

**EXPLORING ALTRUISTIC MOTIVES OF ETHIOPIAN
ADOLESCENTS: THE CASE OF COLLEGE STUDENTS***

Habtegiorgis BerhaneGetahun**

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* This project was funded by the Johann Jacobs Foundation for a Young Investigator 1994. The writer of this paper is grateful to the Johann Jacobs Foundation for the grant.

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I. BACKGROUND AND PURPOSE OF THE STUDY

Background of the Study

Ethiopia is one of the poorest countries in the world with a population of over 50 million. Of this 11.9% are young Ethiopians whose ages range from 15-19 (CSA, 1990, p.39). During the Military Regime (1974-1991), the Revolutionary Ethiopian Youth Association (REYA) used to reward and punish Ethiopian adolescents. The association was effective in commanding conformity. Due to the fear of disapproval or rejection by the association, Ethiopian adolescents used to conform.

Literary works, short stories, and compiled proverbs of Ethiopian authors have tried to contribute to the development of altruistic behaviour. Haddis Alemayehu's novel Fiker Eskemekabir (1966, pp. 59-61, 499-502, 508-526, 534-544) has clearly demonstrated an altruistic behaviour through the characters of the novels. Baalu Girma's novel Keadmas Bashager (1970) has also reflected some kind of altruistic behaviour (for example Ambo High School Students and Lulit, pp. 122-123).

The Oromic proverbs compiled by Fr. George Cotter (1990) Salt For Stew (1990) show how the Oromo people inculcate a helping behaviour in their children. Among the many proverbs in relation to helping others the following Oromic proverbs can be mentioned as examples of developing altruistic behaviour in our children: proverb Nos 4390; 4557; 4598; 4650. For example, the last two proverbs say "In bad time one should help another" and "a person needs practical help not sympathetic words."

In relation to this topic, Habtamu (1993, pp. 12-15) studied the basic values of Ethiopian workers, teachers and college students. The category (most important value) mentioned by 80% of the participants was "helping each other" as an important and guiding value to them.

Purpose of the Study

There is a wide belief that we should help those who need our assistance. We help the needy for different reasons. One of the purposes of this study is to know the helping motives or self-attribution of preferences for altruistic behaviours of Ethiopian adolescents, particularly college students.

II. RELATED LITERATURE REVIEW

1. What Is Altruism?

The term altruism was coined by Auguste Comte. It means selfless concern for the welfare of others (Corsini, 1984, p.52). Altruism is understood as "behaviour that is carried out to benefit another without anticipation of rewards from external sources (Macaulay and Berkowitz, 1970, p:37). According to them, it involves a significant loss to someone, a sacrificing of one's interest for another.

For some authorities, "Altruistic behaviour is behaviour that promotes the welfare of others without conscious regard for one's own self-interest" (Hogan quoted by Wispe and Thompson, 1976, pp.341-384); "the view that we are capable of valuing and pursuing another

person's welfare as an ultimate goal" (Batson, 1990, pp.336-346). Bar-Tal and Raviv define altruism as voluntary and intentional behaviour carried out for its own end to benefit a person, as a result of moral conviction in justice and without expectations for external rewards (Bar-Tal and Raviv, 1982, pp. 199-215).

Thus by definition and logical extension, altruism is composed of three elements: giving or the desire to do so, empathy, and no motives of reward from the objects of altruistic behaviours. If one or another of the attribute is not clearly present in an act it would be difficult to label the behaviour as altruistic.

2. Development of Altruistic Behaviour

Every behaviour has its own causes or sources. Although there are tendencies or inclinations that altruistic behaviour is a genetic behaviour (Staub, 1978, pp.135-159), the author of this paper will emphasise the environmental roots of altruistic behaviour and its motives (families, institutions, cultures). Altruism can be influenced by the environmental setting where the individual lives. In relation to this, Preet Kamal with his Colleagues and Milgram have proved that individuals living in rural settings have shown higher altruistic behaviours than individuals who live in urban settings (Milgram, 1970, p. 468; Kamal et al, 1987, pp.35.42). According to these authors city dwellers are more unresponsive and unhelpful than their rural counterparts. In support of this possibility, when Amato (1983, pp.571-586) reviewed 18 studies from five different countries that had compared rates of helpfulness in large cities and small towns, he found that fully half these investigations found significantly greater helpfulness in the smaller communities.

This can be due to the cultural differences between rural areas and larger cities. In rural areas people tend to live in large families and everyone contributes to the family welfare. Children, in rural areas, who are assigned important responsibilities, such as producing food and caring for infant siblings are likely to develop a co-operative, prosocial orientation at an early age. These experiences may affect their adult lives.

Different researchers have proposed that altruism is affected by sex. According to Gilligan (1977, pp.481-517; 1982, pp.219-243) females focus more on others' needs and on the specifics of moral dilemmas (i.e. task) than males do. Certainly, the stereotypic feminine role stemming from societal expectations for women is more other-oriented than the masculine role (Block, 1973, pp.512-526). Girls tend to show altruism more than boys (Skarin 1975, p.477) to be more helpful than boys (Raviv and Bar-Tal, 1981, pp.45-53) and generally learn to be more empathic than boys (Hoffman, 1977, pp.712-722) and are encouraged to be more nurturant, responsible and emotional (Bryan and Test, 1967, pp.400-407). The effect of family socio-economic status on the development of altruistic behaviour is debatable. Studies of Depalm (1974), Nelson and Madsen (1969), and Yarrow et al (1973) showed that socio-economic status does not appear to have any consistent effect on individuals' pre-dispositions to altruistic behaviours like helping, sharing or co-operative behaviours. Findings of Berkowitz (1968), Donald and Adelberg (1967), Payne (1980) and Raviv and Bar-Tal (1981) indicated that individuals of higher socio-economic status show altruistic behaviours. Friedrich and Stein (1973), Knight and Kagan (1977), Madsen (1971) and Ugurel-Semin (1952) reported that children lower in family socio-economic status show altruistic behaviours.

From these findings one can conclude the question of family socio-economic status as a factor for the development of altruistic behaviour is not settled.

Parenting styles may influence the development of altruistic behaviours. The way parents exercise their power, i.e., whether it is through induction (explanation) or assertion (like physical punishment, preventing the individual's access to some advantages, etc.) affects his/her altruistic motives. According to some researchers, the inducting parenting style will result in altruistic motives (Dlugokinski and Firestone, 1974, pp.21-28).

The number of people living together affects the altruistic motives of an individual. It is believed that the more the number of family members with whom an individual lives, the more he is likely to show altruistic behaviours (Benson et al, 1980, pp 87-95; Ribal, 1963, pp.311-321; Sawyer, 1966, pp.407-416; Ugurel-Semin, 1952, pp.463-474).

Synthesising the findings from the above studies, we can draw some tentative conclusions about the factors which contribute to the development of altruistic behaviour. Children are likely to develop high levels of altruistic behaviour if they are raised in cultures characterised by:

- a) parents, teachers, workers in child-care centres, peers stress on consideration for others, sharing and orientation toward the group.
- b) a simple social organisation or a traditional, rural setting.

3. Motives of Altruism

Altruistic behaviour is a goal-directed behaviour. Attributes of people for their altruistic help are many. These attributes to help others change across the life-span. Six standards which are operative in altruistic behaviours were identified by Silbereisen and others (1991, pp. 82-104); Boehnke, Silbereisen, Eisenberg, Reykowski, and Palmonari, (1989, pp.219-243). These standards are hedonism, conformity, self-interest, others-oriented, task-oriented and empathy. The above standards are also distinguished as motives for altruistic behaviours being given more or less similar names by Shaffer (1988, pp.294-295); Berkowitz (1986, p.352) and Berkowitz and Daniel (1963, pp.664-669). The meanings of these motives are discussed below.

a) Hedonistic motive: It is operative to accomplish helping behaviour controlled by "situational opportunities conducive to bodily sensations, that is, the experience of pleasure or the avoidance of pain" (Silbereisen et al, 1991, pp. 82-104; Boehnke et al, 1989, pp.219-243). The individual is concerned with self-oriented consequences rather than moral considerations.

b) Conformity motive: This motive develops as a product of the demands of external authority or the peer group (Boehnke et al, 1989, pp.219-243 Silbereisen, 1991, pp. 82-104).

c) Task-oriented motive: These motives are operative when the condition of a needy is "conceptualised in terms of an action to be completed in order to resolve a problem" (Silbereisen et al, 1991, pp.82-

104). These are norms which are internalised and state that we should help those who need help.

d) Self-interest motives: Helping behaviour is controlled or based on "opportunities to benefit the other as an instrumental goal on the way to reaching some self-benefit" (Silbereisen et al, 1991, pp.82-104).

e) Others-oriented motives: When others-oriented standards are active, the subject's prime goal is "providing benefits to the other person" (Silbereisen et al, 1991, pp.82-104). They are aroused by the "perception of others' needs" (Boehnke et al, 1989, pp.219-243).

f) Empathy: It is a particular form of emotional reaction as the basis for helping behaviour. Empathy, is "the vicarious experiencing of another person's emotion" (Coke, Batson, and McDavis, 1978, pp.752-766; Hoffman, 1981, pp.121-137; 1975, pp.1134-1146). Empathy is an individual's ability to experience the emotions of other people.

III. HYPOTHESES

The following hypotheses are formulated to examine the relationships between altruistic motives and gender, environmental setting, socio-economic status, parenting styles, family size, and field of study (academic discipline).

1. As discussed in the relevant literature review part of this work, Ethiopian female adolescents will be more oriented to the personal and emotional needs of others than their male counterparts.

Female students with rural origins will be more altruistic than their counterparts of urban origins.

2. The nature of the social organisation affects the altruistic motives of an individual. Most of the students of the higher educational institutions in Ethiopia come from rural settings. There is a high probability that these students (from the rural environmental setting) will show more of an empathic and other-oriented motives.

3. Ethiopia's GNP per capita in US Dollars was 120 in 1991 (World Bank, 1993, p. 239). This indicates that the majority of Ethiopian families socio-economic status is low. Favouring Friedrich and Stein (1973), Knight and Kagan (1977), Madsen (1971) and Ugurel-Semin (1952), adolescents who come from families of low socio-economic status will show more altruistic motives than adolescents who come from families of higher socio-economic status.

4. Parenting styles influence the development of altruistic motives. The way parents of Ethiopian adolescents exercise their power, affects altruistic motives of their children. It is expected that the inducting parenting style will show more altruistic motives.

5. Extended family system is a very common phenomenon in Ethiopia. The number of people living together affects the altruistic motives of an individual. It is believed that the more the number of family members with whom an individual lives, the more he/she is likely to show more altruistic motives.

6. It might be thought that students who have joined the faculties of Humanities, Arts, and Medicine will show more altruistic motives than their counterparts who have joined the faculties of Natural Science, Engineering and Agriculture.

IV. DESIGN OF THE STUDY AND DATA COLLECTION

PROCEDURE

The study was conducted in Addis Ababa, Bahir Dar, Awassa, Arba Minch, Jimma, Alemaya, Mekele and Debre Zeit where most of the higher education institutions of Ethiopia are located.

SUBJECTS:

The subjects of the study were First Year College Students, whose ages range from 16-20 and who were enrolled in the different higher educational institutions in degree programmes of the 1993/94 academic year. The reasons for focusing on college level students are cognitive skill and training programmes. College students more likely consider a variety of alternatives to act and are able to reason morally according to high level principles. Training programmes directly or indirectly are effective in promoting altruistic behaviours. The age bracket was set at 16-20 because the writer of the paper is interested in studying the altruistic motives of late adolescent college students. A total of 2987 students (HEMD, 1993) were enrolled in these institutions. This figure does not include foreign students. Students of the Faculty of Education and Library science were not included in the study. The Faculty of Education admits its Freshman students on an advanced level programme. Most of them are above the age of 21 and cannot be

included in the study. As to students of Library science, documents were not available. The population for this study was 2882.

These students came from the different geographical and cultural regions, ethnic and, religious groups and socio-economic statuses of the country. A sample of 401 students was studied --201 females and 200 males; 200 from Addis Ababa (urban setting) and 201 out of Addis Ababa (rural setting). The plan was to study 400 students (200 females and 200 males). Due to this plan, the sampling system was proportional to the number of students enrolled in the specific colleges in the specific academic year (1993/94).

The colleges/faculties where the samples were taken are grouped into two. Humanities, Arts, and Medicine in one group; Engineering, Science, and Agriculture in another group. Samples were taken on the basis of their environmental setting before they joined the colleges or faculties. Subjects were selected systematically from the placement report of the 1993/94 academic year of the Higher Education Main Division. According to this statistical report from the total population of 2987, 1039 of the students are from Addis Ababa. The following appendix shows the Freshman enrolment in the different Colleges in the 1993/1994 School Year and the number of subjects drawn from each institution.

RESEARCH INSTRUMENT :

Research on altruistic motives began at the end of the 1950s and 1960s but has been primarily a product of the 1970s (Zahn-Waxler, 1986). Due to its short history, there are no generally accepted methods for

assessing traits such as generosity or concern for others. Investigators, therefore, usually devise their own criterion measures or adopt them from others' research (Eisenberg and Mussen, 1989).

The research instrument for this study was the Prosocial Motivation Questionnaire (PSMQ) developed by Silbereisen and others (1986). PSMQ consists of 24 scenarios. Each scenario describes a hypothetical situation in which there is an opportunity for altruistic action. In half of the hypothetical situations, the respondent is described as having helped; in the other half, i.e., 12, the respondent refrained from helping. Thus, the decision to assist or not is already given in the scenarios.

After each scenario, six possible motives for a helping situation and five possible motives for a non-helping situations were presented; each corresponds to one of the motives discussed by the different authors in the Literature Review part of the paper. The order of motives was randomly arranged for each scenario. Subjects rated each motives on a Five-point scale expressing their thoughts with poles not at all (0), probably not (1), perhaps (2), most probably (3) quite surely (4). The long form of the PSMQ was administered. The PSMQ was used by Bilsky (1989), Boehnke and others (1989) Silbereisen (1986,1991) and has shown consistencies and the reliability of alpha-coefficient ranging between .66 and .77, alpha-coefficients ranging between .59 and .88 respectively. The PSMQ has shown reliability and validity in different empirical studies.

The PSMQ was also given to two senior staff of the Department of Psychology, Addis Ababa University, with the proposal of the research project. The purpose of showing the PSMQ to these senior staff was to

get their opinions whether the PSMQ needs any modification to ensure cultural appropriateness or not. It was suggested that the PSMQ does not need serious modification but the principal investigator should prepare a list of words with their meanings after giving it to 50 students -- the would be subjects. The list of words with their meanings, which served as a dictionary, was prepared based on the responses of the 50 students. Words which were not clear or were difficult were identified by these students and the list of words with their meanings was later distributed with the questionnaire. The Criteria enabling the subjects to complete the questionnaire were the following:

- a) he/she should be a first year degree programme student enrolled in the 1993/94 academic year.
- b) he/she should be in the age range from 16-20.
- c) he/she should volunteer to complete the questionnaire.

Four hundred and fifty questionnaires were distributed. Four hundred and one (89.1%) were returned on time. Most of the questionnaires which were not returned were from the Faculty of Science and College of Social Science distributed to specially female subjects. Completing the questionnaire took about an hour and twenty minutes. The questionnaire was anonymous. The respondents were asked to indicate their colleges/faculties, sex, age, their environmental setting (Addis Ababa or out of Addis Ababa), family size, estimated monthly income of the family, and parenting styles they experienced. The respondents completed the questionnaires at their leisure time and

were requested to submit them on the morrow to the instructor who gave them.

V. DATA ANALYSIS (RESULT)

It is already indicated that the PSMQ has 24 scenarios -- story situations -- in which there is a chance for an altruistic action. Twelve of the scenarios allow to assess the excuses in typical helping conditions. In this study it is dealt only with the scenarios leading to helping behavior. Using the PSMQ, the relative preferences for self-attributions of various reasons to help are studied. These self-attributions are assessed in the hypothetical situations of the stories. Based on this questionnaire and using the SPSS/PC+ programme, which is powerful enough to carry out basic variance analysis and inter-correlation, the relationship between preferences of motives for altruistic actions and sex, field of study, environmental setting (urban and rural), monthly income, family size, and parenting styles are analyzed at .05 level of significance. The following figures are the results of the analysis based on the computer programme mentioned above.

a) Sex and Preferences of Motives for Altruistic Actions

Adolescent female subjects have endorsed task-orientation and empathy more than adolescent male subjects ($F=8.88$, $p<.01$) and ($F=6.14$, $p<.05$) respectively η^2 (%) was 2.5 and 1.8 respectively.

b) Academic Discipline or Field of Study and Preferences of Motives.

Respondents of humanities, arts, and medicine are found to be more conformists, task-oriented and hedonists than respondents of engineering, science, and agriculture ($F=4.51$, $p<.05$), ($F=7.09$, $p<.01$), and ($F=8.47$, $p<.01$), respectively. η^2 (%) is 1.3, 2.0, and 2.4, respectively.

c) Environmental Setting and Preferences of Motives.

Unlike our expectations, respondents of non-Addis Ababa have shown more preferences of motives of self-interest and hedonism and less preference of empathic motive than respondents of Addis Ababa ($F=15.39$, $p<.01$), ($F=4.25$, $p<.05$), and ($F=7.25$, $p<.01$). η^2 (%) is 4.3; 1.2; and 2.1 respectively.

d) Parenting Styles and Preferences of Motives

As hypothesized, the one-way variance analysis revealed that parenting styles and preferences of altruistic motives are correlated. Adolescents who reported that their parents were taking measures of physical punishment when they were misbehaving are found to be more hedonistic and less empathic than adolescents who reported that their parents were explaining or inducting when they misbehaved ($F=2.64$, $p<.05$) and ($F=2.64$, $p<.05$), and η^2 (%) is 4.75 and 4.77, respectively.

e) Family Size and Preferences of Motives

The one-way analysis of variance revealed the relationship between family size difference and altruistic motives. Adolescents who have reported that they were living in families whose sizes were 6 and above have endorsed Conformism more than adolescents who were living in families whose sizes were less than five ($F=4.18, p<.05$). η^2 (%) is 1.2.

f) Monthly Income and Preferences of Motives

The one-way analysis of variance again has indicated that there is a difference in preferences of motives and monthly income of families. Unlike our expectation, adolescents who come from low-income social classes (Birr £ 500) have shown more preferences of self-interest and less preferences of empathy than adolescents who come from high-income social classes (Birr ³ 500), ($US \$ 1.00 = Birr 6.30$), ($F=7.77, p<.01$) and ($F=6.69, p<.01$), and η^2 (%) is 2.6 and 2.3, respectively.

VI. DISCUSSION

The research attempted to assess preferences of altruistic motives of individuals for their altruistic behaviors. To identify subjects' relative preference for these motives, One-way analysis of variance was computed. Significant univariate effects are reported. They are

followed by η^2 (%). This is reported in order to provide information on the strength of effects.

As mentioned earlier, our subjects are late adolescent college students. Hedonism, self-interest, and conformism are rated low while task-oriented, others-oriented, and empathic motives are rated high. This can be due to their training and maturation. The relative preference for hedonism, self-interest and conformism might have declined when age and training increased. The ability to focus or to show concern on other's needs rather than on egoistic needs is likely to be linked to the cognitive development of individuals.

A. Sex and Preferences of Altruistic Motives.

Female subjects have shown more preferences to task-oriented and empathic motives than male subjects. Urban female subjects have endorsed more task-orientation and empathy than rural female and all male subjects.

Self-attributions for one's behaviors may reflect social role expectations. Ethiopian females must not only refrain from male and female stereotypical behaviors but also must fulfill positive expectations. An expectation is already developed in our society that females are more oriented toward the personal and emotional needs of others than male subjects (with Gilligan (1977), Block (1973), Skarin (1975), Ravir Gal (1981), Hoffman (1977) and Bryan and Test (1967)). This is a social obligation, i.e., task-orientation, as demanded by the society as a quality for an Ethiopian female. Ethiopian females are

socialized in such a way that they are responsible, helpful, and cooperative.

There is a considerable evidence that people of all ages respond empathetically to another person in distress in physiological arousal, facial expression or verbal report (Hoffman, 1981). According to Hoffman, this is to be a species wide response. Other than having the same basic nervous system like any other people, Ethiopian female adolescents have the chance to experience perceptual learning or classical conditioning.

As can be seen, the differences between female and male subjects in endorsing motives of task-orientation and empathy are not strong. Task-oriented and empathic motives are highly preferred by both sexes.

B. Field of Study and Preferences of Altruistic Motives.

The Humanities, Arts, Medicine (Group I) are found preferring more to motives of task-orientation, conformism, and hedonism than Engineering, Science and Agriculture (Group II).

Disciplines in the Humanities, Arts and Medicine emphasize the social obligation of the individual "the do's and don'ts". Lectures, discussions and literature in these fields are more social and ethical than lectures, discussions, and literature in engineering, science and agriculture. Prosocial behaviors are given more stress in the disciplines of Humanities, Arts, and Medicine than in the disciplines of Engineering, Science and Agriculture. Hence task-oriented motive

is more endorsed by the subjects of Humanities, Arts, and Medicine. Due to shortage of related literature the author of this paper is not in a position to compare this finding with other findings.

c) Environmental Setting and Preferences of Altruistic Motives

Respondents of rural origin have shown more preferences to hedonistic and self-interest motives than respondents of urban origin. Of the rural origin subjects, females have endorsed more hedonism and self-interest than male rural origins and even more than female urban origins. We can see from these figures that females of rural origin are more hedonist and self-interested than rural males and urban females. This can be due to their limited exposures to the different media (TV, newspapers, journals, etc.). In addition to this, the rural areas in Ethiopia have experienced and are experiencing famine due to drought more than the urban areas. This may be the possible explanation for endorsing hedonistic and self-interest motives.

d) Parenting Styles and Preferences to Altruistic Motives

As indicated earlier, Hoffman (1977) advanced two types of parenting styles: power assertion and induction. In the power assertion style, parents impose power and are coercive to achieve their goals. According to the second style, induction, they explain the psychological consequences of negative behavior on others and thus guide their children by providing information necessary to them to maintain good social interaction.

In support of the findings of Dlugokinski and Firestone (1974), adolescents who reported that their parents were taking measures of power assertion are found to be more hedonistic and less empathic than adolescents who reported that their parents were inducting when they misbehaved. Induction corresponded to higher scores in empathy and power assertion corresponded to higher scores in hedonism.

e) Family size and Preferences of Altruistic Motives

Family size difference and altruistic motives are found to be related. The larger the family size the more an individual is likely to show altruistic behaviors (Benson et al, 1980; Ribal, 1963; Sawyer, 1966; Ugurel-Semin, 1952). Unlike these studies, the larger the family size the more the individual, according to this study, entertains conformity motives. Adolescents who reported that they were living in families whose sizes were six and above endorsed conformism more than adolescents who reported that they were living with families whose sizes are less than five. In families where there are many members, the chance to express oneself and to be self-directed is inadequate. The lack of self-expression and self-direction is followed by conformism. Whether the individual likes it or dislikes it, he has to live with his large family. In order to live with the large members of his family harmoniously, one has to get the approval of the members of the family. Getting approval is facilitated, in this case, through conformism.

f) Socioeconomic Status (Monthly Income) and Preferences to Altruistic Motives

The one-way analysis of variance has indicated that family socioeconomic status and preference to altruistic motives are related. The reliability of the data concerning monthly income of families is based on face value of respondents. Respondents who are from low-income social classes endorsed self-interest motive more than respondents who are from high-income social classes for their altruistic behavior. Consistent with the studies of Berkowitz (1968), Donald and Adelberg (1967), Payne (1980) and Raviv and Bar-Tal (1981), respondents who come from high-income social classes have shown more preference to empathy for their altruistic behavior than respondents who are from low-income social classes.

The economy of the family partly molds the individual - it can either enlarge his horizons or narrow them. Restrictive conditions of his motives are created. The lower the social class of the individual, the more he values self-interest and the more certain he is that self-interest is all that his own capacities and the exigencies of the situation allow. In the Ethiopian society, empathic motive is observed in principle and practice by many well-to-do families in different associations like "Mahber" and "Zakat". Adolescents who come from high socioeconomic class have shown preferences to this motive because they have seen their parents practicing altruistic behaviors in deeds.

Finally, it is found out that self-interest is significantly correlated with hedonism ($r = .69, p < .001$) and with conformity ($r = .47, p < .001$), task

- orientation with empathy and others-orientation ($r=.44$, $p<.001$) and ($r=.50$, $p<.001$) respectively. Empathy is highly correlated with others-orientation ($r=.41$, $p<.001$). Empathy is significantly correlated with help ($r=.69$, $p<.001$).

VII. CONCLUSION

Ethiopian female late adolescents preferred task-oriented and empathic motives for their altruistic behaviors.

Male subjects of Humanities, Arts and Medicine are more task-oriented than male subjects of Engineering, Science and Agriculture. No difference was observed in endorsing task-oriented motives between female subjects of HAM and ESA. Conformism is more entertained by female subjects of Humanities, Arts, and Medicine than by female subjects of Engineering, Science and Agriculture.

Female rural origin subjects have shown relative preferences to hedonism and self-interest, although they are rated low, more than male rural origins and all female urban origins.

Subjects who reported that power assertion was practiced by their parents when they or their siblings misbehaved endorsed more hedonism and less empathy while subjects who reported that induction or explanation was practiced by their parents when they misbehaved entertained empathic motives.

According to the results of this study, the larger the family size the more the individual entertains conformity. Subjects from low-income

social classes endorsed self-interest motive for their altruistic behaviors while subjects from high-income social classes endorsed empathy for their altruistic behaviors.

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Appendix

Population and Sample Distribution

Institutions	Population No. in Institution				Total	Sample No. in Institution				Total
	MALES		FEMALES			MALES		FEMALES		
	A. A	Out of A.A	A.A	Out of A.A		A.A	Out of A.A	A.A	Out of A.A	
Bahir Dar Teachers College	3	37	4	24	68	1	3	2	5	11
College of Social Science	24	336	118	120	819	33	26	42	23	124
Gondar Medical Faculty	14	43	4	-	61	2	4	2	-	8
Jimma Health Science Institute	19	37	4	-	61	2	4	2	-	8