



Addis Ababa University

College of Education and Behavioral Studies

School of Psychology

Altruistic Behavior among Religious Believers: Does Religious Orientation Matter?

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Approval Sheet

This is to certify that the thesis prepared by **Zewdie Teferra** entitled “**Altruistic Behavior among Religious Believers: Does Religious Orientation Matter?** ” is submitted in partial fulfillment of the requirements for the Master of Arts in Social Psychology complies with the regulation of Addis Ababa University and meets the accepted standards with respect to originality and quality.

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Acronyms

AAU	Addis Ababa University
AB	Altruistic Behavior
APA	American Psychological Association
CIA	Central Intelligence Agency
EBC	Ethiopian Broadcasting Corporate
EC	Ethiopian Colander
ECFE	Evangelical Churches Fellowship of Ethiopia
ECGBC	Ethiopian Council of Gospel Believers' Churches
EFDR	Ethiopian Federal Democratic Republic
ERO	Extrinsic Religious Orientation
FGD	Focus Discussion Group
EHRP	Ethiopian Humanitarian Response Plan
IDP	Internally Displaced Persons
IRO	Intrinsic Religious Orientation
MMKC	Misrak Meserete Kirstos Church
MoWSA	Ministry of Women and Social Affairs
NORC	National Opinion Research Center
QDAS	Qualitative Data Analysis Software
QRO	Quest Religious Orientation
TA	Thematic Analysis
UNDP	United Nation Development Program
UNICEF	United Nations Children's Fund

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Abstract

The main purpose of this study was to explore the altruistic behavior among religious believers using a phenomenological qualitative design. Purposive, non-probability sampling was used to recruit participants. Data was collected from MMKC believers through In-depth interviews and focus group discussions. Nine participants were selected for a semi-structured interview, followed by two focus group discussions with six and seven members each. Five major themes emerged from the thematic analysis: views and lived experiences, influence of religious orientations on altruistic behavior, motive to altruistic behavior and challenges of altruistic behavior. The study found that altruistic behavior is influenced by religious orientations, with convertees showing a higher degree of altruistic behavior. The findings from this study could contribute to a more nuanced understanding of the factors that influence altruism in different socio-demographic groups, particularly within religious communities.

Key Words: *Altruism, Religious orientation, Pro- social, Denomination, Church*

CHAPTER ONE

Introduction

1.1 Background of the Study

Altruism has been studied by philosophers, psychologists, and economists for centuries, and there is still much debate about its nature and origins (Wilson, 2015). One of the earliest philosophers to write about altruism was Aristotle. In his *Nicomachean Ethics*, Aristotle argued that altruism is the pinnacle of human happiness. He believed that altruism is motivated by a desire to help others, and that it is not selfish or self-serving (Bowin, 2011).

In the 19th century, the philosopher Auguste Comte developed the theory of altruism as a social force. Comte believed that altruism is essential for the development of a harmonious society. He stated that altruism is the opposite of egoism, and that it is the only way to achieve a just and peaceful society (Kauppinen, 2017).

In the 20th century, the psychologist Carl Rogers developed the theory of self-actualization. Rogers believed that altruism is a natural part of human development, and that it is essential for achieving self-actualization. He argued that altruism is the expression of our true selves, and that it is the only way to achieve a fulfilling life. There is still much debate about the nature and origins of altruism. However, there is a growing consensus that altruism is a real phenomenon, and that it is an important part of human nature (Wilson, 2015).

Researchers in social psychology have looked at the empathetic, moral and social norm-based motivations for altruistic behavior. Altruistic behavior can be influenced by a variety of variables, including individual values, societal standards, and environmental conditions.

Religious orientation is one element that has been discovered to affect altruistic behavior (Batson, Ahmad, & Lishner, 2020). Religion serves as a moral compass that helps people distinguish between good and bad. Religious scriptures and teachings stress the value of integrity, goodness, compassion, and forgiveness, which have an impact on how people behave toward one another. According to Carlisle and Tsang (2013) all major religious scriptures clearly encourage altruism, thus, a person who has a strong religious belief, will be more altruistic.

Some other studies indicate that altruism does not truly exist because it can be observed only with sociocultural feedback. According to these studies, the concept of altruism is refuted when helping behavior is motivated by personal gain (Durrant & Ward, 2013; Flynn & Black, 2011). In contrast, numerous other studies showed that altruism truly exists. (Clarcken, 2011; Li et al., 2014; Swank et al., 2013).

A study by Yuniawan et.al (2018) found that religious believers are more likely to engage in altruistic behavior compared to non-believers. The study, conducted at the University of Wisconsin-Madison, analyzed data from over 1,100 people from different religious backgrounds. And the finding revealed that religious believers were more likely to donate money to charity, volunteer their time, and help others in need compared to non-believers. This was true across different religious traditions, including Christianity, Islam, and Buddhism.

According to Wiepking et.al. (2014) there are positive correlations between the level of participation, involvement in the church and the level of involvement in volunteering activities. Not only the religion of the individual, but also the religious context in which individual lives positively influences volunteering and donations (Lim & MacGregor, 2012;Ruiter & De Graaf, 2006;Wiepking et al., 2014). Another study by Łowicki & Zajenkowski (2021) found that more

religious individuals reported higher emotional empathy and were also perceived as more empathic by others. According to studies, those who are involved more in religion are more compassionate. In this regard, a University of British Columbia (2012) study found that those who regularly participate in religious activities are more likely to donate their time and money to charity organizations.

On the other hand, there are several pieces of evidence that suggest religion does not necessarily contribute to altruism. Among others a study conducted in six countries (Canada, USA, China, South Africa, Turkey and Jordan) by Decety et al., (2015) revealed that across all countries, parents in religious households reported that their children expressed more empathy and sensitivity for justice in everyday life than non-religious parents. However, religiousness was inversely predictive of children's altruism and positively correlated with their punitive tendencies. Together these results reveal the similarity across countries in how religion negatively influences children's altruism, challenging the view that religiosity facilitates prosocial behavior. The findings disprove the notion that religiosity encourages prosocial conduct by demonstrating how negatively religion affects children's altruism in all nations.

Similarly, a study by Piff et al. (2015) found that religious people were less likely to help others than non-religious people. The study also found that religious people were more likely to engage in self-serving behaviors, such as cheating and lying. Another study by Gervais et al. (2011) found that religious people were more likely to endorse beliefs that justify harming others, such as the belief that God punishes sinners.

By the same token, a study published in the journal *Social Psychological and Personality Science* in 2015 explored the impact of religious priming on moral judgments and prosocial

behavior. The researchers found that individuals primed with religious concepts were more likely to display biased and less altruistic behavior towards individuals who did not share their religious beliefs (Shariff et.al, 2015).

Another study by Ginges et.al. (2012) investigated the relationship between religious beliefs and attitudes towards out-group members. The finding disclosed that individuals who strongly identified with their religious group were more likely to display prejudice and less altruistic behavior towards individuals from different religious or ethnic backgrounds.

The religious belief, the social context in which it is practiced, and individual differences in personality and motivation can all play a role in shaping how religious people behave toward others. Walborn (2014) in his book entitled “Religion in personality theory” affirmed that different types of religious beliefs can have varying effects on an individual's personality and behavior (Walborn, 2014, p.256).

A 2019 report of international religious freedom confirmed that, Ethiopia is a predominantly Christian country with the religious composition of the country to be 62.8% (Christians) and 33.9% (Muslims). Out of the Christians 22.8% of Ethiopian population were evangelical believers. In Ethiopian culture as a whole, religion has a big impact on everything from daily living to political decision-making.

In major religions of Ethiopia, altruistic behavior is encouraged by the teachings and rituals. The Golden Rule, "Do unto others as you would have them do unto you," is a key Christian teachings that encourages showing compassion and generosity to others. Similarly, Zakat, or charitable giving, is one of the Five Pillars of Islam and is seen as a religious obligation

(Aragaw, 2001). Some studies including Anne (2022) indicated that evangelicals are donors in general. Yet about 84% of evangelical donors prefer to support Christian organizations.

Beyer (2014) stated that religion can influence the response to poverty by fostering an attitude of willingness to practice generosity and it can affect how people react to poverty. According to a 2016 report by the United Nations Children's Fund (UNICEF) there are about 12 million vulnerable children in Ethiopia. The data also indicates that more than four million of them have lost their parents, an additional one million children are at risk of health and severe malnutrition. The 2023 HRP report also indicated that, a total of 4.75 million internally displaced people (IDPs) have been identified across 11 regions in the country. Where are those believers in the religious nation? Does Religious Orientation Matter?

More investigation is required to comprehend the impact of religious orientation on altruistic behavior as well as to pinpoint strategies for fostering altruism in both people and societies. In light of this, this research aimed to investigate the altruistic behavior among religious believers in Misrak Addis Ababa Meserete Kirstos Church (MMKC).

1.2 Statement of the Problem

According to World Bank report Ethiopia has the second-highest population in Africa and the twelfth-highest population in the world with about 123 million people as of 2022. The country is still ranked among the poorest nations in the globe. According to the CIA World Factbook (2021) both rural and urban Ethiopians struggle to obtain even the most basic requirements on a daily basis due to the country's widespread poverty. However Ethiopia has a very religious culture and society.

On 28 April 2021, during major Christians and Muslims fasting time, the Ethiopian Broadcasting Corporate (EBC) asked its followers on its official Facebook page about believers of our country.

The message says...

Ethiopia is known as a country of believers. If believers submit to their faith and practice what their faith dictates, it is inevitable that goodness will reign on earth. It is assumed that the lives of human beings and their peaceful activities will be fruitful. However, why did the extreme activities like, ethnic-based conflicts, killings, abductions and saluting that are being observed in the country happen while the people are believers? How do you see the ethics and morals of the people of Ethiopia, who are known mostly religious in terms of their beliefs?"

Among 2.9 K comments, 94 of the first 100 comments agreed that religious orientation doesn't have any influence in ethics of believers. It seems from the comments that moral values are more important than religious values. The majority of respondents stated that "No matter what religion they practice, people with higher moral values do the right thing." Ethiopians used to be a religious nation, but that is no longer the case. Instead, we can see that people from other countries who follow less religion show higher respect for Ethiopians.

In our country, there is a common saying among most Ethiopians. If a person falls, hits an obstacle or faces a problem, whoever sees or hears says “እኔን” It's just like saying I better going to take your place or let me take your challenge on your behalf. Does religion contribute to this kind of values?

The Scripture clearly remarked that "Withhold not good from to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go and come again, and tomorrow I will give; when thou hast it by thee." Proverbs3:27-28 “ለተቸገረው ሰው በጎ ነገርን ማድረግ አትከልክል፤ ልታደርግለት የሚቻልህ ሲሆን ሂድና ተመለስ ነገ እሰጥሃለሁ አትባለው።” ምሳሌ 3:27-28 Likewise,

Kuranic commandments also encourage believers to uphold morality. “በአላሁም መንገድ ለግሱ። በጎ ሥራ ንም ሥሩ፤ አላሁ በጎ ሠረዎችን ይወዳልና።” (ሱረቱል በቀራህ 2:195) "And donate in the way of Allah. And do good deeds, for Allah loves those who do good." (Surat al-Baqarah 2:195)

There is a debate about whether religion is necessary for altruism or not. There is no easy answer to the question of whether religion is necessary for altruism. The researcher of this study, however, always wonders why poor people haven't seen at all around Evangelical Churches? Despite the fact that there are faith based organizations funded for humanitarian activities in the tradition of the Evangelical Churches across the world, rarely are there poor people being seen around Evangelical Churches in Ethiopia, those particularly seeking out help. And this study helps to explore the fact behind this reality.

The study of the religious orientation and altruistic behavior can help us to understand more about the influence of religious orientation on altruistic behavior and the role of religion in society. As far as my knowledge is concerned, the issue of religious orientation and altruistic behavior has received little attention in Ethiopia research works. However, student researcher experienced some widely held attitude a stereotype (Pentes are greedy, Pentes are selfish and Pentes are kangaroo) towards evangelical believers in the country regarding their characteristics of generosity.

Thus, this study intends to bridge the gap and shed light on this important topic and contribute to a deeper understanding of the influence of religious orientation on helping behavior in the context of Ethiopian evangelical churches.

1.3 Research Questions

This research addresses the following basic research questions:

1. How do MMKC believers' view altruistic behavior?
2. What are MMKC believers' lived experiences regarding altruistic behavior?
3. How does religious orientation influence altruistic behavior of MMKC believers?
4. What are the challenges of MMKC believers' altruistic behavior?

1.4 Objectives of the Study

The general objective of the study is to explore the influence of religious orientation on altruistic behavior. Specifically, the study is intended to:

- identify the views of believers of MMKC regarding altruistic behavior;
- explore the lived experiences of believers of MMKC regarding altruistic behavior;
- explore the impacts of religious orientation on altruistic behavior;
- identify the challenges of altruistic behavior of MMKC believers.

1.5 Significance of the Study

Results of the present study will benefit a number of organizations and policy makers. Among others, the Ministry of Women and Social Affairs (MoWSA) will be benefited out of the findings of the study in a way to work in collaboration with faith based local and international organizations. The study's findings can also be used by the Ethiopian Council of Gospel Believers' Churches (ECGBC) and the Evangelical Churches Fellowship of Ethiopia (ECFE) to revise their strategies towards helping the needy.

The church leaders and members of Christians will also be benefited from the study by watching themselves in the mirror of the findings. The study will also give a clue to local

churches on designing significant intervention strategies on how to improve the lessons for the benefit of the coming generation. Moreover, the findings of the study will contribute to the literature and can also serve as a reference for future studies in this area by providing new insights into the role of religion in altruism.

1.6 Scope of the Study

The scope of this study was limited to Misrak Meserete Kirstos Church located at Bole sub city, Woreda 13 in Addis Ababa. This church was selected due to its engagement in different activities besides its spiritual commitments for over 35 years. The church has its own premise about 14,600 (fourteen thousand six hundred) square meters at a very convenient place that any one from different direction can attend the sermon since 1995. The Church halls and places are suitable for concerts, conferences, marriages, and book launches, so that it is a center of various activities.

1.7 Conceptual Definition of Constructs

Religious Orientation: refers to an individual's personal beliefs, attitudes, and practices related to their faith and religion. It encompasses their level of commitment to religious beliefs and practices, the degree of importance they place on religious values and teachings, and their overall relationship with a higher power or divine God. It may also include the extent to which they engage in religious activities such as prayer, attending religious services, and participating in religious rituals. In this study, religious orientation is being examined in relation to its potential influence on altruistic behavior.

Altruistic Behavior: refers to actions taken by individuals that are motivated by a desire to benefit others without any expectation of personal gain or reward, and that are influenced by their religious beliefs and values. This may include acts of kindness, generosity, and selflessness towards others, as well as a willingness to sacrifice one's own interests and resources for the well-being of others.

CHAPTER TWO

Review of Related Literature

This chapter reviews the studies on religious orientations and altruistic behavior conducted by a variety of academics and researchers. It describes the fundamental ideas behind the two variables. In this chapter, the concepts of altruistic behavior and religious orientation along with the influence of religious orientations in altruistic behavior is well defined and explained. A due consideration has also been given to the psychological theories of the religious orientations and altruistic behavior.

2.1 Altruistic Behavior

2.1.1 Concepts of Altruistic Behavior

Altruism is a social and interpersonal construct. In 1825, a French philosopher Auguste Comte coined the word altruism to differentiate a kind of selfless motivation from actions that were motivated by selfish motives. Derived from the Italian word *altrui*, meaning "to others" or "of others," "altruism" was introduced as an antonym for "egoism" to refer to the totality of other-regarding instincts in humans (Kraut 2020).

Altruism has been defined in a variety of ways by various persons. Batson et.al, (2015) defined altruistic behavior as a voluntary activity that has the ultimate goal of increasing another's welfare. According to Wilson (2015) altruism is acting to help someone else at some cost to oneself. It can include a wide range of behaviors, from sacrificing one's life to save others, to giving something to charity. Cherry (2022) describe altruism as a selfless concern for others. It is the practice of acting in a way that benefits another person at the expense of oneself.

He further stated the extent that giving someone one's lunch as an altruistic behavior since it satisfies and costs their need to others.

Humans usually feel the suffering of others. This might inspire to volunteer their time or assist others. Empathy, or the ability to imagine oneself in another's shoes, is one factor that motivates altruism. Because we are human, our natural tendency is to look out for ourselves. Thus, according to philosopher, Alexander (2016) acting in one's own best interests is morally acceptable within certain bounds. It's also important to maintain a balance, to remember to take care of ourselves but not become overly self-serving.

The study of altruism crosses several academic fields. According to psychologist Batson (2010) altruistic behavior is often related with helping others, sharing one's resources with the needy: such as time, money, commodities, energy, and information. To the extreme, giving blood and internal organs might, mean putting one's own life in danger in order to save others (Rand & Epstein, 2014). From the perspective of economics and behaviorism Fiedler et al., (2013) altruism can be defined as costly behavior that benefits others. Williams (2020) stated different further aspects of altruism, in relation to hedonism, empathy, compassion and self-interest.

Pro-social Behavior versus Altruism

Altruistic behavior is a particular form of prosocial behavior that entails selfless deeds performed only for the benefit of others, with no expectation of personal gain or return. Whereas, prosocial behavior are meant to help, share, or cooperate with other (Rand et al., 2012).

According to Jennifer and Hoppmann (2014) altruistic action is often driven by a strong sense of compassion and concern for others, whereas, prosocial activity can be driven by a range

of variables, such as social standards, empathy, and a need for social approval. Both prosocial and altruistic behavior can benefit both the individual and the larger society. Prosocial behavior can enhance trust and cooperation in partnerships, as well as social peace.

According to Feigin et al., (2014) altruistic behavior is seen to be a form of prosocial behavior that is typically driven solely by the desire to help another person, with no thinking of personal gain. Although prosocial behavior is often considered as a form of altruism, it is seen as a type of helping that ultimately provides some benefits to the self. Prosocial behavior is self-directed, deliberate behavior that benefits another person. Such behavior is regarded as altruistic if it is driven by a sincere desire to help another person, with no anticipation of personal gain. Making personal sacrifices for the sake of others can also be a sign of altruism.

Overall, prosocial behavior and altruistic behavior have many similarities, altruistic behavior is a highly unselfish and compassionate form of prosocial behavior Penner et al. (2014). In short all altruistic acts are pro-social but not the vice versa (Jennifer & Hoppmann, 2014).

Altruism vs. Egoism

The contrast between egoism and altruism draws attention to the differences between two extreme manifestations of human nature. Being extremely selfish or self-centered is referred to as egoism. On the other side, altruism refers to the trait of being wholly unselfish. Psychologists have always been intrigued by the shifting nature of the human being, whose acts might occasionally turn toward altruism and other times toward egoism. They contend that a variety of variables affect how various activities interact (Klimecki 2015).

A person who is egoistic typically has no concern for other people and just thinks about himself. Such a person would take part in any activity that hurts others while enhancing his own

interests. In this regard, one may conclude that he lacks a moral sense and a sense of moral obligation to others (Mehta, 2022).

Some people think that egotism is part of human nature. For instance, the philosopher Thomas Hobbes claimed that people are self-centered by nature. He believed that because of men's inherent selfishness, they are at war with one another. His main concern was how people live together in harmony with out conflict.

Altruism vs. Hedonism

Hedonism, which is often the pursuit of self-indulgence, derives from the Greek word "hedone," which meaning "pleasure." It is a byword for satisfaction, amusement and Epicureanism. It is believe that altruism and hedonism are natural human desires. Alexander (1974) says from the moment of our birth, we are all driven to seek out pleasure. Hedonism is a way of thinking that emphasizes the value of enhancing one's personal happiness while reducing suffering. Hedonistic people put their own needs and desires ahead of other people.

Various behaviors, such as overindulging in financial goods, pursuing joyful experiences, or placing one's own comfort before of the needs of others, can be used to illustrate hedonism. Whereas altruism explicitly refers to the belief or practice of self-sacrificing compassion for others. Altruistic hedonism refers to a form of hedonism that holds that a pleasure-seeking action is ethical if it tries to help everyone (Dickinson & Balleine, 2010).

2.1.2 Types of Altruism

Psychologists have identified different types of altruistic behavior. Which can be manifested in various ways: such as; to close family members, to group members or to any other

individuals to promote a sense of community and cooperation. It is also sometimes may be a kind of give and take mutual relationship, helping with the thought of a favor to be returned one day, to the contrary, the moral altruism is motivated by internalized values and morals. It involves helping someone else, even when it is risky, without any reward.

There are four distinct types of altruism. Which are Kin/Genetic altruism, Reciprocal altruism, Cultural group altruism and Pure/True altruism.

Kin/Genetic altruism is occurs when one selflessly assist their loved ones or make personal sacrifices on their behalf. **Reciprocal altruism** happens when one provide a helping hand with the understanding that they could one day need their assistance as well. **Cultural group altruism** entails helping someone who belongs to a group and identify with, such as an ethnic or social group. **Pure/True altruism** is totally selfless and it entails lending a helpful hand out of empathy even if you won't gain anything in return, often in dire circumstances (Taylor, 2019).

In general, the key characteristics of altruism, according to researchers are an act carried out voluntarily and deliberately with the primary intention of assisting another person. Mainly Pure altruism is a focus of this study. The idea of doing something for someone else without expecting anything in return is the primary thought of the Holy Bible. Pure altruism, selflessness and sincere care for the welfare of others, is frequently regarded as the pinnacle of believers altruistic behavior.

2.1.3 The Three H's (Head, Heart and Hand) in altruistic behavior

The three H's (Head, Heart and Hand) key components that inspire people to perform deeds of compassion and charity toward others are referred to in the altruistic behavior concept (Grosh, 2011) Head, refers to the cognitive aspect of helping behavior, which includes the capacity for logical reasoning and judgment. People who are driven by their intellect are more likely to think things through carefully, consider the consequences of their actions, and decide on the best course of action how they can others. The emotional aspect of helping behavior, which includes empathy, compassion, and a desire to lessen others' pain, is referred to as having "heart." People who are led by their hearts often have an emotional awareness of others' needs and are motivated by a strong feeling of compassion and care for their wellbeing. Hand, the behavioral aspect of helpful behavior, which entails really doing something to assist others, which involves taking action to help others. People who are driven by their hand tend to be proactive in their efforts to aid others and are prepared to take risks and make sacrifices in order to have a beneficial impact on others around them.

According to Huffington (2014) the head, heart, and hand method emphasizes the significance of uniting logical reasoning, emotional sensitivity, and practical action in order to be an efficient helper and have a meaningful impact on the world. Christian teaching generally emphasizes the value of the "head, heart, and hand" approach. Combining our beliefs with our deeds in order to live a life of service to God and others is the core of the Scripture thought. Logical reasoning process, emotional sensitivity, and practical action can make a positive impact on the world (Hollinger, 2015).

Grosh (2011) in his book entitled “loving God with all your head, heart and hands” says, head, heart, and hands must come together as joyful consorts in order for us to be whole Christians. The issue is that most believers and Christian groups or movements have neglected other dimensions in favor of emphasizing one.

2.1.4 Empathy and Altruism

Empathy is the capacity to comprehend another person's circumstance by placing oneself in that person's shoes. Consequently, one begin to comprehend their feelings and the pain they are experiencing in life as one's own. Empathy, compassion and kindness can create altruistic feelings to act for the wellbeing of other (Batson et.al, 2012).

According to the empathy altruism hypothesis, persons who experience high levels of empathy for a person in need are more inclined to help than will those feeling less empathy. A central idea in altruism theories is that empathic emotion generates altruistic motivation to help. In 1991 Batson incited an altruistic motivation elicited by empathy and is known as the empathy-altruism hypothesis. According to this hypothesis, people who have a strong sense of empathy for someone in need are more inclined to lend a hand than people who have a weaker sense of empathy.

Humans often feel the suffering of others. This might inspire to volunteer their time or assist others. Researchers like Rizzolatti and Sinigaglia (2010) have actually found that when we see others in pain, we have mirror neurons that help us empathize with them. Brain cells that activate when an action is performed as well as when it is only observed. When someone acts in an altruistic way, their neurological reactions in a brain is the same to that of when an individual get pleasure or get rewarded by someone.

Empathetic worry is an emotional reaction that is concerned with other people and their welfare, evoking a feeling for the other person who is in need. These emotions may include empathy and compassion. The degree of altruistic behavior among religious believers may be influenced by empathy (Batson et.al, 2015).

2.2 Religious Orientation

2.2.1 Basic Concepts of Religious Orientation

Over the past 50 years, a lot of studies have been done on measuring concepts associated to religious orientation (Hood et.al, 2009).

The term religious orientation describes a person's worldview and amount of adherence to a particular religion or spiritual practice. It includes ideas about the nature of God or a higher power, rituals and religious acts, and moral values and principles. Individuals' religious orientation can vary greatly, from those who are passionately devoted to one religion to those who are just loosely linked with one or have no religious beliefs at all.

The concept of religious orientation, first presented by Allport and Ross (1967), refers to the idea that individuals have a characteristic style of approaching and incorporating religious beliefs in their lives. Initially, there were just two types of religious orientations. People who take an intrinsic approach see religion as essential to their identity and as the main source of inspiration. People who have an extrinsic religious orientation, on the other hand, see religion as a way to achieve stability, status, and other comparable external, self-serving rewards.

Religious orientation for Brown (2016) is the manner a person practices their religion. In other words, a person's religious orientation is a manifestation of their faith. Religious orientation

is the word used by psychologists to describe how a person practices or lives out their religious beliefs and values.

Arguably, Smith (2017) in his view, described religious orientation in terms of three basic components: **first**, the individual's personal concerns, attitudes, feelings, and ideas; **second**, the religious object disclosed in the experience or the reality to which it is said to refer; and **third**, the social forms that develop as a result of the possibility of sharing the experience in question.

Understanding religious experience' diversity as it manifests in various personality types and the roles they play is crucial due to the subjective nature of religious experience.

Religious orientation is always related to a personal concern and search for the true self, focused on the force that gives life holiness or the foundation and purpose of all creation (Smith, 2017).

2.2.2 Types of religious orientation

There are three known religious orientations. The Intrinsic/Extrinsic (I/E) motivation theory by Allport and Ross, (1967) has been the most influential concept to define religious orientation on an individual basis.

The term Intrinsic Religious Orientation (IRO) describes a strong, private commitment to religious principles and rituals. Intrinsically religious people find significance and purpose in religious teachings and see religion as an integral aspect of their identity.

According to Whitley and Kite (2010), a person with an Intrinsic Religious Orientation believes in their religion and all its teachings and attempts to live their life as their religion teaches that they should.

Extrinsic Religious Orientation (ERO) is a more superficial or instrumental view of religion, where people primarily use religion for social or utilitarian purposes. People with high extrinsic religiosity could go to religious services more for social relationships or to win others' praise than for their own spiritual development (Doane et.al, 2014)

Extrinsic Religious Orientation is a strategy that views religion primarily as a way of achieving non-religious objectives. People who attend religious events and uphold particular religious views utilize it to create or maintain social networks while adhering only loosely to the religion's tenets. People who have a high extrinsic religious orientation are more inclined to adapt to social norms and demands than what their religion teaches.

Batson (2012) implies that, a person with an Extrinsic Religious Orientation (ERO) sees religion as a means to an end, whereas a person with an Intrinsic Religious Orientation (IRO) sees religion as the end by itself. They claim that their faith is an active guiding force rather than merely a means to serve their own interests. By using their religion, which they consider to be the most important aspect of their existence, people attempt to contextualize other aspects of their lives.

According to a study by Batson et al. (2012), people who have extrinsic religious orientations, which are characterized by a focus on external rewards and social status, are less likely to practice altruism than people who have intrinsic religious beliefs, which are marked by a personal commitment to religious values and beliefs.

The Quest Religious Orientation (QRO) was also a third orientation type that was first presented by Batson in 1976. Less dogmatic and doctrinaire views and more a belief in spiritual

development that requires doubting and questioning are characteristics of the quest approach to religion.

People who are quest-oriented are open to exploring existential issues, and they have a room for new knowledge and uncertainties (Jaume, 2013). Quest-oriented people look for solutions to religious concerns without having a preconceived notion of the one and only right response.

A questing mindset or worldview can be described by the three main characteristics of quest: willingness to confront existential concerns without minimizing their complexity, self-criticism and awareness of religious uncertainties, and openness to change.

Alvi et al., (2021) said quest religious orientation is a more individual and open minded attitude to religion, where individuals desire to investigate and comprehend various religious practices and beliefs. High degrees of quest religiosity may lead people to challenge conventional religious doctrines and look for fresh spiritual encounters and viewpoints. It refers to a desire for spiritual meaning and truth, frequently accompanied by doubt and investigation into other religious traditions. People with a search religious orientation may be receptive to fresh ideas and viewpoints, and they may strive to incorporate various facets of spirituality into their daily life.

2.2.3 Social Psychological Theories

Psychological theories of religious orientation are a coherent collection of principles, justifications, guidelines, ideas, and techniques that are logically constructed in order to be comprehend. They help researchers in analyzing and evaluating the fundamental ideas of the

religion, including why it exists, how it developed, and what social functions it fulfills, particularly when considered in isolation from actual practice (Tweed, 2006).

Scholars have understood these theories in a variety of ways;

One such theory is **the social identity theory**, which contends that people may be more inclined to assist those in their own religious community as a means of enhancing their sense of identification and belonging to that community.

According to the social identity theory, a person's sense of self and belonging is derived from their affiliation with social groups. Tajfel (1979) People who identify with their religious group and gain a sense of identity and belonging from their shared beliefs and practices may do so in the context of religion.

Social identity can have an impact on someone's religious orientation, or how important religion is to that person's self-concept. People who closely identify with their religious community, for instance, may have a more inherent religious orientation, in which case their beliefs are an essential component of who they are. On the other hand, people who identify less strongly with their religion may have a more extrinsic religious orientation, which means that their beliefs are less important to who they are. This theory can help in explaining how intergroup dynamics and elements like group membership have an impact on one's religious identity and orientation.

Another one, known as **the moral identity theory**, contends that people who see their religious views as essential to who they are more inclined to express their moral identity by engaging in pro-social activity.

According to the moral identity theory, people form a sense of who they are based on their moral principles and worldviews Blasi (1983). When it comes to religion, a person's religious orientation can have a significant impact on how they develop their moral character.

Religious doctrines and scriptures commonly offer a framework for moral principles and conduct that can affect a person's sense of self and their behavior toward others. For instance, moral values like honesty, compassion, and forgiveness may be emphasized in religious teachings, and these altruisms can shape a person's moral identity.

Furthermore, religious communities frequently promote and reinforce individuals' moral values and actions on a social level. This can help people become more committed to living morally and in accordance with their religious convictions.

To be clear, not all people who identify as religious share the same moral value or conduct themselves in the same way. Geyer and Baumeister (2005) stated that the moral identity and behavior of an individual can also be shaped by personal differences, cultural conventions, and other elements.

The other theory is **the social learning theory**, which consider people can learn knowledge from their surroundings and other people through observation, modeling, and imitating (Bandura, 1977).

Argyle (2013) in his book entitled 'psychology and religion' explained how people can learn religious beliefs and practices, helpful behaviors from their religious communities in the setting of religion, which makes them more inclined to assist others. Children may, for instance, learn religious rituals and beliefs from their parents or other role models within their religious group through observation and modeling. Additionally, encouraging words from the

local community about practicing religion can help people start and keep up these activities. This theory contends that peers, family members, and religious authorities can all teach people altruistic attitudes and behaviors.

Religious institutions frequently offer opportunity for people to witness and do humanitarian actions, such taking part in volunteer work or charity endeavors. Additionally, assisting others are often emphasized in religious teachings and texts, which can affect people's views and behaviors toward other people.

The first person to present the social learning theory of religion was Michael Argyle: According to his view, religious practices, beliefs, and behaviors are simply a part of culture and are regularly passed down from one generation to the next, just like all other traditions. Through identification and modeling, both consciously and unconsciously, social learning occurs.

Religious concepts are presented as a component of social reality in the social learning of religion. The social learning theory, however, also contends that negative attitudes and behaviors can be picked up through modeling and observation. This can refer to prejudice or discrimination against particular groups due to religious convictions in the context of religion. In general, these theories imply that individuals' attitudes and behaviors toward assisting others may be influenced by religious beliefs and practices (Bandura, 1977).

The **social exchange theory** can also be mentioned. The assumption behind social exchange theory is that social behavior is the result of an exchange process. This idea contends that individuals balance the advantages and disadvantages of their social ties. They will end or leave the connection if the hazards are greater than the benefits. The exchange is meant to

maximize benefits and minimize costs (Homan, 1958). The idea behind social exchange theory is that a relationship between two people develops as a result of conducting a cost-benefit analysis.

The social exchange theory can be used to understand how religious institutions and leaders may influence individuals' religious orientation by offering rewards or imposing costs. Religious institutions often promote altruistic behavior as a moral obligation or a way to gain spiritual rewards. Individuals may engage in altruistic behavior because they believe it will lead to positive outcomes, such as a sense of moral superiority, social approval, or Divine blessings.

Social exchange theory also suggests that individuals may engage in altruistic behavior if they perceive a reciprocal benefit in the future. For example, individuals may help others in their religious community with the expectation that they will receive help when they need it. Furthermore, religious institutions and leaders may use altruistic behavior as a way to maintain social control and reinforce religious beliefs and practices. By promoting acts of charity and kindness towards others, religious institutions may encourage individuals to conform to their values and norms.

2.3 Religious Orientation and Altruistic Behavior

Religion plays a central role in defining a person's unique identity. The key factor in determining a person's distinctive identity is their religion. Religious or even anti-religious ideas have an impact on morals, actions and behaviors of an individual and the ways we organize our social life (Ammerman, 2014).

There is a debate, regarding whether religious beliefs genuinely encourage altruistic behavior or not. Some studies have found that religious people are more likely to engage in

altruistic behavior than non-religious people, while other studies have found no such relationship.

Some of the most well-known studies on this topic were conducted by the sociologist Robert Wuthnow. In his book “Acts of Compassion”, Wuthnow (1991) found that religious people are more likely to help others in need, even when they are not personally acquainted with the person in need. He also found that religious people are more likely to donate to charity and volunteer their time. Other studies have found similar results. For example, a study in 2019 by the National Opinion Research Center (NORC) found that religious people are more likely to donate to charity, volunteer their time, and help others in need.

A study by the Pew Research Center further found that religious people are more likely to give to charity, volunteer their time, and help others in need (Pew Research Center, 2014). These studies suggest that religious beliefs are associated with altruistic behavior in general.

Researchers have also examined the relationship between religious beliefs and specific types of altruistic behavior. Some of the most common types of altruistic behavior that have been studied include helping others in need, donating to charity, and volunteering time.

A number of studies including Bennett and Einolf (2017) shows that, religion is renowned for having a significant impact on its adherents' behaviors, particularly when those activities are portrayed as generous or selfless.

All major religious books promote altruism; therefore, the stronger a person's religious belief, the more the person should be altruistic. Major world religions place a high value on altruism, which is the desire to do good deeds or serve others without expecting compensation, gratitude, or credit (Neusner & Chilton, 2012). People's beliefs about religion and altruism are so

deeply ingrained that they even show greater compassion when exposed to good ideas about religion.

Being kind and sympathetic toward others is valued in many religious traditions, which has inspired numerous charity and humanitarian endeavors worldwide. Religion plays a major role in the formation of societies and the interaction of values. Day (2017) revealed that religiosity, or the extent to which a person holds religious beliefs, is one of the key variables that affects the altruism slope.

Lambert and Saroglou (2013) disclosed that, altruism behavior and religiosity, the extent to which one holds religious beliefs or engages in religious activities, may have additional effects on pro-social behavior independent of one's religious affiliation, regardless of the motivation. They exposed that religion predicts pro-social attitudes and that altruistic behavior and religiosity are positively correlated.

Similar findings were made by Saroglou et al. (2014) who discovered that those who score highly on religiousness, such as participation in religious activities and prayer, are more inclined to offer their time and money for charitable causes.

Penner et al. (2012) revealed in another study that religious people are more likely to help others even when it requires personal danger or sacrifice. The study also disclosed that empathy serves as a mediator in the association between religiosity and prosocial behavior, raising the possibility that those who practice religion may be more sympathetic to others, which in turn increases prosocial behavior.

However, there are also some studies that have found that religious beliefs are not associated with higher levels of prosocial behavior. For example, a study by Zuckerman et al.

(2011) found that religious people were no more likely to help others than non-religious people. Similarly, a study by Saroglou et al. (2015) found that religious people were no more likely to donate to charity than non-religious people. These studies suggest that religious beliefs may not be a necessary condition for altruistic behavior.

According to a study by Okun et al. (2013), religious people are more likely to volunteer than non-religious people, however, they are not more likely to engage in other prosocial behaviors like giving money or assisting strangers. The study conducted by Decety et.al. (2015) in six countries also showed that how religion negatively affect children altruism.

2.4 Empirical perspectives

A Research by Suppiah and Charles (2018) has examined how religion influences people's development of self-worth and altruism. Their findings suggest that among individuals who are actively involved in church activities, religion has a positive correlation with the development of altruism.

A study conducted in Ethiopia by Martha (2019) indicated that social responsibility is taken as one of major duties of all religions. Another study by Aragaw (2001) concluded that the more religious children are more altruistic than children with low religiosity. According to Abel (2015) adolescents engaged more frequently in altruism pro-soical behaviors. And the findings further proved that there was no significant difference between male and female adolescents altruistic behavior.

A recent study by Smith et.al (2023) found that religious individuals were more likely to help others than non-religious individuals. The study also found that religious individuals were more likely to help others when they were in a religious setting, such as a church or temple. This

suggests that religion may promote helping behavior, at least in some contexts. According to Jones et.al. (2023) religious individuals were more likely to donate to charity than non-religious individuals.

A study published in the *Journal for the Scientific Study of Religion* found that religious attendance was positively associated with volunteering and charitable giving. A survey with nationally representative samples of 179,961 respondents from 126 countries by Bennet et.al. (2017) about how religion relates to helping strangers found that religious people, members of minority religions, and people in religiously diverse countries were more likely to help a stranger. Individuals living in devout countries were more likely to help strangers even if they themselves were not religious. The results suggest that religion plays a particularly important role in promoting the pro-social norms and values that motivate helping strangers. According to a study conducted in West Africa by Doces et.al (2021) Religious belief does encourage altruistic behavior.

Several studies have demonstrated a positive relationship between pro-sociality and religiosity, at least with regard to non-value-threatening individuals (e.g., personal religious belief, church attendance) (Salomon, & Ritter, 2013; Saroglou, 2013). A variety of prosocial attitudes and behaviors, including cooperation and generosity (Ahmed, 2009; Anderson & Mellor, 2009; Ruffle & Sosis, 2007) and actual costly helping behavior (Blogowska, Lambert, & Saroglou, 2013), usually directed toward members of the same group, have been linked to personal religiosity.

Studies employing religious priming discovered that pro-social behaviors such as cooperation (Ahmed & Salas, 2013), generosity and charity (Pichon, Boccato, & Saroglou, 2007;

Preston, Ritter, & Hernandez, 2010; Shariff & Norenzayan, 2007), and non-retaliation (Saroglou, Corneille, & Van Cappellen, 2009) are enhanced when certain aspects of religion are activated in people's minds.

Along with other religious indicators, prosocial behavior like charitable giving is strongly correlated with religious attendance (Bekkers & Wiepking, 2007). Attendance at religious services is also linked to cooperation and generosity (Anderson & Mellor, 2009), volunteerism for secular and religious organizations (Marris et al., 2000), and philanthropy for both (Ruiter & De Graaf, 2006, 2010). According to a study by Altemeyer (2010), compared to fundamentalists (3.8%) and regular churchgoers (3.1%), atheists and agnostics reported giving the least amount of their income 1.7% and 1.7%, respectively to social charities. Furthermore, Malhotra (2010) discovered that individuals who regularly attended church had a higher likelihood of giving to charity in comparison to those who did not regularly attend church.

A study by Zarghi (2021) indicated that the religiousness could predict the altruism. Religiosity is good predictor for altruistic behaviors in young adults. The results show that considering moral and spiritual issues can have a positive effect on altruism as a trait.

The relationship between the levels of altruism and religiosity among university students was also examined in Acar's & Azi (2020) study. The results of the study, showed a significant positive correlation between the levels of altruism and religiosity. Another study conducted in the UK by Swank, Robinson & Ohrt (2012) also revealed a connection between altruism and religiosity. Study participants agreed that both spirituality and religiosity could contribute to engaging in altruistic acts.

According to Koeniget.al (2016) Religiousness, was shown to be modestly negatively correlated with antisocial behavior and modestly positively correlated with altruistic behavior. Altruistic behavior also shared most all of its genetic influence, but only half of its shared environmental influence, with religiousness. Contrary to previous research, altruism did not have a statistically significant relationship to religiosity Hughes (2014).

A study in 2015 by Decety et.al collected data from 1,151 five to twelve year old children from schools in Chicago, Toronto, Cape Town, Istanbul, Izmir, Amman and Guangzhou. The key measure was how many stickers the child would choose to share a reflection of the child's altruism. The experimenters also collected data about the religious affiliation of each child's household, resulting in three subgroups that were large enough to include in subsequent analyses: Christian (23.9%), Muslim (43%), and not religious (27.6%). The result shows that that children from households identifying as either of the two major world religions (Christianity and Islam) were less altruistic than children from non-religious households.

2.5 Views and lived experiences of Altruistic Behavior in Evangelical Churches

Christian people from all areas of life should become greater role models of love, kindness, and understanding by increasing their emotional intelligence. Hafton (2021) clearly stated that believers need to consider Christian teachings for personal improvement to becoming more like Christ.

The Christian's command to love neighbors requires that to know how to love people well. In certain households and families, altruistic behavior is caught from an early age. Parents who show empathy, acknowledge others' feelings, and maintain control over their reactions serve as examples for their children (Hafton, 2021).

Andrew Decort, the founder of the Institute for Faith and Flourishing and the Neighbor-Love Movement, remarked that, all Ethiopian religions have a central principle of neighborly love. This might serve as the foundation of a moral vision for Ethiopia that regards every person as a valuable human being deserving of compassion and respect (Decort, 2018).

However, Decort (2018) says, it seems that many religions struggle emphasizing personal achievement over forming relationships with or reaching out to neighbors who profess other faiths. For Ethiopia to have sustainable growth, meaningful relationship is necessary in order to promote trust, generosity, and selflessness. Religious communities must rediscover their own customs of neighborly kindness to accomplish Christ love.

A research from the University of Kansas by Batson et al. (2010) proved the connection between religious orientation and altruistic behavior in evangelical churches. Similarly a study from Addis Ababa University, by Asnake (2019) examined that those who had a more intrinsic religious orientation were more likely to act altruistically than those who had a more extrinsic religious orientation. Regardless of their religious affiliation, participants in the study who reported higher levels of empathy and compassion were shown to be more likely to act in a prosocial activity. The study revealed that prosocial behavior is strongly encouraged within religious communities by both intrinsic religious orientation and empathetic concern.

The study's findings by Zinash (2021) also indicated that religious participation and spirituality play a crucial role in the positive development of young people by preserving their sense of direction and purpose.

To sum up, according to the literature, there is a link between religious orientation and altruistic behavior that is particularly strong for people who practice religion and possess

intrinsic religious beliefs. The link is complicated and may be impacted by personality traits like empathy and personal values.

2.6 Summary and Implications of the Reviewed Literature

To summarize, the literatures reviewed, religion and altruism are interrelated concepts. Religious teachings develop differing perspectives on people's characteristics and values. Furthermore, the implication of the reviewed literatures indicated that people have a variety of motivations for engaging in altruistic behavior, which leads to a range of behavioral and emotional responses. Generally, the theoretical and historical insights obtained from the reviewed literatures revised that the two variables are interconnected each other.

One of the potential gap in the review is lack of adequate local studies in the area. Only few research have studied the association between specific religious orientation and altruistic behavior, despite the fact that several have looked at the relationship between general religious commitment and kindness.

Alternative approaches, including personal views or lived experience exploration, would be appropriate in a study to provide a more objective evaluation of altruistic behavior. Besides, majority of researches on religion and altruism is a quantitative approach research. In this study student researchers used different approach. The frameworks stated in the review literature proposed how religious practices and beliefs will affect altruistic behavior through a variety of mechanisms, including feelings of empathy and compassion for other people, increased affiliation with a particular religion, or social norms that encourage altruism.

CHAPTER THREE

Methods

The research design, study site, population of the study, sample size, sampling techniques, data collection tools and data analysis techniques are described in this chapter. In addition to these, ethical consideration during the data collection is well considered.

3.1 Research Design

There are five major designs in a qualitative approach, namely; narrative, phenomenology, case study, grounded theory and ethnography (Creswell, 2012). A qualitative phenomenological research design was used for this study because it is an approach that can enhance research through facilitating an in-depth study of individual's personal experiences and it is well suited for exploratory research. Particularly it is good at illuminating how Christians interpret their experiences with regard to altruism and religious orientation (Fraenkel & Wallen, 2012).

Smith (2018) also stated, phenomenological study is an in-depth investigation of an experience with the goal of deriving meaning from participants' daily lives, particularly with aspects pertaining to people's feelings about an issue, event, or experience. Hence the method helps to explore in detail how participants are making sense of their social and personal worlds.

Likewise, Bogdan and Biklen (2010) remarked that a qualitative research enhance knowledge through a continuous and thorough investigation that enables how people develop meaning to a shared idea, feeling, or perspective of a circumstance. Accordingly, a phenomenological qualitative design is the most appropriate approach for achieving the research

goal of thoroughly examining the implications and experiences associated with the impact of religious orientation on altruistic conduct with a limited number of participants. Thus a phenomenology qualitative research approach is appropriate for this study.

3.2 Site and Population of the Study

Participants of the study were regular members and leaders of Misrak Addis Ababa Meserete Kirstos Church (MMKC) who lived in Addis Ababa with diversified educational and marital status. One of the inclusion criteria was that the participant duration of membership must be above 4 years. This is because this may help to identify those who have completed the foundation and discipleship courses regularly given by majorities of Ethiopian evangelical churches. Willingness to participate with time of availability is another inclusion criteria that the researcher considered. The target population were leaders and members of MMKC.

Table 1

Members of MMKC from 2011-2015

Fiscal Year EC	Number of members			The number of house unions	Number of Bible study members
	Adult	Children	Total amount		
2010/2011	1141	325	1466	73	709
2011/2012	1262	330	1612	73	712
2012/2013	1330	350	1681	29	274
2013/2014	1403	357	1760	54	502
2014/2015	1394	465	1859	74	944

Source: MAAMKC five years strategic plan

The data shows that the number of members is increasing year by year. The Bible study group was also reduced due to covid-19, but now the participating members has increased.

3.3 Sample Size and Sampling Techniques

According to Creswell (2014) the purposive sampling strategy entails the researcher purposefully choosing the participants based on their understanding of the phenomenon. This allows the researcher to assess whether the participants have meaningful and substantial experience with the phenomenon under investigation.

To be included in the study, an individual must be a member of MMKC for a minimum of 4 years. Accordingly, 4 women (from choir, deacon, Bible study and regular member) and 5 men (Teacher, Evangelist, leader, student member and coordinator) willing church members and leaders were interviewed in-depth. The most popular criterion for determining whether purposive samples are adequate in qualitative research is saturation (Morse, 2010). Thus, theoretical data saturation was used to determine the sample size in this study. In other words, data collecting proceeded until there was no more new information to acquire or there was enough information already. Two FGDs consists of a total of 13 members (six and seven for each group) were also conducted. The participants in the focus group discussion-one consists of MMKC members, admin staff, servants of God and leaders. The second group consists of members who are not servants of the church.

3.4 Data Collection Tools

3.4.1 Semi-structured Interview

In-depth interviews with participants are the main strategy to collect data for phenomenological study Creswell (2014). A phenomenological interview's objective is to explain the significance of a phenomenon that many people experience (Marshall& Rossman 2011). In-depth interviews usually undertaken with each research variables in phenomenological studies. The interview guide which have six parts in major topics based on the research questions, were prepared in English and then translated into Amharic for ease of expression of ideas and views. Based on the research objective and the research questions a semi-structured interview guide were developed by the student researcher to conduct an in-depth interviews and gather valuable insights from the participants.

The interviews were conducted using an open-ended, semi-structured questions (see appendix BI). Smith and Osborn (2015) noted that this method allowed for free communication and flexibility. In order to establish a comfortable and trustworthy environment, Moustakas (1994) suggested that phenomenological interviews may begin with a social dialogue. So the researcher start the interview with greetings and talking about the weather of the day.

The interviews were conducted in participants' office, home and in the church based on the preference of the study participants i.e. three interviews conducted in the participant's home, the four other interviews conducted within the church two in the participants' office which was convenient for the interview. A total of 9.12 hours or 546.32 minutes have taken to conduct the in-depth interview. Pilot test has been conducted to check tools.

3.4.2 Focus Group Discussion

One of the common utilized qualitative research techniques for data collection is a Focus Group Discussion (FGD). People with similar backgrounds or experiences are brought together for a focus group discussion, to discuss a particular topic of interest (Baral, 2016). They are questioned about their perceptions, attitudes, beliefs, opinions, or ideas in qualitative researches. FGDs may provide more depth in reflections to queries than individual interviews.

According to Baral (2016) FGD may consist of any number of people that the researcher considers to be a group, with 3 to 12 individuals being the most typical. For this research, two FGDs with thirteen individuals 6 and 7 participants from MMKC members, admin staff, servants of God and leaders respectively were held. Group one is different from group two mainly because of the church service.

Before developing the content of the focus group discussions, the researcher clearly defined the purpose and objectives of the interview and discussion guides. Accordingly a discussion guide that outlines the key topics and questions to be discussed during the focus group were created.

The guide include prompts and probes to help facilitate the discussion and encourage participants to share their thoughts and experiences. To guide the focus-group discussions, 6 semi-structured items along with demographic information which consists 7 questions were developed by the researcher. Composition of the focus group were considered. When developing the content of focus group discussions, the composition of the focus group and how it may impact the discussion was duly considered. In a diverse group of participants, to ensure that all voices are heard and that different perspectives are taken into account.

The student researcher welcomed everyone before highlighting the topic's overview and having everyone read and sign the consent form. The session were taped, not to miss any of their comments, FGD generally take no longer than 90 minutes in order to respect the time of the participants. Hence, the two FGDs took 69 and 77 minutes respectively.

3.5 Data Gathering Procedures

Identifying the participants who will be involved in the in-depth interviews and focus groups discussions was the first stage. To make sure the interview guidelines are successful in obtaining the needed information, a pilot test was carried out before the actual in-depth interviews. Then the actual in-depth interviews has been conducted in a private setting. The interviews were conducted in the church, in the participants' home, and also in the offices of participants as per their convenience. With the participants' permission, discussions and interviews were recorded in order to extract the key concepts and themes that would help with data analysis and preserve a clear flow of thought.

Following the recording of the interviews and discussions, the information was accurately transcribed and arranged in accordance with the key themes outlined in the interview and discussions guides. The participants' real names were not utilized in either the transcription or analysis of the data from the FGD or the in-depth interview in order to protect the anonymity of the individuals' responses. Each participant's name was replaced by codes.

3.6 Data Analysis Techniques

Qualitative data analysis methods (thematic analysis and coding) were used to analyze the data. To make ensure that the findings accurately reflect their experiences and perspectives,

the results were then validated by presenting them to the participants for their insight and feedback.

As Creswell (2013), the researcher must discover all potential meanings, commonalities and viewpoints. The major step in the analysis is to become familiar with the transcripts by reading and rereading them after the interview has been processed and translated.

The following steps were taken into account when analyzing the data for the study;

Transcription

Transcribing is the process of converting an interview's audio recording into text. This most frequently occurs in the social sciences when audio recordings of interviews or discussions are converted to text (Kock, 2023). Transcribing qualitative data is essential to research because it provides the foundation from which results and conclusions can be developed.

It is difficult for researchers to analyze, comprehend, and interpret the in-depth interview, perspectives, and opinions offered by the participants without transcriptions (Kock, 2023). Each and every word that was stated by participants during the in-depth interview and throughout the focus group discussion was transcribed by the researcher.

Translation

Translation is the conveying of an original text's meaning through an equivalent target text. The cultural context in which the data were gathered must also be included when translating qualitative data. It is possible to do data analysis and interview translation at various stages of the research process. It is standard procedure to translate all transcriptions into English before doing a dataset-wide analysis. (Mckenna, 2022)

Making decisions (Riessman, 2014) regarding how to construct meanings and presumptions as well as how to depict individuals and concepts in a target language are necessary for translation. In other words, rather than only translating words, it also requires translating identities and lives. The student researcher works in a translation-required publication, and have an ample experience of translating academic papers.

Familiarization

The student researcher read and reread both the Amharic and English version of the data to get a sense of the overall content, identify key themes, develop an initial coding scheme, and generally to observe meanings and patterns that appear across the data (Braun & Clarke 2021).

Coding the data

Coding is the procedure of categorizing and labeling a qualitative data to distinguish various themes and the connections among them, Anna (2019). Coding in a qualitative research is a term or brief phrase that symbolically provides a summative, main and essence-capturing feature for a subset of language based or visual data Patterson (2012). The student researcher made labelling and grouping similar types of data to make generating themes and analyzing the data more manageable.

Cleaning the coded data

Cleaning is the process of correcting or deleting inaccurate, corrupted, improperly formatted, duplicate, or incomplete data from a dataset.

Developing a thematic framework

In the subject of psychology and other academic fields that use qualitative research methods, thematic analysis is frequently used. Usually, it is applied to a collection of texts, such as an in-depth interview or a transcript. The researcher should carefully go over the information to find recurring themes, concepts, and meaning patterns, Clarke & Braun (2021). The purpose of a Thematic Analysis (TA) is to find themes and then utilize those themes to discuss the research or make a point. A strong thematic analysis does more than just summarize the data it explains and clarifies it.

Both Microsoft word processing and ATLAS.ti Qualitative Data Analysis Software (QDAS) were used for coding the data and identification of themes and patterns. The researcher bought ATLAS.ti software from those who have a license, then read the user guide and reference manual to be familiar with the software. For the Microsoft data analysis the researcher created a table which has two columns to insert the codes with different colors. While ATLAS.ti software has different basic coding functions which are entering code names, code in Vivo which uses its content as a code, codes from list that helps to assign one or more codes and the last one is auto coding.

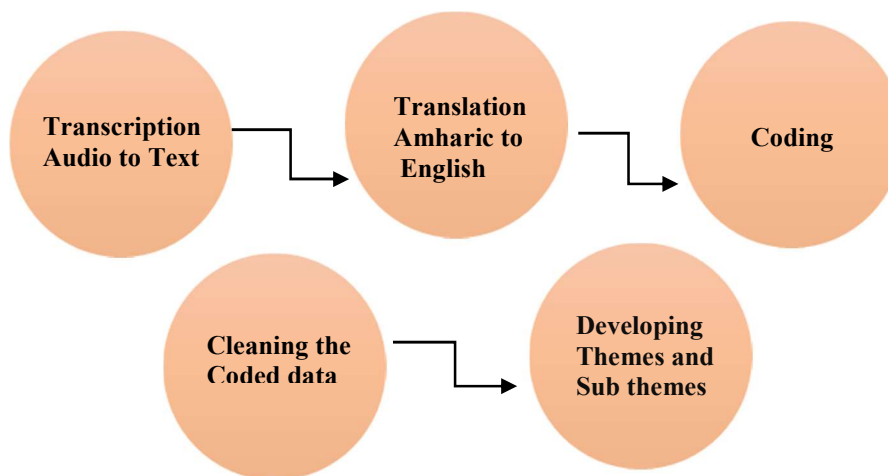


Figure 2: Data Analysis Techniques

Tool Test

In order to determine whether the tools that have been designed can yield rich and thick data that will be utilized to answer the study questions, in-depth interview was held with two participants. The interview with one woman lasted 43:16 minutes, while the one with man lasted 67:24 minutes. A pilot test was conducted based on the aforementioned processes to evaluate the tools and identify any shortcomings.

Table 2:

Demographic Characteristics of in-depth interview participants for tool test

Name of the participant	Sex	Age	Educational level	Occupation	Marital status	Duration in the church	Monthly income	Type of Believer
Tx1	F	34	Diploma	Teacher	Married	7 years	11,000	Converttee
Tx2	M	28	Degree	Servant of God	Single	20 years	9,500	Born in the church

During the tool test in-depth interview, the researcher found interview items that were repetitive, for example to know the motive of participants to help others, there were questions like, “why do you help others? What is your motive behind to help someone? What factors would lead you to engage in altruistic behavior? What do you think are the important factors determining your altruistic behavior?” These four questions were similar for the participant’s response. Then the student researcher clearly identified the difference and similarity of questions and managed accordingly.

In addition to this it also helps to identify questions which are not applicable to some of the participants. For instance: there were questions about the how of religious people act altruistically comparing with the previous denominations, this guide doesn't work for the one who was born in the church. So the researcher was aware of it and managed accordingly based on the findings from a test result. Besides, the test gave a direction on the sequence of the interview guide.

3.7 Ensuring Credibility

Multiple viewpoints during the data collection process can improve the credibility of qualitative data and ensure that the data are acceptable. In qualitative research, data assurance is referred to as credibility (Patton, 2015).

Data Triangulation

When a researcher uses two or more techniques to confirm the findings and results, they use data triangulation (Freeman et al., 2016). Triangulation has also been considered a qualitative research technique to examine validity by bringing together data from many sources. The researcher employed a data triangulation to ensure the data the consistency and quality for this study. FGDs were compared with in-depth interview data using triangulation.

Member Checking

Participants in a qualitative study are referred to as "co-researchers" by Moustakas (1994) because they are included in the definition of the phenomenon's essence alongside the researcher.

Therefore, researchers should explain to the co-researchers how they fit into the research aims and questions at the start of the study. Co-researchers should be encouraged to offer detailed information about their personal experiences and to be transparent with one another.

Member checking, sometimes referred to as responder or participant validation, is a method for examining the validity of results. According to Weir et al. (2010) Member checking is easier to do out right after the study process rather than later. During the in-depth interview of this study some participants even asked the student researcher to see their own feedback. So it was a must to share for them the received data or results back to verify accuracy and fit with their experiences. The summary of the findings has been shared with the study participants. One participant make minor corrections to the researcher explanation, another participant fully agreed with what was written in the study, other one wondered in his own spoken command. Other two thanked the researcher for the effort to bring the result back to them, and one of the participants even wanted to add another experience that she forgot during the in-depth interview.

Both triangulation and member-checking were significant in giving a thorough understanding of the research problem and establish credibility.

3.8 Ethical Considerations

The School of Social Psychology at Addis Ababa University provided a letter of support before I begin the data collection because this study conducted in accordance with the APA code of ethics. In addition, I also explained the purpose of the study for the participants clearly as the study output will be used only for educational purpose. To ensure their consent, in addition to the oral consent I read the written one prior to conducting the interview and get signed.

Along with the written consent, the ethical standards maintained throughout the course of the study by considering the issue of, confidentiality, fidelity, responsibility, integrity, justice and respect for people's rights and dignity. Correspondingly, the researcher ensured that the respondents have a freedom to choose to be participating in the study or not. Likewise, the researcher will not force any one to participate or withdraw from the study.

In addition, the researcher also gave guarantee to the respondents to secure their response not to give for the third person (party). The researcher used code names and affirmed about the confidentiality of the information from participants.

CHAPTER FOUR

Results

The findings of this study are presented in this part based on information gathered using in-depth interview and focus group discussions. The demographic information of participants is presented in this part of the study. The research questions served as the general framework for organizing the study's findings. All participants have been given code names.

4.1 Demographic Characteristics of Participants

The first section covers the respondents' demographic information, including their gender, age, education level, monthly income, marital status, and duration in the church.

Table 3

Demographic Characteristics of in-depth interview Participants (N= 9)

Name of the participant	Sex	Age	Educational level	Occupation	Marital status	Duration in the church	Monthly Income ETB	Type of Believer
X1	F	45	Degree	Business	Married	23 Years	120,000	Converttee
X2	M	35	Diploma	Evangelist	Single	27 years	8,000	Born in the church
X3	M	65	Degree	Pension	Married	30 years	5,000	Converttee
X4	F	47	Certificate	Business	Single	16 years	42,000	Converttee
X5	F	56	MA degree	Health officer	Married	23 years	56,000	Converttee

X6	M	54	MA	Teacher in MMKC	Married	34 years	30,000	Convertee
X7	F	41	Degree	Accountant	Married	32 years	28,000	Born in the church
X8	M	17	Grade 11	Student	Single	10 years	N/A	Born in the church
X9	M	29	MA Degree	Servant of God	Single	22 years	17,000	Born in the church

As shown in the table, five men and four women participated in the study. The range of ages was from 17 to 65. The participants' educational level ranges from grade 11 to MA. Five participants are convertee and the other are born in the church. Five of them are married the rest four are single. The minimum monthly income is 5,000 ETB. The data imply that the participants can provide rich and thick data that were used to explore the influence of religious orientations on altruistic behavior.

Table 4

Demographic Characteristics of FGD Participants I (N=7)

Members of MMKC

Name of the participant	Sex	Age	Educational level	Occupation	Marital status	Duration in the church	Monthly Income ETB	Type of Believer
Fx1	M	40	Degree	Contractor	Married	6 years	70,000	Convertee
Fx2	M	19	Grade 10	Shoe maker	Single	5 years	2,700	Convertee

Fx3	M	23	Degree	MA Student	Single	20 years	N/A	Born in the church
Fx4	F	25	Degree	Banker	Single	19 years	12,000	Born in the church
Fx5	F	28	Degree	Nurse	Single	9 years	16,000	Converttee
Fx6	M	36	Diploma	Teacher	Married	14 years	11,000	Converttee
Fx7	F	37	Diploma	Business	Single	8 years	22,000	Converttee

FGD one consists of seven members with diversified occupation. Majority of them are convertees four male and three female are conducted. Two of them are married while other 5 are single. Their monthly income ranged from 2,700 to 70,000.

Table 5

Demographic Characteristics of FGD Participants II (N= 6)

Leaders and staffs of MMKC (servants in the church)

Name of the participant	Sex	Age	Educational level	Occupation	Marital status	Duration in the church	Monthly Income ETB	Type of Believer
Fy1	M	65	Degree	Leader	Married	35 years	40,000	Converttee
Fy2	M	63	MA Degree	Leader	Married	32 years	40,000	Born in the church
Fy3	F	59	Degree	Deacon	Married	20 years	23,000	Converttee
Fy4	M	43	Degree	Staff	Married	18 years	25,000	Converttee
Fy5	F	36	Diploma	choir	Single	10 years	14,000	Converttee
Fy6	F	34	Degree	Gospel preacher	Single	12 years	32,000	Converttee

The second FGD consists six members. Three male and three female. Four of them are married and two of them are single. Only one was born in the church. The age ranges from 34 to 65. Minimum level of education is diploma.

Of the total 22 believers who participated in the study in both in-depth interview and FGD, 12 were male (54.5%) and (45.5%) were female. The range of ages was from 17 to 65. The participants' educational level ranges from grade 11 to MA. Majority of the participants (68%) were convetee and 7 participants were born in the church. Seven of them were married the rest are single. The minimum monthly income is 2,700 ETB the maximum is 120,000. The participants' duration in the church ranges from 5 to 31 years.

Table 6

Themes and subthemes that Emerged from the Study

S/N	Major Themes	Subthemes
1	Views and lived experiences regarding altruistic behavior	<ul style="list-style-type: none"> ▪ Views of altruistic behavior ▪ Lived experiences pertaining altruistic behavior
2	Religious orientations in evangelical churches	<ul style="list-style-type: none"> ▪ Differences among denomination ▪ Benefits of altruism ▪ Altruistic behavior of Believers vs. the secular world ▪ Culture of evangelicals
3	Influence of religious orientations on altruistic behavior	<ul style="list-style-type: none"> ▪ Influence of faith on altruistic behavior ▪ Sense of responsibility and altruism ▪ Exploring factors influencing altruistic behavior
4	Motives of altruistic behavior	<ul style="list-style-type: none"> ▪ Empathy and compassion

		<ul style="list-style-type: none"> ▪ Seeking for a recognition
5	Challenges of altruistic behavior	<ul style="list-style-type: none"> ▪ Stereotypes ▪ Barriers of altruistic behavior

4.1 The MMKC Believers' Views and Lived Experiences Regarding Altruistic Behavior

The study's participants stated that their religious orientations served as a significant source of inspiration for their altruistic behavior. The participants claimed that having faith in God, Jesus Christ, and the Holy Spirit provided them a feeling of meaning and purpose in life and motivated them to lend a hand to others. The participants additionally indicated that they behaved altruistically to thank God for the blessings they had experienced in their life. They expressed a sense of commitment to assist others.

4.1.1 Views of Altruistic Behavior

The respondents who are leaders and believers of MMKC of the study were asked the first research question of the present study; which was their views regarding altruistic behavior. Their response revealed that altruistic behavior is typically viewed by the participant believers as a beneficial and significant component of practicing their faith. Jesus' teachings place a strong emphasis on assisting those in need and treating others as one would like to be treated. To put these beliefs into practice, participants do deeds of compassion and service to others. Furthermore, they believed that the idea of selflessness and making sacrifices for the good of others is a reflection of Christ's own selfless love for humanity.

Various views about altruistic behavior has been reflected. One of the participants shared his perspective from his previous memory:

Once at a time I traveled to a certain village and I found a 95-year-old man, that he asked me what a man means for me? Then I tried to give a Biblical explanation, then he said, 'my son, you said what the Book says, but you didn't answer my question' he replied. And continued... 'For whom was our Lord born, for whom was He crucified, for whom He rise from the dead? You see, He himself became a man, right? In short he said to me what a man means someone who lives for another person.' He is uneducated ecclesiastics, it is an awakening ring for me. It was a turning point for me. After our conversation I checked who I am and found myself performing everything for my good. What I did even best for other was just in the territory of my comfort zone and it was just for my happiness, I feel that I can do more. God speaks for us in different ways, I woke up and start thinking and planning to involve in altruistic manner before it is too late. The gospel we preach has not only a mouth but also has feet. It goes. The gospel is action. The Lord Jesus did not write a letter saying I love you from heaven. He Himself came in person and humbled Himself. He taught us to humble ourselves too.

There are many important ideas expressed in the result that the believer needs to pay special attention too. The result shows that for being a witness to God, to bring people to Christ, and to fill in people's shortcomings everyone should be engaged in the service of kindness, mercy and love. According to their view, the theology does not deny human needs, man is a social being who needs not only the word of God, but also food, shelter and clothing to survive. In the process of making disciples of the Lord, it is a must to provide all the necessary things that people need on earth. They viewed that this is one of the manifestations of love.

One of the participants said...

When we come from darkness to light, there is a light that enlightens us. We have to see everything within the light. The Pentecostal community believes in working with one's hands, working with one's labor and eating with one's sweat. Sharing to others is the core message of the New Testament. And the other thing is the Pentecostal community wants to give everything at once, they wants to run the gospel and help together, sometimes, we offer 20 tips to give 1 Birr.

There was also another view which noted in the findings that a man is a dependent creature and help another dependent. God is the only one who can say I am independent. When

human live on earth, all are dependent on time. There is a certain limited age for people, only God who can be sovereign in any age. One of the interviewee said...

I believe that we receive from the Lord and that He is the only one who helps and He is the only one we should be spoken about. We live on earth to expand God's kingdom. I owe God's love, I am inspired to do good when I think that I owe him the love He has shown me. If we understand the love of Christ properly, there would be no needy people among us. In the days of the apostles, it was written that there were no needy people among them because of their mutual help. In our country, there is a day called National Virtue Day. If the believer takes the leading role, this can be used as an opportunity to support the community and develop the country.

In the result different thoughts of altruism have been reflected. One participant said...

As Jesus gave himself to us, it is to give oneself to others is the rule of Christianity. Even if we cannot reach this level, Christ says love your neighbor as yourself. It is necessary to think about the example of who is my friend? At the very least, do not do to others what you do not want to happen to you, and do to others what you want to happen to you. Love is the sum of all good things. Man was created in the image and likeness of God.

Another one stated her perception...

Altruism is selfless, it means self-giving, it requires sacrifice, any obstruction does not stop a believer to help others. altruism to me means helping, supporting each other, togetherness, the greatest definition of altruism for me is the Good Samaritan, he is an example and a role model for me, when he does kindness, he does not discriminate a person by race, being black or white, he is a person who treats others just because they are a human being, We don't need a reason for kindness and goodness.

4.1.2 Lived Experiences Pertaining Altruistic behavior

The second research question of the study is about the lived experiences of the participants. In the result, several testimonies were revealed from participants in different age groups and various living status. All the participants engaged in altruistic activities in groups and

individually. The MMKC has a regular blood donation program 4 times in a year and visit legal prisoners twice a year. Currently, there are about 200 needy and 150 elderly people selected from the district to be permanently supported by the church.

The church provides free medical services to the community. During the year the church planted about 90,000 saplings. MMKC provided in-kind and financial support for those who were affected by the war in the north. One of the concerns of the participants in the result was issue of morality.

One of the participant said...

The church gives aid every year minimum of 200,000 ETB is given annually to the needy people. Protestants do help the needy in an organized way, but they don't make it in public. A social service sector is one of our goals in the project that the church has designed for the coming 5 years strategic plan. We often deliver educational materials, food and clothing every season. We visit prisoners twice a year. Helping others is a worship to Christians. During the war in the north, the church cooperated with charity organization to address the IDP, We gave 2 million birr as a region.

In terms of supporting the community, we are working closely with the district. For example, the church built the cobblestones in its area which costs about 100,000 birr. Apart from this, it is difficult for us to involve in activities that may cause sin. There are big issues theologically. And yet we will strive to do more in the future.

Almost all of the participants have a record of altruistic engagements. Some of them make it with passion others with emotion. Doing good for some of the participants is planned and for others, it is a life style. One of the interviewee said...

I think, I plan, and then I act according to my plan. In 2015, I did at least 5 good deeds in plan. I celebrate the 2015 New Year with orphans, I went to the street and take the needy to a hotel. I share food with them, I eat together and celebrate the holiday with them. I coordinated the students who studied with me during the Borena drought and collected around 150,000 birr for the Oromia regional government. I give a voluntary service to a charity organization, I participate in planting seedlings.

I also share clothes to those who have none. We have visiting hours in the Brotherhood, I often participate whenever the church makes a support announcement.

The other participant grew up in the church compassion service and now he is an evangelist in MMKC stated that...

We are all told that God is our father, and all of the compassionate people think that goodness is not an option but a duty for a Christian. To do good and being selfless is the whole thing that have learned the one who give His life for my sin. Honestly speaking, I am always in the front line of the social service that has been done in the church. And I also am doing all my best to support everyone regardless of denomination. I personally participate in various acts of goodness. I regularly donate blood. I participate in the campaign to clean our environment.

One day, a girl came from the defense from the northern war, wounded on the arm, when she came to Addis, she was left on the road. I heard the voice of the Holy Spirit and I was ordered to invite the girl for food. When I called the girl and invited her, she cried. It has been three days since the soldier has not eaten.

Among the study participants the youngest student said to be engaged in any pro social activity having money at hand is not a must.

I don't necessarily give money, to support others. I give priority to the elderly, pregnant women and women with children in public transports. I help people in the street who carry too much and share their burden. Picking up the garbage that others have thrown is also part of being good.

I am a member of the Red Cross at school. I am also a charity member, we collected money for those who were affected by the drought. As a believer put oneself first doesn't work, in Christianity, I learn to give priority to others. For example, if my competitor falls in a race, I don't bother about winning the race, but focused about helping him. I know well that a man reaps what he sows.

The other one said...

I often go to prisons and give motivational lectures, work with young people with addictions and reconcile quarreled people. Kindness is my lifestyle, not something I do for a while. As a church the chapel performs appropriate altruistic services, and is a role model for many churches in district 13. The people starting from the leaders

believe in sharing. One of the services of the church is to share and help others. There are planned, seasonal and accidental involvements.

A participant elaborates that...

Personally I believe that giving as a servant requires first dedication, as a person who is given to God and a person who teaches to give will make it devotedly all the time. I give my ability, knowledge, the capacity that God has given me to others. To tell you the truth, I am very happy to share, Altruism is a part of my service. I pray for the sick, I usually focus on visiting elders, I help financially, I often comfort those who are grieving. Most of my involvements are planned and there are also some sudden practices, I will do my best to invest my energy and time that required from me all the time. I spend time comforting troubled people, spending time with them, especially visiting the abandoned mentally ill people to show my love. I encourage the members of the Bible study group to engage them in good work.

4. 2 Religious Orientations in Evangelical Churches

4.2.1 Differences among denomination

Several religious traditions that were linked to altruistic behavior were practiced by the study's participants. Majority of the study participants did not deny that there are better activities in other denominations the difference is the motive and theological base. One of the interviewee explained that...

It is obvious that there are several other church members in our city who are generous than evangelicals. But the theology is different from us. Other denominations may do good deeds in a righteous way, rather for me it is the fruit of righteousness, as we plant a grape and it produces a grape, and an orange produces an orange, that fruit must be reaped. Altruism is not about giving and receiving, the doctrines of other denominations are different from that of ours.

There was also an idea that was a hot discussion point during FGD. One said...

I encounter many things in the ministry of evangelism, one day a woman who is working as a prostitute wants to accept the Lord but she worried about her daily bread. First I managed what I can do personally before I inform to the church, then I started to help regularly from my monthly income, she agreed to stop her previous

duty. The problem is that she can't fulfill her needs with the limited amount because she used to make huge amount of money in a day. I personally prefer to focus on the eternal life rather than the daily problem.

Some of the study participants clearly reflected the ideas that evangelicals should be better than others in the activities of altruism but the reality is other denominations are seen much better than evangelicals even though the motive is not correct. One of the participant expressed her feeling with tears...

It is a very sad question. If we know the gospel, know the Lord Jesus Christ, know the Lord who gave His life, know the Lord who is greedy for nothing, we should be better than other denominations that we say they do not know the gospel in a proper way. In my attitude others show better kindness to needy and they have compassion for the poor than evangelicals. The generosity shown by other denominations is amazing. For example, the Orthodox Church is a refuge for the poor. If we go to the Muslims, the mosque is also a refuge for the poor. If we come to our church, we will not find a single poor person, but I don't believe that it is because there are no poor people among us. I believe it's because we don't have a culture for being a shelter.

I don't believe that there is a better place on earth than a church to be a refuge for the poor. We have a large churches that no one can approach, we have a beautiful hall, many children spend the night on the streets, many needy people are homeless and suffer from the cold and rain, but we said we know the gospel which is paradox. We only want to teach, but there are a lot of things that we need to learn from others. In the Orthodox Church, we can see Muslims to beg, and Christians also go to the mosque to ask for help. There is no one come to us. They know well that we don't have the habit of giving. This is very scary. It is also a serious failure, I think it is something that deeply saddens the Holy Spirit, and it is a shame.

One of the study participant who is a person with disability story could clearly demonstrate the different situations among denominations. She grew up in the Catholic Church since her childhood. As to her, the Catholic priests have the principle of giving oneself for the lives of others, they have good care for people and they express their love by giving themselves. She said, they believe that God often works with people and works with them. They are person-

oriented; therefore, she said she often go to church because of her love for the priests. The participant in her testimony said...

When I used to go to the church, they always drive me home with great pleasure. But, after I joined the evangelical churches, there is no such care.

One day a New Year eve program was prepared and I went to attend the program to another church. It was truly wonderful and ended at the mid night about 3:00. My place is far from the church, and I don't have money for the transport at that time, I just hoped that there would be a car assigned but nobody cares about me, I felt really sad that day, I thought maybe I shouldn't have come to this church anymore, two sisters of mine were with me, so I told them let's just walk. We started walking and pushing my wheelchair. I cried and I begged the Lord to be able to forgive them.

In the middle of this, I saw a Land Cruiser coming from a distance, the driver asked me where we want to go. I told him my place. Although he was not the same direction with my place he got out of the car to help me and carried my wheelchair and carried me as well. The car was suffocated by the smell of alcohol. He said, "It's very nice. I know where you guys stayed. Yeah!? I bet you stayed at the Teddy Afro concert at the Millennium Hall. It wasn't amazing?" I said in my heart that it would be even better. So he brought me to my house, he took care of me and said happy New Year before goodbye. There are a lot of people who are kind than that of our congregation.

4.2.2 Benefits of participating in altruistic behavior

Most of the participants mentioned the benefit in a similar way. They believed that there is a reward during the last day but mainly they engaged in different altruistic characteristics for their satisfaction. The result revealed that believers participate in altruistic activities with the thought that they are doing for Jesus the Lord in place of the needy one.

One of the participants noted that...

Participating in good deeds has a reward in the last days, it has also a great spiritual satisfaction to reach out to people in need and see their tears being wiped away. It is a great privilege to hear God's name praised because of me. The first beneficiary of helping is the doer. Those who give are better blessed than those who receive. When we ask for the sick, it is for the Lord, when we give food for hungry, it is for the Lord. He loves the whole world. Everyone has a price for the Lord's death.

Mother Teresa, who is known as the queen of kindness, was once asked by a journalist that why she should not taking care for herself when picking up people who are between death and life. She answered that she never carry human being but Jesus Christ. This is what the philosophy of the church should be, the Lord Jesus does not represent the preacher, the teacher or the singer, but the needy, the sick and the prisoner.

Similar thought has been reflected with another participant...

I consider it as a privilege when I find needy people who need my help. Basically, I think as if it is done for the Lord, not for them. Jesus said 'you didn't dress me, you didn't ask me while I was in prison and you didn't feed when I was hungry' so when I find people who need my help, I serve them thinking that the Lord has sent them to me. Once I found an old women in the street and bring her to home and I told to my children that, today the Lord has come to our house, and my son asked to me, "Mami, is the Lord a woman sometimes?"

The findings showed that participating in good deeds has a lot of importance, helping old mothers when they are carrying heavy burdens will lead to motherhood blessings, and it will give them a peace of mind. Helping others will fill people's shortcomings, this is one of the ways in which they will be rewarded on the Lord's Day. They believe as if they are stewards without owning any wealth, everything given to a person is not his own, it is transitory.

One participant said...

It gives satisfaction, because when I participate in various charities, even though I think I have given, I receive more, it is a source happiness. The joy and satisfaction felt by others will be reflected back to me. If I am in the thought of ownership, I will be greedy, but a trustee will carry out the will of the owner. It is one way to show God in loving service. How can words describe the joy of seeing them happy when you do something good and get out of their problems?

4.2.3 Evangelicals vs. the secular world regarding altruistic behavior

From the findings of the study we can say that man naturally has something to imitate God, one of the qualities man imitate from God is love. There is love naturally in the human being. There is natural love in human being. Man naturally has a conscience that distinguishes good from evil. There is a law of conscience, so man does good.

One participant explained that...

Based on this law of nature, man does good and evil. In all humanity there is some kind of compassion the degree is somehow different. In fact it is now suppressed because of sin, some people tend to do evil than good. Because of sin, man's thinking is corrupted, but man is not a creature who cannot do good by nature. There are more moralists than believers. There are worldly people who do amazing kindness, there are good people who do not know God. But because they have a human conscience, there are many people have a tendency to be good due to the law of nature is already embedded in them.

A lot of things were found in this regard in the result of this study. The participants underlined that the understanding and motive behind helping vary between believers and others. The motive of some are seeking fame, others may be seeking righteousness and also some others seeking favor from God. And there are also people do kindness in order to get the earthly and carnal things they want. But some help others out of heartfelt compassion for no reason. The result shows there will be more righteous people than the believer though the motive for doing good is different. One participant shared about her mother's experience from another denomination...

My mother always condemned me for what she did to live for other people without understanding the spiritual things as much as mine. For example, when she come to Addis Ababa from regions, she don't come alone, she bring a sick person. Going to the hospital to treat them all the time makes us tired, but for her it is a source of pleasure. There is no honor and glory for her like free a man from any problem.

These days, our focus is ourselves. But, my mother calls someone on the street and asks what's wrong with them. Ones she called a girl from the street and brought her to Addis Ababa to make a surgery on her leg. The girl was jumping on one leg because another one leg attached to her thigh. After the surgery she became able to walk. In what heart and spirit did she do it? This is a difficult question for me, my mother is not expecting a reward or a miracle from God for doing this.

In the view of participants' gospel absolutely changes in a way they think and act. The same is true in altruistic behavior. What matters is not the institution but the cognitive capacity. In fact, when they were in the previous denomination they did with the thought and motive which is totally different from the evangelical understanding.

One participant who is converttee said...

After becoming an evangelical believer, I have a lot of changes, when a person received the Lord as a personal savior, he has a purpose in life. He knows why he lives. So when I compare my life style it is like heaven and earth. Christianity has a goal and a principle that makes us to live life properly. Therefore, the Knowledge of the Scripture made me live in the fear of God by supporting and helping others. I am involved in good things as much as possible. We are called to be salt and light. Before being a believer, I didn't even care for anyone, Christianity changes. Now I am another person.

Some of the participants learned to help others in the perspective of the previous religious orientation. And they continued to do it with the understanding.

One of the participants said...

When I was 20 years old, I received the Lord as a personal savior. Before that, I attended in Lazarus School and I was not a protestant believer. However since my childhood, helping the poor has been in my mind. When I go to school, I always need coins even ask from my parents every day and I used to give to the beggars. I had a big heart to help, I appreciate the great respect given to helping in the Orthodox Church, I had the experience of considering not giving money to the needy as a great loss. In the family, we were always told about giving to the poor and reaching out to those in need. After being a protestant believer, I continue to help others the difference is the motive.

Another participant testifies that the gospel changed him...

Before I came to the Lord, I have seen a lot in my young age and earned a lot of money. When I was tired of life and thought I would kill myself, God gave me the opportunity to know the gospel. Before I was extremely generous for unworthy deeds. But now I understand the value of helping others in appropriate way. Today what I am doing is with a reformed mind.

If we properly think with our mind that God gave us, we can save a generation. It is not only about being an evangelical or not. Recently I saw in different media outlets that a driver risked himself and saved a city from fire and destruction.

4.2.4 Culture of Ethiopian Evangelical believers

According to this study the evangelicals culture towards the needy coined from westerners the one who planted the church originally.

One participant of the study confirmed that...

There is a thought somehow about making the house of God only for the believer, the house of God is not only for the believer, it belongs to all the creations, if it is said that God loves the world, then the church must be a refuge for everyone, it is Noah's ark, it is where generations can survive and hide from the suffering and destruction of the time, one aspect of the church is to be generous. The western influence is being reflected in evangelical churches.

According to another participant in Ethiopian culture greeting by itself has a meaning and purpose. One shared her experience during group discussion a lesson she has been learned from non-evangelical believer. One interviewee noted that...

I met a well-known millionaire farmer during my field work and asked his source of happiness with the thought that his money may provide satisfaction. He said 'when I wake up in the morning and hear that the whole village is sleeping peacefully that is my biggest honor. When I said good morning, and they replay thank God, he said, I feel a special joy inside, which is my greatest pleasure.' For a farmer, the source of his happiness is to say hello to his neighbor and make sure that everyone is okay. Money doesn't buy people if someone dies. Altruism starts from heart. I never imagine that the peace of my neighbor can be the source of my pleasure... When I heard about this, my thought was totally changed.

The FGD's findings indicated an assumption concerning the evangelical churches' culture. Participants said that because the church has a western origin, it might help the impoverished in a way that is different from how other do. When missionaries started a church, the westerners were already very wealthy and advanced. When Ethiopian evangelical churches accepted the faith, they also received a cultural package that did not fit with the previous religious culture of the country. Starting with the structure of the church, the hall and the dressing code are totally different from Ethiopian religious costume.

One of the participants said...

Doing good may not mean giving money, the precious gift means giving time. Nowadays, everybody is dependent of technology. There are sad, broken-hearted people who needs someone who give time to hear; listening is part of care. Sometimes we tell people not to cry when they are sad, but they should cry. Jesus also mourned and cried when Lazarus died. Giving time to advice and comfort is a great altruism. Giving food, clothing and money is one side of kindness, in my understanding, there is also another face and I believe that giving time is of great value.

The modern way of life has made individuals lonely. We Ethiopians, our social life is said to be good, but it is being eroded from the inside. Sometimes there are those who are alone in the middle of people. Sharing time is a great culture that we have.

One participant also witnessed that, he learned altruistic manner from his mother

In the past, my mother was helped the poor and needy. This habit of my mother influenced me. I can't pass by when I see a problem, I'll do everything I can, that's the kind of identity I had learned from my childhood. My children are the same now, they can't keep quiet when they see someone in trouble. They have compassion, when I was born again and understood the love revealed in Christ, it made me grow even more.

4.3 Influence of Religious Orientation on Altruistic Behavior

The third research question of the present study asked how religious orientation influence altruistic behavior of MMKC believers. Which is the core question for the study. Under this theme there are about three subthemes. Based on them participants deeply explained the influence of religious beliefs and practices on their altruistic behavior.

4.3.1 Influence of faith on altruistic behavior

The result indicated that the participant faith has a great impact on their altruistic behavior. Participants act altruistically which include charitable giving, assisting those in need, volunteering, being kind to pray for others, visiting prisoners, blood donation, sympathy to others and the like.

Participants' response during the in-depth interview, as a Christian, altruism must be a day to day life. And they engaged in different altruistic activities. One of them said ...

My faith has influenced my kindness, altruistic attitude and actions; that is one of the characteristics of the gospel teaching. A person of faith has a relationship with God. Religion is a reflection of God's attributes and commandments, and believers strive to emulate God's actions. To be a believer, one must practice doing good, learning ethical qualities from God, particularly from Jesus Christ. This includes compassion, kindness, and love. The goal of Christianity is to imitate God's characteristics, such as love, humility, goodness, kindness, peace, compassion, and forgiveness. Studying scriptures helps change thinking, behavior, leading to transformation and becoming more like God. Faith indeed influences altruistic behavior, influencing our actions and beliefs.

Similarly another participant said I have learned being good from God who gave us His only begotten son.

Compassion starts from God. Because God loved us, He gave us His only begotten son. We learned to give from God. In another part it also says 'don't worry about tomorrow'. In my opinion, people should live for today. I do good

deeds only by thinking about today. I think that God will provide for tomorrow. How could I deposit my money to the bank while there is someone who needs money to medication? Do I know the number of ages to live on this earth? Thus I always prefer to give a solution for a current problem than thinking about tomorrow. In fact my religious orientations has a great impact in my altruistic behavior.

The set of convictions and faith that participants holds towards an evangelical religion or spirituality is expressed in a higher level. For other participant goodness is like a cloth. He said since I can't walk without a cloth I also can't be a Christian without helping others. As to him it is beyond words rather it should be manifested in actions.

Religious orientations indeed influenced me to act altruistically, the word of God says as God's beloved ones, clothe yourselves with mercy, kindness, humility, gentleness, and patience. I think the greatest value for human beings is to live for others. So altruism means clothing for Christians. I think it's weird for many people if I walk without clothes on the streets. One of the things that had particularly a big impact on my personality is helping others. Kindness is not only expressed in speech and education, but in works and actions. I have to involve in different altruistic behavior every day. I am here on earth to help others, if I am done I must go to heaven.

4.3.2 Sense of responsibility and altruism among believers

The result of the analysis of this study regarding responsibility showed that the church as an institution that calls the believers as a family all over the world, a person who have never been called her/his name is a sister and brother by principle. And they believe the non-believers are responsibilities of the church. The study participants believe that this is one of the things that the church will be asked to do by God. As per the interviewees, the work of the Church is to expand the kingdom of God on earth. God's kingdom is the people. The Lord Jesus has reconciled heaven and earth. Therefore, a believer must to be a person of forgiveness and compassion. One participant expressed the responsibility of believers as follows.

When you became a believer, the Spirit of God will inspire you inside, He often asked you a question why you don't help others who can be hurt by different things; it can be due to illness, displacement, war, stress, mental disorder and others. There are a lot of tasks which are waiting for us, we are here to liberate people from their mental, physical and emotional problems. I feel it is all the responsibilities of the church what happened in the country at large.

Helping others and doing good is the foundation of the participants' religious orientation and it is part of their life. Responsibility starts from a family for them. As a believer, as a parent, as a partner, as an office worker, in social relations with neighbors, in the church, and in terms of extended family members they feel responsible in all aspects.

The member of deacons' in the church said ...

Although I can't say that I will please everyone, I think that I am responsibly as a believer who needs help and assistance. Altruism, to me, is the opportunity we are given to do a work of witness in this vanity world. So I feel responsible for living to others. Hence, I feel responsible starting from my family, for my neighborhood, for the local community and the country as well. Altruism for me begins with thought. Thinking and praying for others is a manifestation of goodness by itself.

What they have heard in the media, what they have encountered in transports, what they talk with people any information about the people and the country is just not an info for the participants. It encourages them to pray for people and countries who are hungry, who are in trouble and war. When they understand the situation of people they are responsible at least to pray as a Christians. A participant remarked that ...

In our family every night we exchange information about the day. Every conversation is based on God's word. We check our lives every day and we are very happy to be responsible for others. By the way I know why I came here today and I will share the idea and discuss with my family members about charity tonight, and we will see our life through the lens of the Scripture.

4.3.3. Exploring factors influencing altruistic behavior

The study result explored different factors such as socioeconomic status, gender roles, relationship status, educational level and age difference in altruistic behavior of believers.

One of the study participant said...

Before I got married, I was involved in many volunteer activities. When I got married and had kids, I couldn't move as much as I used to. I have not yet returned some membership IDs however my participation has stopped. Now, I have so many responsibilities, so I don't have enough time to be engaged actively in any pro-social conduct. Moreover, before I got married, I used to make all the decisions on my own. I can't do that now. When cohabitation begins, the decision becomes joint.

The other interviewee stated that individuals with lower socioeconomic status are more generous than that of rich people ...

It is not only money is important for good work, the main thing is the heart, if the heart is raised, God will help us. Let me tell you an incident; once, a wife of someone died in a car accident, and his work was interrupted so his source of income dried up. At this time, I started collecting money for his children. Surprisingly, it was people who I did not expect contributed a lot of money. Poor people were more generous than riches. In addition youngest in particular have amazing hearts. It is possible to contribute ideas, and time to charity, not necessarily money. The main thing is the will of heart.

Similarly another participant said...

I think those who are supposed to have a good incomes are tired of helping. Instead, middle and low income earners faithfully participate in church contributions. The inflation in our country has also affected the believing community. The motivation of young people to participate in different ways starting from generating ideas is promising.

4.4 Motives to altruistic behavior of MMKC believers

Motives of individuals to altruistic behavior is a key point to know the participants religious orientations. It is significant to identify the motive behind in engagement of any altruistic action.

4.4.1 Empathy and compassion among believers

Majority of the participants' main cause that motivates to altruistic behavior is empathy. The source of their empathy is still their faith. A student participant remembers his recent memory. He said...

Recently I bought a cake and gave it to a girl when she raised her two hands to beg. Cake is not something that is available every day, but the girl may never have tasted a cake, I felt great empathy so I gave the cake to her, even though I can't buy another again for me. I never forget the happiness I saw on her face, I learned to be the source of others joy from the church.

Another one on her behalf said...

Altruism to me is the revealed love. I think religion was created to support each other, many people speak on the stage about altruism. But it is the spirit of God that leads me to altruism, it is the spirit of compassion in me, and it is because of the reason that I will cry when people suffer. When we have the heart of Christ we also have empathy for needy.

The participants mentioned often that Jesus shows an amazing empathy for the sinners. Their example is Christ, the foundation of their religion is Christ, as He was humble and show humility, as He was compassionate to others, as He asked and healed the sick; they believe they must follow his principle. Their religion has contributed in their life to do the right thing at the right time.

4.4.2 Seeking for a recognition

In this study the participants didn't seek a recognition and appreciation from someone. But there are occasions that may need to report to others. And sometime the work revealed itself. And sometimes there are times when mutual help is needed. Some of them expected the reward from God. In other cases participant don't expect recognition. One participant said...

My experience is to help the needy secretly, for example, if there is someone in our church, I will take the address and do it only with the person in problem. When the Lord Jesus went to the house of the head of the synagogue to pray, He took the people out before performing miracles. He does not want applause, in addition He found the Samaritan woman alone and freed from her bondage. I prefer to do it privately rather than publicly I do not expect any recognition. There is a time when the church gave me a certificate, but my heart was not warmed much because altruism is a part of my calling, I do not help because I am recognized and I do not stop because I am not.

According to the findings, since they assist individuals from the material and money they gathered from the believers, the church may occasionally capture images or videos to record as an evidence. They may act altruistically in public when in a situation where God is glorified by their goodness. One of the interviewee said...

If it is necessary to be a witness to the gospel to unbelievers, then I think it is appropriate to do so in public. If I see a situation where God is glorified by my goodness and if there is an opportunity to preach the gospel I will do it publicly. I use every opportunity for the gospel. But mostly I help people privately. What matters is the motive. We will have a reward from God.

Majority of the participants don't believe much in helping people in public, they also don't like to be helped in public too, and they have an attitude of people can help others by not their own skills and abilities. They have a firm belief that God helps people through human, even in the lives of non-believers, God helps people using man. A study participant remarked that...

When I help, I would like it not to be public. In fact, I would prefer my identity to be hidden and my hands reached in a matter that does not require my direct participation. I don't want to be said that she did it, but want to be a way to thank God for what was done to them. I personally enjoy working in secret. Sometimes I don't even consult my husband, I think I need to have a good job that only God knows. And there are times that I work in coordination with people, some of them are revealed and cannot be hidden. I think that my reward is from heaven, I would rather be rewarded at the marriage supper of the lamb. I believe the reward of a believer is not earthly.

4.5. Challenges of altruistic behavior

Highlighting the main challenges may help to address the source of the problem which may lead to a solution. The two core challenges mentioned in the present study are stereotype and other factors that impede altruistic behavior.

4.5.1 Stereotype

In the study result all the participants have an awareness about the stereotype that has been said among the community about the evangelical believers regarding their pro-social behavior. Two types of views have reflected in the participants of the study. Some of them don't agree by the negative beliefs regarding evangelical generosity perceived in the society. And others tries to justify way the community said so.

An interviewee said...

There is a rumor in a community that 'Pentie' doesn't share or give. Personally, I rarely see needy people around Misrak and I saw members even getting out of their cars to give, I know that the rumor is widely spread. Our theological base is different from that of other denominations. Another thing is about to weigh everything we do from the point of view of ethics. There are people who come here occasionally. In fact, morally it is not right to give money for some of them. Some are thieves and others are drunker and the rest are addicted. We don't need to support something which is immoral.

Another participant described the possible reason too...

Needy people don't come to the church often, sometimes when they come they don't sit outside, they go inside and talk the leaders. Rarely sit outside, recently a woman with her two children sat down for help, no one was around, when the rain came later, I gave her what I could. The needy do not know the day when the believers will come in large numbers, they do not know the regular programs of the church. However, in my opinion, begging should not be encouraged. A healthy person should work. Indeed, we should only help the one who can't work.

The finding uncovered the reasons why evangelicals categorized in a manner that they are not givers. Participants who agreed with the view said that evangelical believers do not give, listed several reasons. One reason is because they mainly focus on heavenly matters than earthy. They may not give as frequently as other denominations due to their understanding of righteousness. And it may also be that evangelicals do secretly not in public, they said they do a lot of things even outside the church. According to the findings why 'Pentie' is not giver in the view of the community is mainly bases on the understanding of salvation. Still they all believe that sharing to others is one of the manifestations of Christianity but not the way to heaven. They agreed that believers have a significant role in the development of the country.

Arguably, another participant says...

In my heart I am thinking if we could change this name, the believers of the gospel are good, as far as I know, as it is widely known, the believing community does not spend money for no reason and for unworthy things. In addition, the needy may afraid to come to the church due to fear of discrimination. Protestants were isolated for a long time.

As per the view of another participant, the name was given because they did not meet the standard leveled by the society. The community may expect much than other denominations.

An interviewee justified the issue with his observation...

I don't know why needy people don't come around our church, I have often heard that evangelical believers are stingy, I have heard it from the believers themselves and from people in other denominations. I grew up in the evangelical church, people around me are very generous including my parents, my relatives, my aunts, and uncles. They are involved on good works in every aspect. But there is another community apart from what I know; I can't speak about others.

To the contrary another participant speak on favor of the stereotype...

You are the one who determine your name in the community, and the society calls you by your name, by the name that you have given, how they will know how generous you are without giving it away, rather they can call you by your nick name kangaroo. For me the message behind why needy people don't often seen around the church is that we are not givers.

4.5.2 Barriers of Altruistic Behavior

Factors that affect MMKC believers according to the study result are lack of time, skill, money and problems of coordination in the church. Not be able to realize the blessing of giving, limited capacity, laziness, lack of information, comfort zone, selfishness, lack of the Lord's heart, and not paying attention to the problem are these all listed as challenges.

Another main challenge mentioned in the study frequently is scamming; which is currently expanded throughout the country. The interviewee testifies that ...

I know someone who killed his helper. He killed by pillow and said he went abroad for medical treatment. Hearing such kind of stories may hinder people from goodness and create skepticism of whom I am helping. I have heard that there is a person who entered in the Orthodox Church to study and became a beggar. There are those who have made begging work. I want our church to identify those who are in need to be properly understood and act accordingly especially on children.

In the result participants affirmed that challenges will not disappear at every level. They prefer to work by using problems as an experience and a bridge. They don't dwell on a problem

for too long. Let alone in the developing countries, there is a challenge when people stand to do good in civilized nations. Because there's an evil on earth who doesn't like it.

The study participant said....

It is good to know the conditions of doing good work. I believe it is good to know the people who need help, the word of God says give to all the beggar, but in this day and age it is also necessary to be prudent. Last time we collected clothes for people in need and gave them with the support of the district. But most of them turned away and sold the clothes, the right gift should be delivered to the right person, we should be careful of people who cheat, it is necessary to know the identity and condition of the needy person, take the right data and only the person who needs help should get help.

Regarding scammers another participant also said

One day, a guy said I forgot my wallet and he asked me for transport, I gave him everything I had and the other day I found him begging the same way. And I think giving money to children is a death sentence for the children. It is better to buy clothes and food. And if possible, I would prefer to help permanently in a way as to get out of their situation. Of course, if I were to give reasons for everything, I would fall to do good works, which is another trap. I accustom myself one thing, when I receive my salary, I set aside money equal to my tithe for monthly assistance to the needy. Giving a little money individually does not change a person's life.

Overall, the chapter presented the main results of the study and covered topics related to the research questions, which are views and lived experiences regarding altruistic behavior, religious orientations in evangelical churches, Influence of religious orientations on altruistic behavior, motives to altruistic behavior and challenges of altruistic behavior. Data from in-depth interviews and focus groups were used in the presentation. The discussion of the study's findings in reference to pertinent literatures will then be covered in the next chapter.

CHAPTER FIVE

Discussion

The purpose of this study is to explore altruistic behavior among religious believers. As presented in chapter 4, the study indicated five major themes. These are; views and lived experiences of believers, Religious orientations in evangelical churches, Influence of religious orientations on altruistic behavior, Motives to altruistic behavior and challenges of altruism. Thus, the discussion is presented based on the themes and research questions as well.

5.1 MMKC believers' Views and Lived Experiences regarding AB

The findings of the present study are indicated that altruistic behavior is viewed as a key aspect of their religious orientations among participants. They believed that the best way to practice their religion's beliefs and to please God is to give oneself and help others. Three stages are expressed in participants' views: the first and most preferred for a Christian is giving oneself to others, the second one is to love others as ourselves and the last is “do to others what you want to happen to you”. As Jesus instructed His followers to care for the needy and the impoverished and to love their neighbors as themselves.

This research's findings are in line with several studies on the relationship between religion and altruism. Similar to this study, a multilevel analysis of 126 Countries by Bennett (2017) revealed that religion plays a particularly important role in promoting the pro-social norms and values that motivate helping others.

In this study altruistic behavior is also viewed by believers as a means of achieving spiritual development and leading satisfying lives. They think that through helping others, they

can learn values like generosity, kindness, and compassion. Additionally, they view charity as a means of improving society and serving the greater God.

Similar findings were made by research conducted in 21 European nations as well as the United States, individuals who identify as members of any kind of religious group are more likely than non-members to act altruistically (Osili et. al., 2021).

Participants who practice altruism as a crucial aspect of their faith and a way to live a life that is meaningful and purposeful. The findings of this study revealed the MAAMK church, religious beliefs, values, and practices which are highly linked to altruistic behavior. The study's participants expressed a deep faith in God, the knowledge of the scripture and the significance of keeping His commands.

The participants in this study shared their lived experiences of altruistic behavior in relation with the understanding of their religious orientations. They described the joy and satisfaction they felt when they helped others due to the thought they make it to Jesus Christ. Helping the needy is a life style to the MMKC members.

Similar studies have been conducted on the lived experiences of evangelical believers which differ substantially based on their distinct worldviews. According to Kraft (2016) evangelical Christians frequently have a sense of belonging and community within their church, which can give them support and a sense of direction. Heineck (2014) noted that engagement in church activities has somewhat positive impact on the emergence of pro-social behavior. Research indicates that Protestant Christian communities prioritize spiritual assistance over material benefits, and they assist others in accordance with the idea of human dignity.

The research findings of this study reported different manifestations of altruistic behavior of believers. Volunteering their time to help others, donating money, food, cloth, helping others in need, cleaning the environment, visiting prisoners, helping elderly and supporting pregnant women were among the lived experience of the study participants. The participants often engaged in planned altruistic behavior and seasonal problems. Like drought, Covid-19 pandemic, conflict in the north and others. This is supported by Perry et.al. (2021) findings, religion is a strong indicator of generosity. Religion and intrinsic motivation are in parallel with genuine altruistic conduct, they are associated with positive feelings about helping others.

Views were further reflected in the findings about the role model of Christianity. Participants said when the Lord Jesus lived on earth, He didn't just only preach the kingdom of God. It was not only the Mount of Sermon written; He fed many, healed a lot of people and helped those in need. Majority of the participants reflected their view that, if believers imitates the Lord, the church would be a storehouse for the needy and Christians would be selfless, there would not be many tears, there would not be many worries on earth, and even there wouldn't be a lot of conflicts among people.

According to the participants view, Ethiopia has many churches; forefathers and apostles did miracles with the Holy Spirit, they were solutions for different problems, the healing of the sick and the resurrection of the dead. So current evangelical church should be the representative of the pervious ancestors. The solution for every problem should come from church.

The findings of the research indicated that the participants viewed altruistic behavior as a lifestyle of Christianity and mainly act altruistically based on their religious orientations. The study's participants have strong commitments to their religious practices and beliefs. The

respondents who are leaders and believers of MMKC of the study were asked their views regarding altruistic behavior. Their response revealed that altruistic behavior is typically viewed by the participant believers as a valuable and significant component of practicing their faith. Jesus teachings place a strong emphasis on assisting those in need and treating others as one would like to be treated. To put these beliefs into practice, they do act in altruistic manner and serve others. Furthermore, participants believed that the idea of selflessness and making sacrifices for the good of others is a reflection of Christ's own selfless love for humanity. A study by Sagır (2020) concluded that altruism increases as religious attitudes increase.

5.2 Religious orientations of MMKC believers

According to the present result, helping people is common to all denominations in religious activities. It depends on the extent and scope of what is the thought and philosophy or theology behind the practice. In the perspective of participants, there are denominations who believe that they will be saved by work, and for evangelical believers specifically for MMKC helping people and being good is a manifestation of faith. They do not believe that engagement in altruistic activities is the basis of righteousness. There is a difference in theological understanding. Helping others to them is sharing a love, it is a manifestation of being like Jesus the Lord, and following His footstep.

According to a 2016 Pew Research Center findings, religious individuals are more likely to give to charities, volunteer their time, and aid those in need. Religious leaders from a variety of faiths have pushed followers in recent years to put their religious convictions into practice by engaging in actions like hospitality, charity, honesty, forgiveness, and healthy living. About 65%

of persons who identify as extremely religious claim they have contributed money, time, or commodities to the underprivileged.

The worldly people give from what they have and others share from the limited resource. They believe goodness and kindness is a commandment for them. Non-spiritual people help others because it is a matter of humanity, but what makes believers special is that when they do help others they did it with knowledge and understanding. Similarly a study examined the role of religiosity on altruism found a positive significant correlation between religiosity and altruism (Sanlı & Koc, 2019). The Church creates an atmosphere that promotes deeds of compassion and charity by highlighting the value of serving others and teaching the word. And the MMKC is also an example to its members and other chapels in fostering altruism.

According to the participants, the Church need to teach more about altruism. Participants noted that the Bible speaks about compassion and kindness both in the two testaments. For those who have followed it well, the word of God is talking about goodness. They witnessed their faith has taught them to do whatever God has given them in terms of money, time, knowledge, and age. Some of them even considered themselves as the Lord's treasure. Findings of a study by Jamal et.al. (2019) point out five ways in which religiousness manifests itself in the context of charitable behavior: role modelling, seeking rewards, seeking self-satisfaction, avoiding guilt and seeking congruence.

The study's participants stated that their religious orientations served as a significant source of inspiration for their altruistic behavior. The participants claimed that having faith in God, Jesus Christ, and the Holy Spirit provided them a feeling of meaning and purpose in life and motivated them to lend a hand to others. The participants

additionally indicated that they behaved altruistically to thank God for the blessings they had experienced in their life. They expressed a sense of commitment to assist others.

The data gathered from the research participants indicated that individual values, religious beliefs, and social context shapes both the participants' and the church's lived experiences. Some of the participants' basic knowledge reflected in the finding is almost similar in understanding the very concept of altruistic behavior. According to their replay for a Christian to pray in concern about any matter, at least to be able to offer it to God, is a great help. Similarly not being the cause of someone trouble is also the half way to help. A study proved that altruistic acts include not only those undertaken in order to do good to others, but also those undertaken in order to avoid or prevent harm to them (Kraut, 2020).

The benchmark to the participants is Jesus. His concept of altruism is about to give oneself to other. Among different types of altruism true or pure altruistic behavior was exhaustively expressed in the study participants' concepts of the topic.

According to the findings, theological beliefs and personal dedications are the basis of denominational variations. The result shows that charitable work is the fruit of the Holy Spirit for evangelical congregations. Others, however, might view it as a path to heaven. They might be more devoted than evangelicals.

A study conducted by kidist et.al. (2020) found that religious teachings, norms, values, social network, and private rituals, determine the direction of the relationship between religion and giving to out-groups.

5.3 Influence of religious orientation on AB

Participants of this study underlined that, religious orientation have a substantial impact on altruistic behavior. A study published in the journal *psychological science* in 2019 explored the link between religious priming and pro-social behavior. The researchers conducted experiments where participants were exposed to religious concepts or non-religious concepts, and then their willingness to help others was measured. The results showed that participants who were primed with religious concepts exhibited higher levels of altruistic behavior compared to those primed with non-religious concepts (Zhang et.al, 2019).

The religious orientations have a high importance on giving hands to one's community and helping those in need, which may increase the tendency for altruism in people who have ardent religious practices. According to several lines of research, those who practice more religion tend to be more compassionate, pro-social, and ethically responsible. The historian Karen Armstrong (2011) argues that empathy and compassion are pillars of all major world religions in her examination of various religious practices.

Theorists have also proposed that religions exist to promote pro-social behavior in people. Religions increase the likelihood that group members will survive by urging people to put the interests of the group before one's own. The religious teachings on compassion, empathy, and kindness also motivate people to take actions that are good for other people. Likewise, religious beliefs boost volunteerism by promoting humanistic reasons for volunteering (Petrovic, 2020).

It is important to keep in mind that not all people with religious beliefs will behave philanthropically in the same manner and degree. In the result of this study, some of the believers could prioritize their own understanding that mainly focused on salvation or read their religious

beliefs in a way that minimizes the value of helping others. According to scholars, religions promote the idea of acting appropriately in front of God (Shariff et.al, 2016), which may increase pro-social behavior in circumstances where people can't improve their reputation with other people but are still being watched by God. Therefore, these lines of evidence imply that religious persons may act more charitably and compassionately, even in situations where they are alone with strangers and have no chance to reciprocate or gain an advantage in the eyes of others.

Even if a person does not identify as a believer of a specific religion, their own principles or sense of social responsibility may nonetheless inspire them to behave in altruistic manner. According to the findings believers made every decision in line with the scripture, the governor of each and every decision of the participants is the Word of God. In relation to sense of responsibility they believe that unbelievers are also the responsibility of the church. The findings disclosed these facts in detail. Culture and value was also another important point shown in the study findings. A church's culture and values can have a big impact on how altruistic behavior is encouraged among its members. Pertinently, a study conducted by Martha (2019) indicated that social responsibility is taken as one of major duties of all religions.

5.4 Motives to Altruistic Behavior

Different motivations, such as empathy, compassion, emerged problems, moral principles, societal standards and the knowledge of the scripture, inspire the participants for altruistic actions in the study. About all, the love of the cross drive them to any altruistic conduct. The social sciences, theology, and humanities all have a long history of studying altruism. According to evolutionary theories, altruism is driven by a pre-wired biological want to promote the genetic survival and reproductive success of people who share one's genetic makeup (Wilson

and Kniffin 2003). According to exchange theories, people act in a seemingly altruistic manner when doing so results in personal or social advantages and when doing so outweighs the costs (Collard, 1978).

Religious teaching given the regular program and during the Bible study also inspires the participants to be involved in altruistic activities. Besides participants also encouraged to help others in the time of any challenges. The motivating distinctions between the two types of religious orientations were noticed by Allport and Ross (1967). They described people who have an intrinsic religious orientation motivated by their beliefs.

Benefits to participate in altruistic behavior is also one of the point that has been covered in the result. Which can foster a sense of belonging and connection among participants. People frequently experience a sense of shared meaning and purpose when they work together to benefit others, which can improve their interpersonal connections as well. Above all it gives mental and spiritual satisfactions to the participants. It is also a means to create a positive impact on the society and a way to evangelism. Motives are goal-directed psychological forces in a given situation (Batson 2011).

According to a behavioral economist at the University of Zurich Fehr (2016), simply looking at a person's behavior or the activity of specific brain areas revealed nothing about the motive underlying his or her altruistic decisions. The way those regions of the brain communicate, however, differed significantly, depending on whether someone's decision was empathy or reciprocity driven. Furthermore, selfish and altruistic, or pro-social, people processed these motives differently.

The participants also showed a deep empathy for others and a willingness to assist those in need. Several religious traditions that were associated with altruistic behavior were practiced by the study's participants. These practices included giving advice, materials, money, donating blood and providing their time freely to help others. The participants in this study explained about the happiness and satisfaction they experienced from assisting others. An evidence discloses that engagement in altruistic activities exerts positive effects on the helpers, reducing their stress and loneliness while fostering more social bonds, solidarity, joy and satisfaction (Zaki, 2020).

5.5 Challenges of Altruistic Behavior

The church is facing multiple challenges. The participants described the challenges they faced when they tried to help others, such as the lack of resources, lack of coordination and lack of information are mentioned in the result. They also discussed the challenges they encountered when attempting to assist others, such as the reliability of those in need.

The stereotype in generosity of Ethiopian evangelical believers is clearly shown in the present study result. According to a research, Bolen & Dessel (2013) evangelical Christians may encounter prejudice or marginalization in various situations, notably in secular or liberal settings. According to certain research, evangelical Christians may experience stigmatization or misinterpretation by those who disagree with their ideas, and they may feel under pressure to conceal their faith in particular social or professional contexts.

The other challenge declared in the result is scamming. It is difficult for the participants to identify the real needy from the fraud. When people who have been affected by fraud against a

public entity lose faith in routine services and transactions, this can lead to a breakdown in societal, governmental, or industry confidence.

Individuals may find it challenging to practice in altruism regularly or sustainably due to resolving moral challenges, and handling any unfavorable effects of being altruistic (Wood, 2020).

CHAPTER SIX

Summary, Conclusions and Implications

6.1 Summary

The study explores altruistic behavior among believers in MMKC using a phenomenological qualitative approach. Data was collected through focus groups discussions and in-depth interviews, with twenty two church members participating. The findings suggest that religious orientation influences altruistic behavior, with features such as convictions, principles, and practices contributing. The study suggests that religious institutions can encourage selfless conduct, as they can inspire kindness, compassion, and support those serving others. Findings of this study indicated that religious orientation have an influence on altruistic behavior. It is believed that a variety of features, including religious convictions, principles, and practices, contribute to the influence. From the view and lived experiences of participants religious orientations can inspire people to be more kind and compassionate and to assist those in need.

This research reveals that religious institutions can have a significant impact on the encouragement of selfless conduct. The church can encourage members to help others and provide the chance to learn about altruism, which can motivate people to act in altruistic ways, and can support those who are doing their best to serve others. According to this study, convertees show a high degree of altruistic behavior. MMCK believers have conducted altruistic behavior in a more structured manner through the Church than on an individual basis.

6.2. Conclusions

This study was conducted to explore altruistic behavior among religious believers, with the objective to identify the views and lived experiences of believers regarding altruistic behavior, the challenges of believers' altruistic behavior and to explore the impacts of religious orientation on altruistic behavior.

The findings of the research indicated that participants viewed altruistic behavior as a lifestyle of Christianity and mainly act altruistically based on their religious orientations. The study's participants have strong commitments to their religious practices and beliefs.

The findings regarding lived altruistic experiences of believers were expressed in various ways, depending on their religious orientation and personal values. Some of the participants' altruistic behavior stems from a deep sense of compassion and empathy for others, and a desire to live out the teachings and values of their faith. They expressed their altruism through acts of service, charity, and volunteerism within their religious community and even in the broader society. Few other participants were motivated by a desire to gain social approval or to fulfill religious obligations. Others also expressed their altruistic experiences through a more personal and introspective approach.

According to this study, Convertees show a high degree of altruistic conduct. This suggests that religious background from previous denomination may encourage believers to involve in altruism engagements. The study further revealed that MMCK believers have conducted altruistic behavior in a more structured manner through the Church than on an individual basis. This suggests that MMCK believers may hinder to act altruistically without the involvement of the church.

In this particular study individuals who are younger are more likely to engage in altruistic behavior than people who are older. This suggest that younger people are more energetic and less jaded than older people.

The study result uncovered that people from lower socioeconomic backgrounds are more likely to engage in altruistic behavior than people from higher socioeconomic backgrounds. This suggest that people from lower socioeconomic backgrounds have more to gain from helping others, as they are more likely to be in need of help themselves.

According to the result single people are more likely to engage in altruistic behavior than married people. This suggest that single people have more time to devote to helping others. Besides they don't need to consult their partners to decide in altruistic engagement.

According to current findings, difference was not observed on educational level regarding altruistic behavior and there was no also gender difference among MMKC believers towards altruistic behavior.

In general the study found that religious orientations have a positive influence towards altruistic behavior. This suggests that religious beliefs and practices can promote altruistic behavior. Religious sermons can promote altruism and encourage compassion in religious individuals. In conclusion, the current study results suggest that religious orientations have a positive impact to altruistic behavior. These findings have significant implications for understanding of how religious orientations influence the extent of altruistic behavior. In conclusion the study findings indicated that religious orientations matter in altruistic behavior among religious believers.

6.3 Implications

Findings of the present study have a number of practical and theoretical implications. Practical implication describes potential real-world applications or activities that might be implemented in response to research findings. It refers to the applications or advantages of the study's findings in resolving challenges encountered in the actual world. Whereas, theoretical implication refers to the possible impact of the research's findings theoretical frameworks in a particular field. It deals with how psychological theories presented as a result of the research findings.

6.3.1 Practical implication

One of the practical implications of the study findings is that religious beliefs and practices serve as a strong driving force for altruistic behavior. It implies that religious institutions can help in encouraging altruism. Religious leaders can contribute to the development of a more compassionate society by encouraging members to participate in charitable endeavors.

The result that religious orientation has a great influence to altruistic behavior also suggests that religious beliefs and practices can motivate people to help others. This discovery could be utilized to create interventions that aid individuals in overcoming selfishness and other barriers to altruism. The result further suggests that involving in altruistic activities is a mean to experience happiness and satisfaction. This finding could be used to help people to live more joyful lives.

This shows that by insisting their followers to become intrinsically religious, religious leaders and organizations can play a significant role in fostering altruism. The kind of religiosity that is most closely linked to altruistic conduct. Pro-social actions are those that serve others, such as volunteering, making charitable contributions, and providing aid to people in need. People who participate in pro-social activities not only help those around them, but they also help themselves by finding meaning and purpose in their life. The link between religious orientation and acts of altruism may differ depending on the kind of altruism that is being considered, according to the findings.

6.3.2 Theoretical Implications

The results of this study have several theoretical implications. Based on the findings all psychological theories that are mentioned in the review literature namely: the social identity, social exchange, moral identity and social learning theories explored how religious orientation influence the altruistic behavior in different manners.

The findings of the present study explained that participants tend to give property for the needy who are in their compound. Religious identity of the participants have a positive impact on altruistic behavior. A possible explanation for links between more regular formal religious engagement and a stronger sense of belonging to one's religious group is being explained in the study (Tajfel, 1979).

They believe that helping brothers and sisters in Christ is the base of Christianity. Most of the participants learned altruistic behavior from their families, religious sermons and role models are seen in the findings that possibly influence altruistic behavior of believers. The study suggests that religious orientation is a significant predictor of altruistic behavior.

This finding is also consistent with the social exchange theory, Homan (1958) which states that people are more likely to help others when they believe that they will receive something in return. In the case of religious believers, they believe that they will receive a reward in the afterlife for their altruistic behavior.

The study discovered that of the participants have learned to do good from their family, but above all, they do good deeds to follow the Lord's way. The main commandment of God's word is based on sharing with others. They are generous since they follow their role model Jesus. According to the social learning theory, individuals learn behaviors and actions by imitating and observing others, altruistic behavior among believers is influenced by religious teachings and role models. Participants also witnessed that, they learn altruistic conduct from their background (Bandura, 1977).

The study suggests that religious beliefs and practices can motivate people to help others. This finding is consistent with the theory of moral motivation, which states that people are more likely to help others when they believe that it is the right thing to do. In the case of religious believers, they believe that it is their religious duty to help others (Blasi, 1983). Moral value and religion are inseparable. All major faiths do encourage inner qualities because they place a strong focus on love, compassion, patience, tolerance, and forgiveness. The study's findings unambiguously show the commonly cited moral values of like charity, compassion, empathy, collaboration, justice, courage, humility, forgiveness, generosity, and providing pleasure to others.

The results of this study indicate that religious organizations and leaders can play a significant role in fostering altruism by encouraging their followers to cultivate intrinsic

religiosity and by giving their followers opportunities to engage in altruistic actions. The results imply that religious orientations can serve as an effective motivator for pro-social behavior.

6.3.3 Religious Orientation Implications

The study suggests an intrinsic religious orientation honestly adheres to all or the majority of their religion's teachings and makes an effort to live their life in accordance with those teachings.

The research suggests individuals who have an extrinsic religious orientations are more likely to believe that God rewards good behavior and punishes bad behavior. And believers having extrinsic religious orientations motivations of altruistic behavior is to look at their social interactions and are more likely to be involved in their community and to help others.

The findings of the study also encounter few participants with a wider feeling of community and a desire to assist others in need, regardless of their religious membership or origin. In this study having a quest religious orientation promote a higher level of empathy and compassion for others, which result in more altruistic behavior.

According to the findings of the study, there is a good relationship between the participants and those who seek their help. They even blame those who post pictures in social Medias while giving gifts; as to them, this kind of activity is not merely expected from a believer. It is a completely superficial view. The love of the cross, the mercy and love that the Lord has shown to them is the reason to be engaged in altruistic characteristics.

The researcher provides the following recommendations based on the key findings and the conclusion:

- ❖ The researcher suggest the MMKC to utilize the large premise for income generating activities so that the resource may be used to engage in a better altruistic activities.
- ❖ Church Leaders could also exhort their adherents to participate in volunteer work and make charitable contributions to keep the good reputation that the church already have and to change the view of the society towards evangelical communities.
- ❖ The researcher recommend that the MMKC could design proposals and projects on altruistic involvement to work in collaboration with spiritual, governmental and non-governmental organizations on the basis of its core values.
- ❖ The researcher suggests that the religious institutions have to give a due attention in promoting altruism. In this regard the student researcher suggest Churches Fellowship of Ethiopia and Ethiopian Council of Gospel Believers' Churches to provide education on the benefits of helping others, creating opportunities for volunteer work, and incentivizing charitable donations.
- ❖ Collaboration between governmental and religious institutions can help to advance a compassionate and empathetic culture. In order to do this, the researcher advises the Ministry of Women and Social Affairs (MoWSA) to explore all possibilities for collaboration with other religious organizations.

6. 4 Limitation and Future Direction of Research

The study used qualitative approach and was conducted in a single evangelical church, which can limit the generalizations of findings. It can't be applied widely. The sample size was relatively small, which could have led to biased results. The likelihood that a person will act altruistically might also be influenced by other factors, such as personality qualities or life

experiences. In addition the study is limited by self-report measures of religious orientation and altruistic behavior, is also another limitation of the study.

The researcher also suggest that future studies on altruistic behavior and on the role of religious orientations need to be conducted. The results of this study need to be confirmed by more research with larger sample size and more rigorous methods, which will help to identify the precise procedures through which religious practices and beliefs encourage altruistic behavior.

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Appendices

Appendix AI: English Version of Informed Consent Form

My name is Zewde Teferra, I am a Masters student of Social Psychology, in Addis Ababa University. I am doing a research on the Influence of Religious Orientation on Altruistic Behavior, I would like to ask for your permission to participate willingly in this study.

I'm interested to learn about the charitable tendencies of evangelical believers. I want to reassure you that no one will know your identity during this procedure. This is to safeguard your privacy and the confidentiality of the data you provide. I'll employ tape recorders to accurately capture the talks we will have. After the study is finished and approved by the School of Social Psychology, the notes and tapes will be destroyed.

Your participation in this interview will help my research be successful. If you are not comfortable answering a question, you are not forced to respond. You can also ask questions at any point during the interview if you are not clear with the questions, and you can choose to continue later if you are tired too. Finally, please confirm your agreement by signing below in the space provided.

I sincerely appreciate all of your support in making this study successful.

I agree to take part in the in-depth interview and for the information I provide to be shared with the researcher about altruistic behavior and religious orientation.

Participant Signature: _____ Date: _____

Appendix AII: Amharic Version of Informed Consent Form

(ጥልቅ ቃለ መጠይቅ ለማድረግ የስምምነት ቅጽ)

ዘውድ ተፈራ እባላለሁ። በአዲስ አበባ ዩኒቨርሲቲ ማሕበራዊ ስነልቦና የድህረ ምረቃ መርሃ ግብር ተማሪ ስሆን የሃይማኖታዊ ዝንባሌ ቸርነት በማድረግና በበጎነት ባህሪ ላይ ስላለው አስተዋጽኦ የመመረቂያ ጽሑፍ ጥናት እያደረግኩኝ ነው። በዚህ ጥናት ውስጥ ለመሳተፍ ፈቃደኛነትዎን እንዲያረጋግጡልኝ እጠይቃለሁ።

ስለ ወንጌላውያን አማኞች የበጎ አድራጎች ዝንባሌ ለማወቅ ባደረግኩኝ ፍላጎት በማድረግዎ ጥናት ውስጥ ሲሳተፉ ማንም ሰው ማንነትዎን እንደማያውቅ ላረጋግጥልዎ እፈልጋለሁ፤ ይህም የእርስዎን የግል ማንነት እና የሚያቀርቡትን ሃሳብ ሚስጥራዊነት ለመጠበቅ ነው። የምናደርጋቸውን ውይይቶች በትክክል ለመያዝ ያመቸኝ ዘንድ የድምጽ መቅረጫዎችን እጠቀማለሁ።

ጥናቱ ከተጠናቀቀ በአዲስ አበባ ዩኒቨርሲቲ የማኅበራዊ ሳይኮሎጂ ትምህርት ክፍል ተቀባይነት ካገኘ በኋላ ማስታወሻዎቹ እና የተቀረጹት ድምጾች ይደመሰሳሉ።

በዚህ ቃለ መጠይቅ ላይ ያለዎት ተሳትፎ የእኔ ጥናት ስኬታማ እንዲሆን ይረዳል። ይሁን እንጂ ጥያቄውን ለመመለስ ካልተመቸዎት ምላሽ ለመስጠት አይገደዱም። እንዲሁም በቃለ መጠይቁ ወቅት ጥያቄዎቹ ግልጽ ካልሆኑና ተጨማሪ ማብራሪያ ከፈለጉ በማንኛውም ጊዜ በመካከል ጥያቄዎችን መጠየቅ ይችላሉ፤ ድካም ከተሰማዎትም ሆነ እረፍት መውሰድ ይችላሉ። ቃለመጠየቁን ከጀመርን በኋላ በማንኛውም ምክንያት የማቋረጥ መብትዎ የተጠበቀ ነው።

በመጨረሻም፣ እባክዎን በተጠቀሰው ቦታ ላይ ከታች በመፈረም ስምምነትዎን ያረጋግጡ።

ለዚህ ጥናት ስኬታማነት ስላደረጉት አስተዋጽኦ ከልብ አመሰግናለሁ !

በጥልቅ ቃለ መጠይቁ ላይ ለመሳተፍ ተስማምቻለሁ፤ እንዲሁም የምሰጠው መረጃ ለምርምር ሥራ ይውል ዘንድ ፈቃደኛ መሆኔን በፊርማዬ አረጋግጣለሁ።

ፊርማ: _____

ቀን: _____

Appendix BI: Interview Guide in English

Part 1

1. Demographic Information

- 1.1 Sex
- 1.2 Age
- 1.3 Educational level
- 1.4 Occupation
- 1.5 Marriage status
- 1.6 Were you born in the church or are you a convertee?
- 1.7 How long have you been in this church?
- 1.8 How much do you earn in a month?

Part 2

2. Views and lived experiences of believers towards Altruistic Behavior (AB)

- 2.1 What does altruistic behavior mean for you?
- 2.2 How do you view your altruistic behavior?
- 2.3 How often do you engage in altruistic behavior?
- 2.4 How do you describe your lived experience to help others when they are in a terrible situation?
- 2.5. As a believer, how does your experience of altruistic behavior expressed in compared with the secular world?
- 2.6. In your opinion, what are the benefits of engaging in altruistic behavior?

Part 3

3. Exploring Factors

- 3.1 How do you think your relationship status has influenced your willingness to help others?
- 3.2 Do you feel that there are specific expectations for men and women when it comes to helping others? How?

3.3 How do you think your financial situation has influenced your ability to help others?

3.4 Do you think your level of education has affected your willingness to engage in altruistic activities? How?

3.5 How do you think age impacts one's willingness to altruistic behavior?

Part 4

4. Motives to Altruistic Behavior

4.1 To what extent do your religious beliefs and values motivate you to engage in altruistic behavior?

4.2 How do you help others? Is it publicly or privately? Why?

4.3 How do you feel about the relationship between yourself and the people who are in need of your help?

4.4 How do you receive recognitions for the time, money and energy you spend on charity activities?

4.5 Why do you help others? What is your motive behind to help someone?

Part 5

5. The Influence of Religious Orientation on Altruistic Behavior

5.1 How has exposure to religious teachings and practices influenced your development of altruistic tendencies?

5.2 Have you noticed differences in the types of altruistic behaviors exhibited by individuals from different religious backgrounds?

5.3 Do you think that religious institutions and organizations effectively promote and encourage altruistic behavior among their members? How?

5.4 How do you think understanding the influence of religion on altruistic behavior can inform the development of interventions aimed at increasing pro-social behavior in diverse populations?

5.5 As a believer, how do you rate the overall characteristics of your altruistic behavior before and after being a member of this church? Very good, good, moderate, not good? Why?

5.6 In what ways do your religious beliefs influence your daily life and decision-making?

5.7 How does your religious orientation affect your engagement in altruistic behavior towards others?

5.8 Do you feel a sense of responsibility to help others based on your religious beliefs? Why or why not?

Part 6

6. Challenges of Evangelical Believer's Altruistic Behavior

6.1 In your opinion why needy peoples don't seen around your church compound compared to others?

6.2 There is a known stereotype about evangelical believers in relation to their altruistic behavior, how do you categories evangelical believers in their altruistic behavior?

6.3 What are the major challenges of believers/Church for their altruistic behavior in your opinion? What challenges have you faced in engaging in altruistic behavior towards others? How have you overcome them?

6.4 In your opinion what should the focus of the church look like in terms of prioritizing helping people in need?

IV. Focus Discussion Group (FGD) Guide

1. Demographic Information

1.1 Sex

1.2 Age

1.3 Educational level

1.4 Occupation

1.5 Marriage status

1.6 Were you born in the church or are you a convertee?

1.7 How long have you been in this church?

Appendix BII: Interview Guide in Amharic

ክፍል አንድ

ግለሞት መረጃ

ሀ. ጾታ

ለ. እድሜ

ሐ. የትምህርት ደረጃ

መ. ሥራ

ሠ. የጋብቻ ሁኔታ

ረ. ሲወለዱ ጀምሮ የዚህ እምነት ተከታይ ነዎት ወይስ ከጊዜ በኋላ የተለወጡ አማኝ ነዎት?

ሰ. በዚህ ቤተክርስቲያን ውስጥ በአባልነት ምን ያህል ጊዜ ቆይተዋል?

ሸ. የወር ገቢዎ ምን ያህል ይሆናል?

ክፍል ሁለት

2.1 በጎነትና ርህራሄ ማለት ለእርስዎ ምንድነው?

2.2 በጎ ስለማድረግ ያለዎት ምልክታና የእርስዎ በበጎ ተግባራት ላይ ያለዎት ተሳትፎ ምን ይመስላል?

2.3 ምን ያህል ጊዜ በበጎ ስራ ላይ ይሳተፋሉ? (ለምሳሌ በፈቃደኝነት ነጻ ተሳትፎ፣ በጎ አድራጎት፣ ደም ልገሳ) ለሌሎች በመርዳት (በጎ ተግባር ላይ በመሳተፍ) ምን ያህል ጊዜ ታሰልፋለህ/ሽ?

2.4 የበጎነት ባህሪዎችና ልምድዎ የሕይወት ተሞክሮዎችን ቢያካፍሉን? ሌሎች በአስከፊ ሁኔታ ውስጥ ሲሆኑ ለመርዳት ያለዎትን ተነሳሽነት እንዴት ይገልጹታል?

2.5 እንደ አማኝ ቸርነትና ርህራሄ የማድረግ ልምድዎ ከዓለማዊያ ጋር ሲነጻጸር እንዴት ይታያል?

2.6 በእርስዎ አስተያየት በልዩ ልዩ በጎ ተግባራት ውስጥ መሳተፍ ምን ጥቅሞች አሉት?

ክፍል ሦስት

3.1 የጋብቻ ሁኔታዎ ሌሎችን ለመርዳት ባለዎት ፍላጎት ላይ ተጽእኖ የሚያሳድረው እንዴት ነው?

3.2 ሌሎችን በመርዳት ረገድ ከወንዶችና ከሴቶች የሚጠበቁ ነገሮች እንዳሉ ይሰማዎታል? እንዴት?

3.3 የገቢ ሁኔታዎ ሌሎችን የመርዳት ፍላጎትዎ ላይ ተጽዕኖ ያሳድራል? እንዴት ?

3.4 የትምህርት ደረጃዎ በበጎ ተግባራት ላይ ለመሳተፍ ተጽዕኖ ያሳደረ ይመስልዎታል? እንዴት?

3.5 የዕድሜ ልዩነት በበጎ ተግባራት ተሳትፎ ላይ በምን መልኩ ተፅዕኖ ያሳድራል ብለው ያስባሉ?

ክፍል አራት

4.1 በሃይማኖታዊ ትምህርቶችና ልማዶች መሳተፍዎ በርህራሄና በጎነት ዝንባሌዎች ላይ ተጽዕኖ ያሳደሩበዎት እንዴት ነው?

4.2 በተለያዩ ቤተ እምነቶች ያሉ ግለሰቦች በሚያሳዩት የቸርነትና በጎነት ባህሪ ዓይነቶች ላይ ያሉ ልዩነቶችን ከእርስዎ ቤተ እምነት አንጻር እንዴት ይገመግሙታል? በተለያዩ ቤተ እምነቶች እንዴት ይለያያል?

4.3 የሀይማኖት ተቋማት እና ድርጅቶች በአባላቶቻቸው መካከል የመልካምነትን ባህሪን በብቃት ያስተምራሉ? ያበረታታሉ ብለው ያስባሉ? እንዴት?

4.4 ሀይማኖት በበጎነት ባህሪ ላይ ያለውን ተጽእኖ መረዳቱ በተለያዩ ህዝቦች መካከል ያለውን ማህበረሰባዊ የመደጋገፍ ባህሪን ለመጨመር የታለሙ የመፍትሔ ሃሳቦችን እንዴት ያሳላጣል ብለው ያስባሉ?

4.5 የቤተ ክርስቲያን አባል ከመሆንዎ በፊት እና በኋላ ለሰዎች በጎ የማድረግ ባህሪዎትን እንዴት ይገመግሙታል? በጣም ጥሩ፣ ጥሩ፣ መካከለኛ፣ ጥሩ አይደለም፤ ለምን?

4.6 ሃይማኖታዊ አስተምሮዎች በዕለት ተዕለት ሕይወትዎና በውሳኔ አሰጣጥህ/ሽ ላይ የሚያሳድሩት ተጽእኖ እንዴት ይገለጻል?

4.7 የሃይማኖታዊ መረዳትህ/ሽ በሌሎች ላይ በሚያደርጉት በጎ ባህሪ ላይ ያለዎትን ተሳትፎ እንዴት ይነካዋል?

4.8 በሃይማኖታዊ እምነቶችዎ ላይ በመመስረት ሌሎችን ለመርዳት የኃላፊነት ስሜት ይሰማዎታል? እንዴት?

ክፍል አምስት

5.1 ሃይማኖታዊ አስተምሮዎችና እሴቶቻችሁ በበጎሥራ እንድትሰማሩ የሚያነሳሷችሁ እስከ ምን ድረስ ነው?

5.2 እርዳታ የሚያስፈልጋቸውን ሰዎች ስትረዱ በምን መልኩ ነው? በይፋ ነው ወይስ በግል? ለምን?

5.3 በእርስዎ እና የእርስዎን እርዳታ በሚፈልጉ ሰዎች መካከል ያለው ግንኙነት ምን ይመስላል?

5.4 በበጎ አድራጎት ተግባራት ላይ ለሚያወጡት ጊዜ፣ ገንዘብ እና ጉልበት እውቅና የሚቀበሉት በምን መልኩ ነው?

5.5 የእርስዎን የርህራሄ ባህሪን የሚወስኑት ነገሮች ምንድን ናቸው ብለው ያምናሉ?

ክፍል ስድስት

- 6.1 ከሌሎች ቤተእምነቶች አንጻር ችግረኛ ሰዎች በእናንተ ቤተክርስቲያን ቅጥር ዙሪያ ለምን አይታዩም? የግል አስተያየትዎን ቢያካፍሉን?
- 6.2 ስለ ወንጌላውያን አማኞች ከልግስና ባህሪያቸው ጋር በተያያዘ በማህበረሰቡ ዘንድ አንድ የታወቀ ምልክታ አለ፣ በእርስዎ እይታ የወንጌላውያን አማኞችን የቸርነት ባህሪያቸውን እንዴት ያብራሩታል?
- 6.3 በእርስዎ አስተያየት የአማኞች/የቤተ ክርስቲያን የልግስና ባህሪያት ዋና ዋና ተግዳሮቶች ምንድን ናቸው? ሌሎችን ለመርዳት ወይም በበጎነት ባህሪ ለመሰተፍ ምን ተግዳሮቶች አጋጥመዎታል? እንዴትስ የተወጧቸው?
- 6.4 በእርስዎ አስተያየት የተቸገሩ ሰዎችን መርዳትን ቅድሚያ ከመስጠት አንጻር የቤተክርስቲያን የትኩረት አቅጣጫ ምን መምሰል አለበት ይላሉ?

Appendix CI FGD Guide in English

- 1. How do you think religious teachings and practices shape the values and beliefs that support altruistic behavior?
- 2. Have you observed any differences in the ways that individuals from different religious affiliations approach altruistic behavior?
- 3. What role do you think religious institutions and organizations play in promoting and facilitating altruistic behavior among their members?
- 4. How do you think cultural norms and societal expectations influence the relationship between religion and altruistic behavior?
- 5. Can you share any examples of how your religious community has responded to humanitarian crises or other situations requiring altruistic action?
- 6. What challenges do you think religious communities face in promoting and sustaining altruistic behavior over time?

Appendix CII FGD Guide in Amharic

የቡድን ተኮር ውይይት መመሪያ ጥያቄዎች


1. የሀይማኖት አስተምህሮዎች እና ልምምዶች የበጎነት ባህሪን የሚደግፉ እሴቶችን እና እምነቶችን እንዴት ይቀርጻሉ ብላችሁ ታስባላችሁ?
2. ከተለያዩ ሃይማኖቶች የተውጣጡ ግለሰቦች የበጎነት ባህሪያቸውን በሚያቀርቡባቸው መንገዶች ላይ ምን አይነት ልዩነት አስተውላችኋል?
3. የሀይማኖት ተቋማት እና ድርጅቶች በአባሎቻቸው መካከል በጎ ስራን በማስተዋወቅ እና በማመቻቸት ረገድ ምን ሚና አላቸው ብላችሁ ታስባላችሁ?
4. የባህል እሴቶች እና የህብረተሰብ ፍላጎቶች በሀይማኖት እና በበጎነት ባህሪ መካከል ያለውን ግንኙነት በምን መልኩ ተጽዕኖ ያሳድራሉ?
5. የሀይማኖት ማህበረሰባችሁ ለሰብአዊ ቀውሶች ወይም ሌሎች ወቅታዊ እርምጃዎች ለሚያስፈልጋቸው ሁኔታዎች እንዴት ምላሽ እንደሰጡ የሚያሳዩ ምሳሌዎችን ማጋራት ትችላላችሁን?
6. በእናንተ እይታ የሀይማኖት ማህበረሰቦችና ቤተክርስቲያን ደግነት፣ በጎነትና ርህራሄ የተሞላበት ባህሪን በማስተዋወቅ እና በማቆየት ረገድ የሚያጋጥሙ ተግዳሮቶች ምንድን ናቸው?

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School of Graduate Studies

Declaration

I, the undersigned, hereby attest that this thesis is my own original, all data and materials utilized in this thesis have been properly recognized. It has never been presented in this university or any other.

Name: Zewde Teferra

Signature: 

Date of submission: Oct. 2023