክክለኛውን መልስ እንዲትመልስ/ሽ/ በትህትና እጠይቃለሁ።

ለሁሉም ተጠያቂዎች

1. የታ _____
2. ዕድሜ _____
3. የትምህርት ደረጃ _____
4. ሀይማኖት _____
5. የትውልድ ቦታ ክልል _____ ዞን _____ ወረዳ _____

በህፃናት ማሳደጊያና በጉዳና ላይ ላሉ ልጆች ብቻ

6. በህፃናት ማሳደጊያ ውስጥ የምትኖር/ሪ ከሆነ እዚህ ቦታ መኖር ከጀመርክ/ሽ/ ምን ያህል ጊዜ ሆነህ/ሽ/? _____

7 በጉዳና ላይ የምትኖር/ሪ ከሆነ በጉዳና መኖር ከጀመርክ/ሽ ምን ያህል ጊዜ ሆነህ/ሽ? _____

ከቤተሰብ ጋር ለሚኖሩ ልጆች

8. ወላጅ አባትህ/ሽ በሕይወት አሉን?
 - ሀ. አዎ ለ. የሉም
9. ወላጅ እናትህ/ሽ በሕይወት አሉን?
 - ሀ. አዎ ለ. የሉም
10. አባትና እናትህ/ሽ አብረው ይኖራሉን?
 - ሀ. አዎ ለ. አይኖሩም
11. ክሚክተሉት እቃዎች ውስጥ በምትኖርበት/ሪበት ቤት ያሉትን ብቻ ተናገር/ሪ
 - ሀ. ሶፋ ለ. ቴሌቭዥን ሐ ስልክ መ ፍሪጅ ሠ. ህሉም
- የሉም
12. ጥፋት በምታጠፋበት/ፊበት ጊዜ አባትህ/ሽ ምን እይነት እርምጃ በአንተ/ቺ ላይ ይወስዳሉ _____
13. ጥፋት በምታጠፋበት/ፊበት ጊዜ እናትህ/ሽ ምን እይነት እርምጃ በአንተ/ቺ ላይ ይወስዳሉ _____
14. ጥፋት በምታጠፋበት/ፊበት ጊዜ እንደ እህትና ወንድም ያሉ ሌሎች ሠዎች በአንተ/ቺ ላይ ምን ዓይነት እርምጃ ይወስዳሉ _____

ለ. ልጆች ሌሎችን ለመርዳት የሚያሳዩትን ባሕርይ ለመመዘን የተዘጋጀ መጠይቅ እነዚህ መጠይቆች በቀ.ጥር 12 /አሥራ ሁለት/ ሲሆኑ ከራስገ ከተዘረዘሩት ዓ.ነገሮች ሥር ስድስት ድርጊቶች በተሰበጠጠረ መልኩ ተቀምጠዋል ስለዚህ እነዚህን ድርጊቶች በ5 ደደረጃ መጠን በመስዩት የሚሰማማህን/ሽን በመምረጥ ተናገር/ሪ።

1. ደስ የሚል ቀን ነው። ቅዳሜ ጧት ጓደኛህን/ሽን/ ለመጠየቅ ትሄዳለህ/ሽ። ጓደኛህ/ሽ/ ደግሞ ጓደኞቹን/ቿን/ የመኖሪያ ሥፍራቸውን ለማጽዳት በሚሰሩበት ሥራ እያገዛቸው/ዘጋቸው/ ነው። የማጽዳቱን ስራ ለመጨረስ ትንሽ ጊዜ እንደሚወስድ ስለተረዳህ/ሽ/ በዚሁ ሥራ ጓደኛህን/ሽን/ ለማገዝ ትወስናለህ/ኛለሽ/።
ይህን አድርገህ/ሽ/ ቢሆን ኖሮ ለዚህ ተግባርህ/ሽ የምትሰጠው/ጭው/ ምክንያት ምን ይሆን ኖሯል። የሚከተለው ምክንያት ምክንያቱ ይሆን ነበር።

ግደ ጧቱን ሙሉ ምንም

ሳላደርግ ከቆየሁበኋላ ጥቂት ስራ ብሰራ ይሻላል፤ ለመንቀሳቀስም ይረዳኝ ይሆናል ብዬ ስላሰብኩ ነው

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ራሙ መኖሪያችንን ማጽዳት እንዳለብኝና ጓደኛዬም ሊረዳኝ እንደሚችል ስለገመትኩ ነው።

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግሙ ምክንያቱም እኔም ብረዳቸው ሥራው ቶሎ ሊያልቅ እንደሚችል አውቃለሁ።

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሌሙ ጓደኛዎች መረዳዳታቸው የታወቀ መሆኑን ተረዳሁ፤ ካልተረዳዱ እውነተኛ ጓደኛዎች አይሆኑም።

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ተኑ ሌሎች ሁሉ በሥራ ላይ መሆናቸውን ሳይ ያላንዳች ሥራ ቁጭ ብዬ ማየት አልፈለግሁም።

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሆኔ ጓደኛዬን ባረዳው/ት ኖሮ ይከፋዋል/ታል ብዬ ስላሰብኩ ነው።

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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2. ከመስቀለኛ መንገድ ላይ ትደርሳለህ/ሽ/ እንበል። አንድ አይነስውር ለመሆን ምንም ያልቀራት ሴት መስቀለኛውን መንገድ ለማቋረጥ ስትሞክር ታያለህ/ሽ። ልትታወር የተቃረኑ መሆንዎን የምትረዳው/ጂዎ/ ደግሞ አይነስውራን በእጃቸው የሚይዙትን ምልክት በመያዝ ነው። ወዲያውም ደግሞ ፈራ ተባ ትላለች፤ ምክንያቱም መንገዱን ማቋረጥ ፈርታለችና። ይሁን እንጂ ረዳሃትና/ሻትና/ ተሻገረች እንበል።

ይህን አድርገህ/ሽ/ ቢሆን ኖሮ ለዚህ ተግባርህ/ሽ/ የምትሰጠው/ጭው ምክንያት ምን ይሆን ኖሯል? የሚከተለው ምክንያት ምክንያቱ ይሆን ነበር።

ግመ ባልረዳት ኖሮ መንገዱን ለመሻገር ባልቻለች ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ተኑ ሌሎች መንገዱን የሚያቋርጡ ሰዎች ሲረዱት ሳይ እኔም ረዳኋት።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግደ አይነስውር ሰውን ጠጋ ብሎ እንዴት እንደሆነ ማዬት ስለምፈልግ።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ራመ ይህን አይነት ድርጊት መሥራት ስለሚያረካኝ ነው።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሌመ ባልረዳት ኖሮ ሴትዮቹ ምንም ማድርግ ካለመቻሏ የተነሳ ተስፋ ቆርጣ ትበሳጭ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሀኔ አንዳች እርዳታ ብታገኝ ደስ ይላት ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ከዚህ ሌላ በምን ልትሳተፍ/ል/ ትችል/ይ/ እንደነበር እባክህ/ሽ/ ቀጥሎ ባሉት መስመሮች ላይ ምክንያትህን/ሽን/ አስፍር/ሪ።

3. ወደ መሃል ከተማ በመሄድ ላይ ነህ/ሽ/። አውቶብሱ ፌርማታ ላይ አንተና/ችና/ አንዲት ትንሽ ልጅ የያዘች ሴት አውቶቡስ እየጠበቃችሁ ነው። አውቶብሱ ሲመጣ ሴትዮዋ መሣፈር እንደተቸገረች ታያለህ/ሽ/። ስለሆነም ቀርበህ/ሽ/ ትረዳታለህ/ሻታለሽ/።

ይህን አድርገህ/ሽ/ ቢሆን ኖሮ ለዚህ ተግባርህ/ሽ/ የምትሰጠው/ጭው/ ምክንያት ምን ይሆን ኖሯል? የሚከተለው ምክንያት ምክንያቱ ይሆን ነበር።

ራመ ባልረዳት ኖሮ የበጎ ሥነ ምግባር ጥንካሬ እንዳለኝ አላረጋግጥም ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግደ እሷም ለመርዳት ባልሄድ ኖሮ ልጅቷን ቀርቤ አላያትም ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሌመ ባልረዳት ኖሮ ሴትዮዋ ትቸገርና ትበሳጭ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግመ ባልረዳት ኖሮ ለመሣፈር መቻሏ ያጠራጥር ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሀኔ አንዳች ርዳታ ብታገኝ ድስ ይላት ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ተኑ ከኃላፊነት ለማምለጥ አልፈለግሁም ነበር። እኔ ባልረዳትም ሌሎች ሊረዱት ይችሉ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ከዚህ ሌላ በምን ልትሳተፍ/ፊ/ ትችላ/ይ/ እንደነበር እባክህ/ሽ/ ቀጥሎ ባሉት መስመሮች ላይ ምክንያትህን/ሽን/ አስፍር/ሪ/።

4. ያንድ ግለሰብ መኪና ሞተር እንደገና አልነሳ ይላል። ግለሰቡ መኪናውን በመግፋትና በማስነሳት እንድትተባበረው/ባበረው/ ጠየቀህ/ሽ/። በዚያው ግዜና በታ ሌላ አንድ ግለሰብ ከመንገድ ማዶ ዝም ብሎ ሲሄድ ታያለህ/ሽ/። ባለመኪናውን ረዳኸው/ሽው/።

ይህን አድርገህ/ሽ/ ቢሆን ኖሮ ለዚህ ተግባርህ/ሽ/ የምትሰጠው/ጭው/ ምክንያት ምን ይሆን ኖሯል?

የሚከተለው ምክንያት ምክንያቱ ይሆን ነበር።

ራመ ሰውዬውን የረዳሁት አንድ ቀን ይጠቅመኝ ይሆናል ብዬ ነበር።

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግመ መኪናውን በአንድ ሰው ለመግፋት ስለሚያስችግር አብሬ ባላጋፋው መኪናውን ማስነሳት አይችልም ነበር።

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ተኑ ሌላውም ሰውዬ ያግዘው ነበር። እኔም አንዳች ርዳታ ሳላደረግ አልፌ መሄድ አልችልም ነበር።

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግደ መኪናው ንፁህ ስለነበር ባጋፋውም እጄ አይቆሽሽም ነበር።

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሌመ እኔ ባልረዳው ሰውየው መኪናውን ያለማንም ርዳታ ሊያስነሳው ባለመቻሉ ይናደድ ነበር።

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ህኔ መኪናውን ባጋፋው ሰውየው ደስ ብሎት ይውላል ብዬ ስላሰብኩ ነው።

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ከዚህ ሌላ በምን ምክንያት ልትሳተፍ/ፊ/ ትችል/ትችይ/ እንደነበር እባክህ/ሽ/ ቀጥሎ ባሉት መስመሮች ላይ ምክንያትህን/ሽን/ አስፍር/ሪ/

5. ጓደኛህ/ሽ/ ዳቦ መግዛት ይፈልጋል/ለች/። ይህ/ች/ ጓደኛህ/ሽ/ ወደ ዳቦ ቤት በመሄድ ላይ እንዳለ/ች/ በድንገት የዳቦ መግዣው ገንዘብ አንድ ትልቅ ጉዳን ውስጥ ወደቀበት/ባት/። ጉድጓዱ ውስጥ ገብቶ ለማውጣት በጣም ከባድ ነው። ይሁን እንጂ ጓደኛህ/ሽ/ የወደቀበትን/ባትን/ ገንዘብ ከጉድጓዱ ውስጥ አውጥተህ/ሽ/ በመስጠት ትርጉምለህ/ጃታለሽ።

ይህን አድርገህ/ሽ/ ቢሆን ኖሮ ለዚህ ተግባርህ/ሽ/ የምትሰጠው/ጭው/ ምክንያት ምን ይሆን ኖሯል?

የሚከተለው ምክንያት ምክንያቱ ይሆን ነበር።

ሌሌ አንድ ሰው ሌሎች ሰዎች ያሉባቸውን ጥቃቅን ችግሮች ለማቃለል ኮልሞከረ በወላጅ ወቅት ማ ይረዳል ብሎ ማሰብ አይቻልም።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግመ መሰላሉ ከባድ ነበርና አብረን ባናነሳው ኖሮ ገንዘቡ በጉድጓድ ውስጥ እንደወደቀ ይቀር ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሀኔ ጓደኛዬን ዳቦውንባይገዛ/ባትገዛ ኖሮ ሊከፋው/ት ይችላል ነበር

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ራመ ጓደኛዬ ባልረዳው/ት/ ኖሮ ከሚገዛው/ምትገዛው/ ዳቦ ለበላ አልችልም ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግደ ጉልበቴን ለመጠቀም መቻሌ አንድ እድል ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ተኑ ጓደኛዬ ይህ ችግር ያጋጠመኝ እኔን ቢሆን ኖሮ ይረዳኝ/ ትረዳኝ ነበር። ስለሆነም እኔም ሳልጠረዳው/ሳልረዳት ዝም ብዬ ልሄድ አልችልም ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ከዚህ ሌላ በምን ምክንያት ልትሳተፍ/ፊ/ ትችላል/ይ/ እንደነበር እባክህ/ሽ/ ቀጥሎ ባሉት መስመሮች ላይ ምክንያትህን/ሽን/ አስፍር/ሪ/።

6. በመጨመሩ ሜዳው ላይ ነፃ/ሽ/ እንበል። የቅርብ ጓደኛህ/ሽ/ የሆነች አንዲት ልጅ እቃዋ ጠፍቶባት አፈላለግካት/ሻት።

ይህን አድረገህ/ሽ/ ቢሆን ኖሮ ለዚህ ተግባርህ/ሽ/ የምትሰጠው/ጭው/ ምክንያት ምን ይሆን ነበር።
የሚከተለው ምክንያት ምክንያቱ ይሆን ነበር።

ተኑ ሌሎች ልጆች ሲያፋልጓት ሳይ እኔም ረዳኝት።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሌመ ጓደኛዬ የጠፋባትን እቃ ስትፈልግ ሳይ እኔም ማፋለግ እንዳለብኝ ተሰማኝ

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግመ ሁለት ሰዎች በጎብረት ቢፈልጉት በቀላሉ ይገኛልብዬ ስላሰብኩ

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ራመ በፍለጋው ብረዳት አንድ ነገር አገኛለሁ ብዬ ስላሰብኩ

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግደ በፍለጋው በምረዳበት ወቅት ልጅቱን ቀረብ ብዬ እንዳያት ስለሚረዳኝ ነው

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሀኔ እቃውን ሳላፋልጋት ብቀር ኖሮ ይከፋታል ብዬ ስላሰብኩ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ከዚህ ሌላ በምን ምክንያት ልትሳተፍ/ል/ ትችል/ይ/ እንደነበር እባክህ/ሽ/ ቀጥሎ ባሉት መስመሮች ላይ ምክንያትህን/ሽን/ አስፍር/ሪ።

7. አንድ/ዲት/ ጓደኛ/ሽ/ የአማርኛ ቃላት እውቀቱ/ዋ ምን ያህል እንደሆነ እንድታይለት ሊጠይቀህ/ሽ/ መጥቷል/መጥታለች/። አንተ/ች/ ደግሞ ሽሚዝህን/ሽን/ በማጠብ ላይ ነህ/ነሽ/። ሌላ ሰው እንዲሁ ቀደም ብሎ መጥቷል/መጥታለች/። ጓደኛህን/ሽን/ እሺ ብለህ/ሽ/ ረዳኸው/ሽው/።

ይህን አድርገህ/ሽ/ ቢሆን ኖሮ ለዚህ ተግባርህ/ሽ/ የምትሰጠው/ጭው/ ምክንያት ምን ይሆን ኖሯል?

የሚከተሉው ምክንያት ምክንያቱ ይሆን ነበር።

ራሙ ሌላው ሰው ምን ያህል የማስመካ ጓደኛ መሆኔን ቢያውቅልኝ ደስ ይለኝ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሌሎች ለመርዳት ዝግጁ ሆኖ መጠበቅ ምን ያህል ጥሩ እንደሆነ ለሌላ ሰው ለማሳየት ስለፈለኩ ነው።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ተኑ ሌላው ሰው ይህ ድርጊት ትክክለኛ መሆኑን ይገነዘባል ብዬ ስላሰብኩ ነው።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሁኔ ጓደኛዬ የአማርኛ ቃላት ማንበብ ቢያውቅ ደስ ሊለው/ላት ይችል ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግሙ አንድ ሌላ ሰው አጠገቡ/ባ ቢኖር ለቃላት ትምህርቱ የበለትኩረት ያደርጋል/ለች ብዬ ስላሰብኩ ነው።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግደ ጓደኛዬ አስቸጋሪ አልነበረም /ችም እኔም ብሆን የሌላ ሰው ባካባቢው መኖር አያስጨንቀኝም ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ከዚህ ሌላ በምን ምክንያት ልተሳተፍ/ል/ ትችል/ይ/ እንደነበር እባክህ/ሽ/ ቀጥሎ ባሉት መስመሮች ላይ ምክንያትህን/ሽን/ አስፍር/ሪ/።

8. አንድ ቀን ከቀትር በኋላ ከጓደኛህ/ሽ/ ጋር እግር ኳስ ትጫወታለህ/ቻለሽ/። አንድ ጠና ያለ-ና የምታውቃቸው/ቂያቸው/ ሴትዮ ወደ አትክልት መሸጫ ገበያ መሄድ ፈልገዋል። ዘምቢሎቻቸውን በመሸከም ልትረዳቸው/ጃቸው/ አብረሃቸው/ሻቸው/ ሂድክ/ሽ/።

ይህን አድርገህ/ሽ/ ቢሆን ኖሮ ለዚህ ተግባርህ/ሽ/ የምትሰጠው/ጭው/ ምክንያት ምን ይሆን ኖሯል?

ግደ በገበያው ውስጥ ያለውን ውጣ ውረድ እወደው ስለነበር ነው

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሌመ ሴትዮዎ በየሳምንቱ አስቤዛቸውን ሲገዙ ልረዳቸው እንደሚገባኝ ይሰማኝ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ተኑ ጓደኞቼም የሽመገሉና ገበያ የሚሄዱ ሰዎችን ይረዱነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ራመ ጠና ያለ ሰዎች ስረዳ ሁልጊዜ ለራሴ የምፈልገውን ለመግዛት እችል ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግመ ሁለት ሰዎች አብረው ቢገበዩ በፍጥነት ሊገበዩ ይችላሉ ብዬ ስላሰብኩ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሀኔ ብረዳቸው የመገብየቱ ስራ የቀለለይሆንላቸዋል ብዬ ስላሰብኩ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ከዚህ ሌላ በምን ምክንያት ልተሳተፍ/ፊ/ ትችል/ይ/ እንደነበር እባክህ/ሽ/ ቀጥሎ ባሉት መስመሮች ላይ ምክንያትህን/ሽን/ አስፍር/ሪ/።

9. ወደ መኖሪያ ቦታህ/ሽ/ እየሄድክ/ሽ/ ነው። ዝናቡ ደግሞ ያለፋታ እየዘነበ ነው። ከፊት ለፊትህ/ሽ/ የሚራመዱ አረጋጂዎች ያደናቅፋቸውና የያዟቸው ዘንቢሎች ይወድቁባቸዋል። በዘንቢሎቹ ውስጥ የነበሩትም እቃዎች ሁለ ተበታተኑ። ቀርቦህም/ሽም/ እቃዎቹን በመሰብሰብ ረዳሃቸው/ሻቸው/።

ይህን አድርገህ/ሽ/ ቢሆን ኖሮ ለዚህ ተግባርህ/ሽ/ የምትሰጠው/ጭው/ ምክንያት ምን ይሆን ኖሯል?

የሚከተለው ምክንያት ምክንያቱ ይሆን ነበር።

ቱኑ በመንገዱ ላይ የሚተላለፉ ሰዎች ለምን አይረዱቸውም /ትረዳቸውም/ ብለው እንዲገረሙ ስላፈለግሁ

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሌመ አረጋጂቷን ልረዳቸው የፈለግሁት በእለቱ ደስ ብሏቸው እንዲውሉ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግመ ከረዳኋቸው የተዘረገፉባቸው እቃዎች በፍጥነት ይሰበሰባሉ ብዬ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ራመ ሳልረዳቸው ብቀር ኖሮ ሊሰማኝ ይችል የነበረው ፀፀት እንዳይሰማኝ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግደ ጥሩ ጥሩ እቃዎች በዝናብ መሬት ላይ ወድቀው ማየት ደስ ስለ ማይለኝ ነው

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሀኔ አረጋጂቷን ባልረዳቸው ኖሮ በዝናብ ርሰው ምችት ያጡ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ከዚህ ሌላ በምን ምክንያት ልተሳተፍ/ል/ ትችል/ይ/ እንደነበር እባክህ/ሽ/ ቀጥሎ ባሉት መስመሮች ላይ ምክንያትህን/ሽን/ አስፍር/ሪ።

10. ብስክሌት በመንዳት ወደ ጓደኛህ/ሽ/ ቤት እያመራህ/ሽ/ ነው። አንድ የምታውቀው/ቁው/ ልጅ የብስክሌቱ ጌማ ተንፍሶበት ታያለህ/ሽ/፣ ይኸ ልጅ የጌማው ከመነዳሪ /የብስክሌቱን ጌማ የውሰጥ ላስቲክ/ አስቸግሮታል።

ይህን አድርገህ/ሽ/ ቢሆን ኖሮ ለዚህ ተግባር/ሽ/ የምትሰጠው/ጭው/ ምክንያት ምን ይሆን ኖሯል? የሚከተለው ምክንያት ምክንያቱ ይሆን ነበር።

ሀኔ ልጅ ብስክሌቱን ሳይነዳ ቢቀር ኖሮ ይከፋው እንደነበር እርግጠኛ ነበርኩ።

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ራሙ ምናልባትም ልጅ ጥሩ ብስክሌት ነበረውና ብረዳው ማን ያውቃል ምናልባት አንድ ቀን ያስነዳኝ ይሆናል ብዬ ነበር።

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሌሙ ልጅ የተነፈሰበትን ከመነዳሪያ ሳይለጥፍ ቢቀር ይበሳጭ ነበር ብዬ ነው።

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግደ የረዳሁት ብስክሌቱ ንፁህ ስለነበር እጄን ያቆሽሻል ብዬ ባለመፍራቴ ነበር።

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግሙ ካንድ ብርቱ ሁለት መድኃኒቱ በሚለው ምሳሌያዊ አነጋገር በመመራት ነበር።

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ተኑ አብዛኞቹ ጓደኞቹ በእንዲህ ያለ ግዜ ርዳታ እንደሚያደርጉ ስለማውቅ ነው።

በጭራሽ	ሳይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ከዚህ ሌላ በምን ምክንያት ልተሳተፍ/ል/ ትችል/ይ/ እንደነበር እባክህ/ሽ/ ቀጥሎ ባሉት መስመሮች ላይ ምክንያትህን/ሽን/ አስፍር/ሪ/።

11. ለብዙ ሣምንታት አልዘነበም። ስለዚህ የሳት አደጋ ይከሰታል የሚል ፍርሃት አለ። በአካባቢህ/ሽ/ የጽዳት ዘመቻ ሲደረግ በቀላሉ ሊቀጣጠሉ የሚችሉ ቁሳቁሶችና ቆሻሻ ነገሮችን በየቦታው ተጥለው ታያለህ/ሽ/። ወዲያው እነዚህን አደገኛ ነገሮች በማስወገድ ሌሎችን ረዳህ/ሽ/።

ይህን አድርገህ/ሽ/ ቢሆን ኖሮ ለዚህ ተግባርህ/ሽ/ የምትሰጠው/ጭው/ ምክንያት ምን ይሆን ኖሯል? የሚከተለው ምክንያት ምክንያቴ ይሆን ነበር።

ራመ እኔ ያደረግሁትን ድርጊት ሁሉም እያደረግውም። እኔ ያደረግሁት ራሴን ደስ እንዲለኝ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሀኔ እሳት ቢነሣ ሰዎች ይጎዳሉብዬ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ተኑ መርዳት ትክክል ነው ብዬ አስብ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግመ ቆሻሻውን በ ማስወገዳችን ደስተኛ ነበርኩ።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሌመ በአካባቢ ጥበቃ በጎ ነገር ማድረግ ያስደስተኝ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግደ ከመኖሪያ ውጪ በሥራ መሣተፍ ደስ ይላል።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ከዚህ ሌላ በምን ምክንያት ልተሳተፍ/ፊ/ ትችል/ይ/ እንደነበር እባክህ/ሽ/ ቀጥሎ ባሉት መስመሮች ላይ ምክንያትህን/ሽን/ አስፍር/ሪ/።

12. የገበያ አካባቢ ነው ያለኸው/ ሽው/። ባካል ጉዳተኛ መንቀሳቀሻ ወንበር /ሁይልቸር/ የሚሄድ ሰው ደረጃዎችን ለመውጣት ሲታገል ታያለሽ/ሽ። ሌላ ሰው መጣ። ተጋግዞችሁ ደረጃዎቹን እንዲወጣ ረዳችሁት።

ይህን አድርገህ/ሽ/ ቢሆን ኖሮ ለዚህ ተግባርህ/ሽ/ የምትሰጠው/ጭው/ ምክንያት ምን ይሆን ኖሯል?

የሚከተለው ምክንያት ምክንያቱ ይሆን ነበር።

ግደ ባለሁልይቸሩን ሰው

ወደላይ
ለማንሳት ብቻዬን
ከምፍጨርጨር
ሌላ ሰው
ሊረዳኝ ስለመጣ ደስ
ብሎኝ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ግመ ሌላም ሰው ስለነበርና በሁልይቸር የሚሄድን ሰው ወደላይ ለ ማንሳት ለሁለት ሰዎች ቀላል ስለሆነ ነው።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ራመ አካል ጉዳተኛው ሰው እንዴት ችግሩን እንደፈታሁለት ስለሚያይ ኩራት ተሰማኝ።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ተኑ ሰውየው እንድረዳው ጠብቆ ስለነበር ነው።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሀኔ አካል ጉዳተኛው ደረጃውን ሳይወጣ ቢቀር ኖሮ ይበሳጭ ነበር።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ሌመ ይህ ሰው ምን ያሰብ ምን ጉዳይ አልነበረኝም። ሌሎችንም ስረዳ እንዲሁ ልብ አልላቸውም።

በጭራሽ	ላይሆንም ይችላል	ምንአልባት ሊሆን ይችላል	እውነትም ሊሆን ይችላል	ያለጥርጥር ይሆናል
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ከዚህ ሌላ በምን ምክንያት ልተሳተፍ/ፊ/ ትችል/ይ/ እንደነበር እባክህ/ሽ/ ቀጥሎ ባሉት መስመሮች ላይ ምክንያትህን/ሽን/ አስፍር/ሪ/።

4.3 ምናልባትም ውሸት ነው፤

4.4 በማያጠራጥር ሁኔታ ውሸት ነው፤

ለ. የራስ እምነት ጠቋሚ / የራስን ልዩ እምነቶች የመያዝን አስፈላጊነት መለካት/

1. እየሱስን እንደ አዳኝ ማመን ለመዳን ብለህ/ሽ/ ታስባለህ/ ታስቢያለሽ/

1.1 በእጅጉ አስፈላጊ ነው

1.2 ምናልባት ይረዳል፤

1.3 ምናልባትም ለውጥ አያመጣም

2. አንተ/አንች የምትከተው ሃይማኖታዊ እምነት አባል መሆን ለመዳን ብለህ/ሽ/ ታስባለህ/ታስቢያለሽ

2.1 በእጅጉ አስፈላጊ ነው

2.2 ምናልባትም ሊረዳ ይችላል

2.3 ምናልባት ምንም ለውጥ አያመጣም

3. ባንዳንድ አገሮች በሚኖሩ ሕዝቦች ዘንድ እንደሚሆነው ስለ ኢየሱስ ፈጽሞ ምንም አለማወቅ ለድህነት ለመዳን ብለህ/ሽ ታስባለህ/ሽ/

3.1 በፍፁም እንዳይገኝ ይከለክላል

3.2 ምናልባት ሊከለክል ይችላል ይሆናል

3.3 ምናልባት ምንም ለውጥ ሊያመጣ ይችላል

ሐ. ግብረገባዊነት ለሌሎች ማሰብ፤

1. ለሌሎች በነ ነገር ማድረግ ለድህነት..... ብለህ/ሽ/ ታስባለህ/ታስቢያለሽ/

1.1 በእጅጉ አስፈላጊ ነው

1.2 ምናልባት ሊረዳ ይችላል

1.3 ምናልባት ምንም ለውጥ አያመጣም

2. ጎረቤትን እንደራስ ማፍቀር ለድህነት..... ብለህ/ሽ/ ታስባለህ/ታስቢያለሽ/

2.1 በእጅጉ አስፈላጊ ነው

2.2 ምናልባት ሊረዳ ይችላል

2.3 ምናልባት ምንም ለውጥ ሊያመጣ ይችላል

• የአዘውትሮ አምልኮት መለኪያ፤

ሀ. የተፍገሚተ-ምልኪ ጠቋሚ

1. የሰንበት እሁድን የአምልኮ አገልግሎት ምን ያህል ትካፈላለህ/ሽ/ አንተ/ች. የምትፈጽመውን/ሚውን/ ተግባር በጣም የሚገልፀውን መልስ ምልክት አድርግ/ገ/

1.1 በየሳምንቱ፤

1.2 ሳምንት በሚጠጋ ድግግሞሽ፤

1.3 በወር ሦስት ጊዜ የሚሆን ድግግሞሽ

1.4 በወር ወደ ሁለት ጊዜ የሚጠጋ ጊዜ፤

1.5 በወር አንድ ጊዜ

1.6 በየስድስት ሳምንቱ

1.7 በየሦስቱ ወሩ፤

1.8 ባመት አንድ ወይ ሁለት ጊዜ

1.9 ባመት ከአንድ ጊዜ ላነሰ፤

1.10 በፍፁም አልካፈልም

2. በገበታ ላይ ፀሎት ከምግብ በፊትም ሆነ በኋላ በምን ያህል ድግግሞሽ ትፀልያለህ/ለሽ/?

2.1 በማንኛውም ሰዕት ምግብ በምመገብበት ጊዜ እፀልያለሁ

2.2 ቢያንስ በቀን አንድ ጊዜ እፀልያለሁ

2.3 ቢያንስ በሳምንት አንድ ጊዜ ከምግብ በፊትና በኋላ እፀልያለሁ፤

2.4 ልዩ አጋጣሚ በሚፈጠር ጊዜ ብቻ በምግብ ጊዜ እፀልያለሁ

2.5 በፍፁም አልፀልይም፡

ለ. የጽኑ እምነት ጠቋሚ፣

1. በግልጽ/ሽ/ በቀን ስንት ጊዜ ፀሎት ታደርጋለህ/ለሽ/ አንተ/ች/ ለምታደርገው/ጊው የሚቀርበውን መልስ አመልክት/ች/

1.1 ፈጽሞ አልፀልይም ወይም በቤተክርስቲያንውስጥ በሚደረግ የፀሎት ሥርዓት ብቻ እካፈላለሁ፣

1.2 አልፎ አልፎ በሚመጡ ልዩ ጊዜያት ብቻ እፀልያለሁ፣

1.3 አንዳንድ ጊዜ እፀልያለሁ። የተወሰነ ጊዜና ወቅት እየጠበቅሁ አይደለም፣

1.4 ቶሎ ቶሎ እፀልያለሁ። የተወሰነ ጊዜና ወቅትን እየጠበቅሁ ግን አይደለም፣

1.5 በቀን አንድ ጊዜ ከዚያ በላይ እየጠበቅሁ ግን አይደለም፣

1.6 በሳምንት ብዙ ጊዜ በተወሰነ ጊዜ እፀልያለሁ

1.7 በሳምንት አንድ ጊዜ አዘውትራ እፀልያለሁ

2. በሕይወትህ/ሽ/ ውስጥ ፀሎት ምን ያህል ጉልህ ሥፍራ አለው?

2.1 እጅግ በጣም አስፈላጊነት አለው፣

2.2 በመካከለኛ ደረጃ አስፈላጊነት አለው፣

2.3 በጣም አስፈላጊ አይደለም፣

2.4 ጨርሶ አስፈላጊ አይደለም፣

• ሃይማኖታዊ እውቀት፣ ጠቋሚ

ሃይማኖታዊ ጥቅሶች፣

የሚከተሉትን ዐረፍተ ነገሮች በጥምና ካዳመጥህ/ሽ በኋላ እያንዳንዱ ዐረፍተ ነገር ከመጽሐፍ ቅዱስ/ መሆኑንና አለመሆኑን ጠቁም/ሚ/።

1. ሀብታም መንግሥተ ሰማያት ይገባል ብሎ ከማመን ይልቅ ግመል በመርፌ ቀዳዳ ማለፍ ትችላለች ብሎ ማመን ይቀላል።

ከመጽሐፍ ቅዱስ ነው? አዎ / / አይደለም / /

2. ብርቱዎች/ ጠንካሮች የተባረኩ ናቸው፣ የእግዚአብሔር ጎራዴዎች ይሆናሉና።

ከመጽሐፍ ቅዱስ ነው? አዎ / / አይደለም / /

3. ለመኖር ስትል ብቻ መጥፎ ነገሮች እየተፈፀሙብህና እየተሰቃዩህ አትኖርም።

ከመጽሐፍ ቅዱስ ነው? አዎ / / አይደለም / /

4. ሴቶች በቤተክርስቲያንበሚደረግ የፀሎት ስርዓት ጊዜ ፀጥ ይበሉ እንዲነጋገሩ አልተፈቀደላቸውምና።

ከመጽሐፍ ቅዱስ ነው? አዎ / / አይደለም / /


5. እኔ አምላክህ ቀናተኛ አምላክ ነኝና ከእኔ በቀር ሌላ አምላክ አታምልክ።

እስከ ሦስተኛና አራተኛ ትውልድ ድረስ የጥንት አባቶችን ልጆች እንደቀጣሁ እቀጣሃለሁ።

ከመጽሐፍ ቅዱስ ነው? አዎ / / አይደለም / /

DECLARATION

I the undersigned, declare that this thesis is my original work and has not been presented for a degree in any other universities and that all sources of materials used for the thesis have been duly acknowledged.

Name	Aragaw Biru
Signature	
Place	Addis Ababa University
Date of Submission	May 25,2001