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## **ALTRUISM AS AN ATTITUDE DESIRABLE FOR SOCIETY – UPBRINGING DEMANDS**

## **ALTRUIZM JAKO SPOŁECZNIE POŻĄDANA POSTAWA – POSTULATY WYCHOWAWCZE**

### **Abstract**

Altruism denotes acting for the sake of other people. It is a favor which is conscious, voluntary and selfless. Understood as help, altruism can be offered in different areas of a human's life. Its main idea relies on giving material, informational, emotional and spiritual help. It should be emphasized that altruism is of very universal character, because its fundamental assumption is to care for every human being regardless of their social background, culture or nationality and world outlook. Developing altruistic patterns of behavior among children and youth may be an effective counterbalance to the commonly encountered egoistic relations and growing indifference for the needs of other people. The shaping of altruistic behaviors is a challenge for both parents – natural educators, and teachers – professional educators.

Creating effective educational influence always require a just diagnosis of the start point. This is why in this article, apart from genesis and development of altruism, the author presented opinion of modern youth about this form of human activity. This article shows experience of young people connected with altruism. Practical conclusion for parents and teachers, that may be a proposition to create altruism – shaping influence on children was also presented in this research.

**Key words:** altruism as a value, upbringing, altruistic behaviors.

### **Streszczenie**

Altruizm jest działaniem na korzyść drugiego człowieka. To wyświadczanie przysługi w sposób świadomy, dobrowolny oraz bezinteresowny. Pomoc altruistyczna może być realizowana w różnych sferach życia. Warto podkreślić, że altruizm ma bardzo uniwersalny charakter, ponieważ wyraża się w trosce o dobro każdej jednostki, bez względu na jej pochodzenie społeczne, przynależność kulturową, narodową czy światopogląd. Rozwijanie altruistycznych postaw dzieci i młodzieży może być skuteczną przeciwwagą dla pełnych egoizmu relacji międzyludzkich, dla narastającego we współczesnym świecie zobojętnienia na potrzeby drugiego człowieka. Kształtowanie postaw altruistycznych jest niełatwym zadaniem, wobec realizacji którego stają dziś zarówno rodzice jako wychowawcy naturalni, jak i nauczyciele – wychowawcy profesjonalni.

Projektowanie skutecznych oddziaływań wychowawczych zawsze wymaga rzetelnej diagnozy stanu wyjściowego. Dlatego też w tekście tym oprócz genezy i rozwoju działalności altruistycznej przedstawiono odniesienie współczesnej młodzieży do tej formy ludzkiej aktywności. Ukazano także doświadczenia młodych ludzi w zakresie realizacji działalności altruistycznej. Zaprezentowano również wnioski praktyczne stanowiące dla rodziców i nauczycieli pewną propozycję dla konstruowania oddziaływań wychowawczych skierowanych na kształtowanie postawy altruistycznej.

**Słowa kluczowe:** wartość altruizmu, wychowanie, zachowania altruistyczne.

## Introduction

### Genesis and characteristics of altruism

Altruism as a notion was used for the first time in 1830 by August Comte. The essence of this notion is supported by his famous words: “vivre pour autrui” what means “live for other”. It implies resignation from certain personal rights and replacing them by the duties towards other people. In other words, it is sacrifice of a stronger one for a weaker one<sup>1</sup>.

Altruistic actions are closely related to pro-social behavior. E. Aronson explains that altruism is every activity which provides profits to other person and is often connected with some personal costs held by the one who helps<sup>2</sup>. Similar claim is the one by J. Reykowski, who understands altruism as doing somebody a favor in a conscious, voluntary and selfless way. Altruistic actions are organized in order to give someone certain profits, while the giver sacrifices important personal goods<sup>3</sup>. Altruism means giving somebody help or support in numerous areas: material, physical, informative, moral, motivational and emotional. While describing altruism it is also vital to pay attention to its universal character. It expresses care for every human being regardless of their social background, culture or nationality and world outlook or religion<sup>4</sup>.

Altruism, as conscious voluntary and selfless care for other people, was for the first time appreciated by society in the period called: the New Era (Anno Domini). In ancient times the need to help other people was also comprehensible, however, that help was given to the members of native nation only. Altruism was not meant for enemies, slaves nor people from different countries<sup>5</sup>.

In the era of the new European civilization, the idea of altruism found its reflection in Christianity. This religion implies that love for other people as such is a significant objective of one's life and its essence of human existence. Christianity puts forward the thesis that a human is born to love and this love is a complete fulfillment of the potential that people possess. To continue, in most religions hatred and violence towards other people have been excluded<sup>6</sup>.

Apart from the religious value, the high rank was given to altruism by the humanist dogmas of secular character. They were strongly related to the intellectual and spiritual heritage of the Renaissance<sup>7</sup>. The humanism treasured every human being as the one deserving respect and appreciation. The need of solidarity between the suffering people and giving help to each other were highly val-

<sup>1</sup> M. Łobocki, *Altruizm [w:] Encyklopedia pedagogiczna XXI wieku*, t. I, red. T. Pilch, Wyd. Akademickie Żak, Warszawa 2003, p. 100.

<sup>2</sup> E. Aronson, *Człowiek – istota społeczna*, WN PWN, Warszawa 2001, p. 449.

<sup>3</sup> J. Reykowski, *Motywacja, postawy prospołeczne a osobowość*, PWN, Warszawa 1986, p. 27.

<sup>4</sup> M. Łobocki, *Wychowanie moralne w zarysie*, Wyd. Impuls, Kraków 2002, p. 85.

<sup>5</sup> M. Łobocki, *Altruizm a wychowanie*, Wyd. UMCS, Lublin 2004, p. 14.

<sup>6</sup> *Ibidem*, p. 14–15.

<sup>7</sup> M. Łobocki, *Wychowanie moralne w zarysie...*, p. 85.

ued. Spreading these ideas shaped different forms of social care and official support from the state. They were also an important factor in fight against subjection and abolition of racism and colonialism<sup>8</sup>.

Common goals, which united numerous humanist ideologies, were also fulfilled by charity activities and organizations. Basic rule of such activities was providing happiness and well-being to every human being using peaceful means, without violence nor mayhem<sup>9</sup>.

As stated before, today's definition of altruism is connected with conscious, voluntary and selfless help given to people in need<sup>10</sup>. Altruism may have different forms that is why various types of it can be distinguished. As far as motivation of a human being is concerned, researchers distinguish three types of altruism: altruism based on normative, empathic and egocentric motivation. Altruism linked with normative motivation derives from conviction of involved person that their norms connected with giving a hand to people in difficult situations are righteous. Altruism based on emphatic motivation, is mainly a result of concern about another person's needs and empathy as well as anxiety to give help. Going further, egocentric altruism is characteristic for a person who is willing to receive individual satisfaction from giving help to others. Such satisfaction is also related to receiving material profits or is intended to gain profit for other person, mainly because of fear of punishment or different kind of unpleasant consequences in case of refusal to help<sup>11</sup>.

S. Moscovici distinguishes three types of altruism: participating, fiduciary and normative. Participating altruism depends on cooperation of all members of a group. Each person is engaged in generating common good. Each part of a given society takes part in creating stability. This type of altruism can be seen during natural disasters or manifestations. These are circumstances when people are prone to sacrifices which they would never make in an ordinary situation. Characteristic feature of participating altruism is a fact, that it is not directed towards a specific person but to the whole community. The next form of altruism is fiduciary altruism also known as anticipating altruism. Numerous researches have shown that sadness and feeling of guilt stimulate the growth of the need to give help to other people. It is caused by the fact that our own suffering makes us more vulnerable to someone's else misfortune. Fiduciary altruism aims to satisfy one's ego. In a situation when a person feels guilty, giving another person a hand helps to cope with depression. Normative altruism, however, may be called objective altruism. Every society and culture has its own system of values that clas-

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<sup>8</sup> M. Łobocki, *Altruizm a wychowanie...*, p. 15.

<sup>9</sup> A. Szuster, *W poszukiwaniu źródeł i uwarunkowań ludzkiego altruizmu*, Wyd. Instytutu Psychologii PAN, Warszawa 2005, p. 16.

<sup>10</sup> M. Łobocki, *Altruizm a wychowanie...*, p. 10.

<sup>11</sup> A. Gołąb, *Normy moralne a gotowość do udzielania pomocy innym [w:] Osobowość a społeczne zachowania się ludzi*, ed. J. Reykowski, KiW, Warszawa 1976, p. 235–292.

sifies and divides behaviors into selfish and altruistic ones. Social orders make us feel certain about other people's behaviors. It is about expectations concerning altruistic behavior and separating them from behaviors that break norms. Clear conscience and opinion of other people are the main factors which make every member of society respect these norms<sup>12</sup>.

In search for different factors that determine readiness to give help, it is worth noticing that there are certain individual markers that are the drive to pro social behavior. J. Karyłowski took a theory about individual differences within egzo- and endocentric motivation. People with domination of endocentric motivation are less able to notice the needs of others, which is caused by the fact that they see mainly what their partner should need, and not what he really needs. Exocentric altruists are more prone to notice and distinguish the needs of other people. Their efforts to help may be much more adequate to the needs of partner, because they are greatly focused on improving their (a partner's) situation and this is the thing they are primarily concerned about<sup>13</sup>.

Presented types of altruism are not the only ones that exist. It should be emphasized, that none of possible types of altruism can be encountered in its pure form, because every altruistic behavior is always connected with different driving forces, that is motivation. Predominant kind of motivation decides about the type of altruistic behavior is characteristic for a given person.

J. Śliwak described characteristics of psychological structures of personality that are fundamental to altruistic behavior. He described the features that build altruistic personality. According to him a person with altruistic personality:

- has less need of social approval;
- has high social responsibility in the system of accepted norms and trusts other people;
- is interested in social values, helping and equality is very important to them;
- does not have tendency towards manipulating;
- has higher level of moral development;
- has determined their aims in life;
- has a feeling that they direct their life;
- is influenced by religion, which has a central place in their life;
- has a feeling of control over their own behavior and decisions;
- has reasonable self-esteem and does not focus on himself/herself;
- has a low level of fear<sup>14</sup>.

Possession of these personal features is not sufficient condition for pro-social behavior. That is why, when predicting altruistic behaviors, very important

<sup>12</sup> S. Moscovici, *Psychologia społeczna w relacji ja – inni*, WSiP, Warszawa 1998, p. 68–73.

<sup>13</sup> B. Hajduk, E. Hajduk, *O pomocy skutecznej i nieskutecznej*, Wyd. Uniwersytetu Zielonogórskiego, Zielona Góra 2008, p. 121–122.

<sup>14</sup> J. Śliwak, *Osobowość altruistyczna*, Wyd. KUL, Lublin 2001, p. 74–75.

are conditions in which an altruist is. Many researches show that different social factors and situations have influenced people and their decisions when helping others is necessary.

### Upbringing to altruism

Altruism is one of universal values. Shaping altruistic behaviors should begin from describing this value to children and youth. Altruism as a value is related to other universal values like: tolerance, carefulness, honesty, hard-working, justice and truthfulness. It is hard to imagine an altruist who would be indifferent to such values and would break them involuntarily. It is impossible to call someone a real altruist, when he/she is full of respect and ready to give help to certain people, and is intolerant and dishonest to other people at the same time<sup>15</sup>. That is why activities, which are in line with the idea of altruism are often an integral condition of social and moral order. At the same time, altruism is a significant enrichment and amplification of nearly every universal value<sup>16</sup>.

Nowadays altruism is a vital counterbalance for growing feeling of loneliness and indifference as well as disrespect and disdain for others. It should be pointed out that we live in times of brutish wars in the world, spreading xenophobia, there are millions of terminally ill people, there are the homeless and the unemployed, elderly people unable to exist without help. Upbringing to altruism, characterizing this value and shaping altruistic behaviors may surely be an attempt to contradict the enlisted phenomena<sup>17</sup>.

Upbringing to altruism in modern world is not an easy because of commonly occurring consumption behaviors and life choices. They rely on the tendency to leading comfortable and easy lifestyle, without any ambitious objectives which would require renouncement and ability to see the future in a perspective way. Consumption behaviors are usually connected with the fall of moral values and dependence on material ones. It leads to nihilism, cynicism and growing number of captivated people with tendencies to addictions like alcohol and drugs<sup>18</sup>. The lack of balanced family life does not strengthen altruistic behaviors either, especially among children and teenagers. Nowadays we rarely encounter extended families whose members live together. Such situation in family model significantly limits the possibility of the older generations to give help to the younger ones.

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<sup>15</sup> M. Łobocki, *Wychowanie moralne w zarysie...*, p. 89.

<sup>16</sup> M. Łobocki, *Altruizm a wychowanie...*, p. 35.

<sup>17</sup> *Ibidem*, p. 36.

<sup>18</sup> *Ibidem*, p. 38–39.

Because of the reasons mentioned above, the upbringing to altruism is a very difficult task in modern world. However, it is worth trying. As a result of spreading altruistic upbringing we can weaken the negative aspects of modern civilization afflicting morality and social dynamics<sup>19</sup>.

There is a thesis which claims that altruism in upbringing leads to normal development of a human, a group and a society. According to S. Garczyński “societies, in which giving help is common and generous, are more likely to survive the life struggle than societies in which everyone takes care of themselves”<sup>20</sup>.

While encouraging children and youth to altruistic behaviors it is worth trying a persuasive method. It makes young people aware of the role of selfless help given to other people. It forms a kind of a verbal impact on the moral awareness of youth, based on wide argumentation. At the same time a positive reinforcement should be used, giving examples of young people involved in altruistic behavior. An important supplement to this based on the giving an example method, is assigning the young people a task to give help. This will enable them to put theory into practice because without it all effort would be in vain. Tasks connected with giving help are a reliable method of teaching altruism. Effectiveness of upbringing process as well as upbringing to altruism depends on ability to connect the given methods by both teachers and parents.

### Basis of research

Research concerning altruistic behaviors were carried out among varied research populations and by many researchers. There is quite a wide range of scientific literature which describes this kind of research enterprise (the chosen sources – Dąbrowska<sup>21</sup>, Horbaczewski<sup>22</sup>, Szuster<sup>23</sup>, Kanios<sup>24</sup>, Chrapek<sup>25</sup>). However, because of social changes and transformations of the human axiology, connected with the growth of consumerism and egoistic attitudes in people, it is still worthwhile to conduct this kind of research. Basing on the results arising from them, it is possible to plan an upbringing model which encourages altruistic behaviors.

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<sup>19</sup> *Ibidem*, p. 40–41.

<sup>20</sup> S. Garczyński, *O dawaniu*, PWN, Warszawa 1985, p. 99.

<sup>21</sup> I.E. Dąbrowska, *Dwa miliony wolontariuszy*, „Edukacja i Dialog” 2002, nr 6.

<sup>22</sup> D. Horbaczewski, *Nabywanie umiejętności altruistycznych*, „Edukacja i Dialog” 2005, nr 10.

<sup>23</sup> A. Szuster, *W poszukiwaniu źródeł i uwarunkowań ludzkiego altruizmu*, Wyd. Instytutu Psychologii PAN, Warszawa 2005.

<sup>24</sup> A. Kanios, *Spoleczne kompetencje studentów do pracy w wolontariacie*, Wyd. UMCS, Lublin 2008.

<sup>25</sup> J. Chrapek, *Dzielmy się miłością*, „Wychowawca” 2010, nr 2.

Effectiveness of shaping altruistic behaviors within the young is determined by proper description of the initial state – the perception of altruism by youth and their experience connected with altruistic activity.

In relation to this, the research which had the following aims was conducted:

**Theoretical and cognitive aim:** finding out the youth's opinion about altruism and determining if they have developed altruistic behaviors themselves;

**Practical and introductory aim:** finding a practical way to implement altruism into the lives of the young, showing possibilities of shaping altruistic behaviors in process of upbringing. Those conclusions may be interesting for parents, head teachers and teachers as well as other people involved in the process of preparing the young generations to function in the society. Conclusions can be useful in the optimization of upbringing effects.

To find out how the perception of altruism functions among the young people, how it forms and whether they have altruistic behaviors, the research based on diagnostic survey method was made. The research was carried out from April 2015 to June 2015. The choice of subjects was random. 100 people – students of junior high schools in Rzeszów took part in research. Respondents are of 13 to 16 years of age. The choice of respondents at this age is determined by the fact that those people are entering higher level of functions in the society. In the immediate future they will become adults and by their moral behavior and social sensitivity, majorly, they will be shaping relations among people in their families, at work and in wider social areas. 57% of respondents were female and 43% – male.

The questionnaire was used as the research instrument. It contained 25 questions- and these were: structured questions, open questions and questions which enabled respondents to suggest their own answer.

The following problems were analyzed in this research:

- What are students' opinions about altruism as a desired social behavior?
- Do respondents have altruistic behaviors? And if they do, towards who and how they present it?

The hypothesis was following: It is assumed that the majority of asked youth has problems with defining what altruism is, at the same time the majority of respondents believes that altruistic behavior is desirable. It is also assumed that not many of respondents are involved in altruistic activities.

The results presented below do not contain all data gained from the research. The author presents the chosen data, which is significant for verification of research hypothesis. Because of the limitation of text's length, not all data was presented in charts.

### Youth towards altruism – results of research

At the beginning there was an attempt to find out how students understand a notion “altruism”. Information on this issue were taken from the answers to the following question: “Do you know what altruism is?”

From answers of respondents we can assume that a small number of pupils – 15%, admit that they do not know what altruism is, while 85% declare understanding of this notion.

Respondents were also asked to interpret the notion “altruism”. According to the received answers they were qualified to groups:

- high level of understanding “altruism” – when a pupil gave an answer similar to the definition which exists in literature, with three the most important factors of this kind of behavior (conscious, voluntary and selfless help);
- medium level of understanding “altruism” – when pupil gave at least one factor of altruistic help (or gave an example of altruistic behavior);
- low level of understanding “altruism” – when pupil gave a wrong answer or wrote that he did not understand this notion. To this group were also qualified those pupils who said that they do understand notion, but they did not provide any explanation.

Research results show that only 17% of the questioned students have high level of understanding the given notion. As an example the following answers can be quoted:

- “Altruism means to give help without hesitation, of one's own free will and expects nothing in return”;
- “Altruism is a behavior connected with giving selfless and conscious help in a voluntary way”.

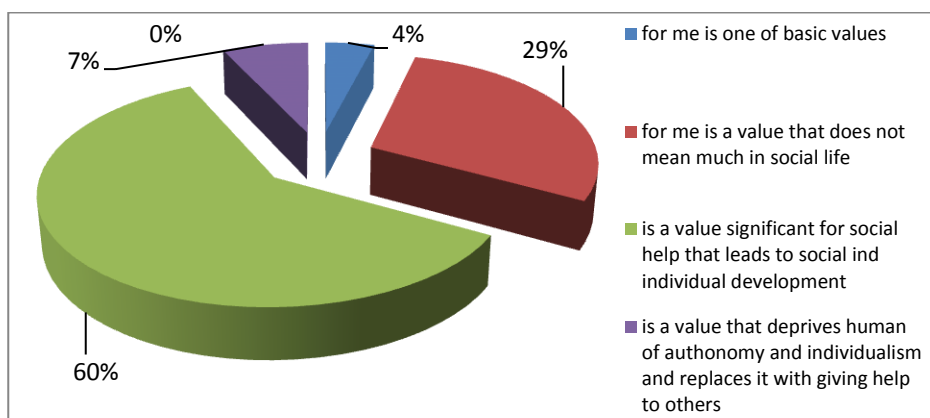
50% of the questioned pupils have medium level of understanding “altruism” and here are examples that illustrate this fact:

- “Altruism is a voluntary and selfless help”;
- “Altruism means to give help in a selfless way”.

Students who represent low level of understanding the analyzed notion were a group of 33%. 15% of them claimed that they do not understand the given notion and 18% of respondents did not take an attempt to explain “altruism”, they defined it incorrectly or gave an evasive answer.

The questioned youth were also asked to assess altruism as a social value. Research results are presented in diagram 1 – “Students opinions of altruism as a social value”.



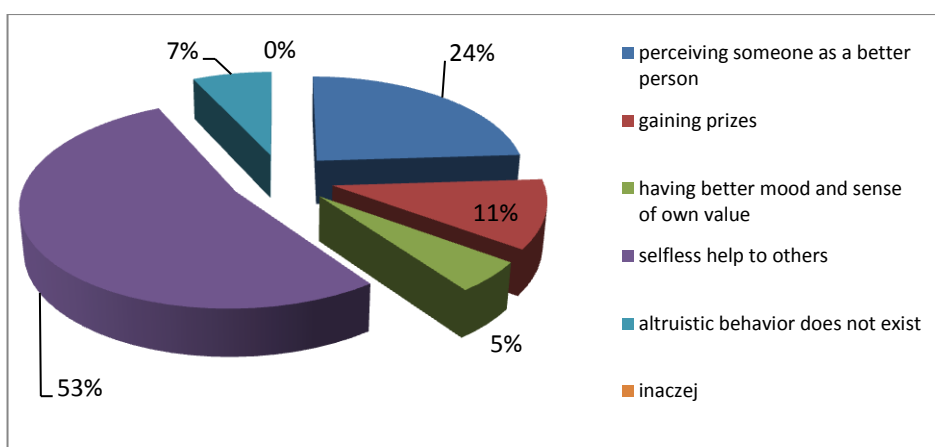


**Diagram 1. Students opinions of altruism as a social value**

Source: Results of author's researches.

The collected results show that most of the questioned people (64%) assess altruism as an important social value. They claim that altruism leads to social and individual development (60%), they also admit that altruism is one of basic values (4%). Among respondents, there were also those who believe that, unfortunately, altruism as a value does not have great meaning in social life (29%), and even divests human of autonomy and individualism for taking up activities for other people (7%).

The respondents were also asked why, in their opinion, people have altruistic behaviors. Answers are presented in diagram 2 – “Motives of altruistic behaviors in respondents' opinion”.



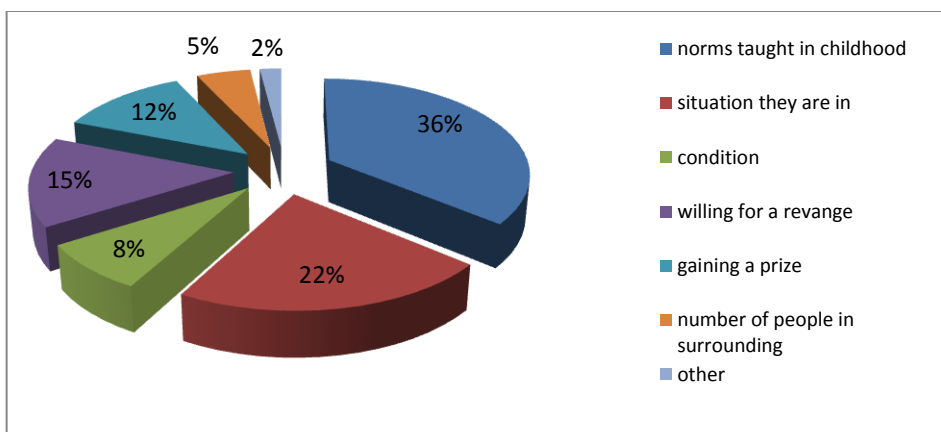
**Diagram 2. Motives of altruistic behaviors in respondents' opinion**

Source: Results of author's researches.

The analysis of the data in diagram 2 shows that most of the questioned people (53%), believe that people take up altruistic behaviors selflessly, with noble impulse, just because they want to give help to other people.

In opinion of 40% respondents, altruistic activities are connected with ego-centric motives of people. It is about the desire to be perceived by the society as a better person (24%), to have better mood and self – esteem (5%) or to gain prize (11%). 7% of the asked people believe that altruistic activities do not exist.

To deepen the problem of altruistic behavior motives, pupils were asked another question: “What in your opinion is the most common factor that makes people act in altruistic way?” Results are presented in diagram 3 – “Factors of altruistic behavior in youth opinion”.



**Diagram 3. Factors of altruistic behavior in youth opinion**

Source: Results of author's researches.

Presented results show that according to predominant number of respondents (36%), people act in altruistic way because of norms according which they were brought up and situation they are in (22%). In respondents' opinion waiting for a return (15%), mood (12%), number of people around (8%) and willing to receive a prize (5%).

The young people were also asked about meaning of different social environments in shaping altruistic behavior. In respondents' opinion the greatest influence on altruistic activities has one's family. This is what claims 54% of youth. However, 29% believes that very important is the local environment. It should be emphasised that 4% thinks that school is one of the most influential social environments and plays a great role in shaping pro-social personality among people. In results of research there was also the answer saying that: “Nothing has influence on shaping such behavior”.

An essential aspect of the research was to find out if youth have altruistic behaviors, that is why in the questionnaire the following question occurred: “Do you help other people selflessly, voluntary and consciously?”

The received answers show that most of the respondents (62%) has altruistic behaviors, while 9% declares that they do not give such a help. Some of students did not give any answer to this question. There were also evasive answers like: “It depends”, “I try” or “Not always successfully”.

Young people who declared having altruistic behaviors gave the following answers:

- “I help, because this is what my parents taught me to do”;
- “I help, because it gives me feeling of being necessary for someone”.

Respondents who does not have altruistic activities claim:

- “I do not help, I do not want to”;
- “I do not help, I do not need it”.

To make results of research complete, students were also asked to whom they give selfless, voluntary and conscious help. From example responds given in the questionnaire pupils could choose many options.

Results show that most of the respondents (62%) give altruistic help to the members of their families. Frequently the youth choose to help their friends (57%) and 29% claims that they give conscious, selfless and voluntary help to the unknown people.

Altruistic help can be given in many different spheres. Altruism means not only material help but also moral one or psychological support. In connection with this fact students were asked “How do you give help selflessly, voluntary and consciously?” Answering to this question respondents could also choose among the given answers.

The results show that most of the respondents help other people within the emotional sphere: by showing sympathy and cordiality – 43% and friendship – 33%. Also, students give help in the sphere of motivation: by cheering somebody up – 41%. In the physical sphere respondents give altruistic help to the ill people – 28%, in accidents – 30% or they help people in need (sharing food) – 15%. Some of the respondents – 25% claim that they give money to the people in need. Among other responds, there also occurred such as the following: “I take part in charity activities”, “I take part in collecting food”, “I take part in activities organized by Caritas”, “I give clothes to PCK collections”.

### **Summation and conclusion**

Altruism is a significant social value which highly influences human behavior. People can either be open to the needs of others or be focused on themselves and on their own profits. Nowadays, altruistic behaviors is particularly important

when dealing with the social problems such as unemployment, poverty, spreading consumerism and growth of social anomalies. The final results of the research show that 33% of respondents have huge problem with defining the notion of altruism, while 50% present a medium level of its understanding. Therefore, it reinforces the part of hypothesis, in which the author assumed that most of the questioned youth has problems with defining what the term altruism really means.

The majority of respondents (64%) recognizes the social meaning of altruism as a value, which is affirmed by another assumption of hypothesis, which says that majority of respondents perceives altruistic actions as socially desired, however, it should be emphasized that more than 30% belittle altruism.

40% of respondents believe that egocentric motives are the cause of altruistic behaviors. It means that they do not believe in selflessness and honesty. According to the students, important role in having altruistic behavior social norms taught in childhood and significant place of shaping altruism is family.

In hypothesis, the author assumed that not many of the respondents are involved in altruistic activities. The results show that majority of the youth claim that they present altruistic behavior (62%), but mostly, which needs to be emphasized, the most frequent recipients of such behavior are members of their families. The youth is less likely to offer help to the unknown people (29%). It is worth noticing that respondents do not see educational institutions as important ones in the process of upbringing and shaping altruistic behaviors. Only 4% of pupils choose school as a place where these behaviors can be developed.

Developing and changing human behavior is a complex and difficult process because human behaviors are determined by hierarchy of human values. The process of their shaping starts within family and school environment. Significant influence on the hierarchy of values have also peers and other environments, which are not connected with neither a family nor school. It should be accentuated that family influence upon upbringing starts from the very first days of a child's life and that is why it is so permanent. Its effectiveness depends on the upbringing awareness of parents as natural educators. Apart from the upbringing awareness the activity connected with the influence of upbringing on children and youth is also significant. It refers to behaviors that can be shaped, including altruism.

The obtained results allow to formulate some practical conclusions, showing diversity of shaping altruistic behavior in the upbringing process. They may be used by parents and teachers – the professional educators:

- shaping pro-social behaviors (including foundations of altruism) should start with upbringing activities about axiology of children and youth, teaching how to recognize values. The upbringing process needs to contain explanation of the meaning of values in human life as well as explanation of basic notions like: altruism, tolerance, freedom, justice, responsibility;

- the next step in upbringing process is connected with development of emotional involvement of children and youth, respect for universal values. As examples can be given important social and historical events as well as examples of people's behavior – their loyalty to moral rules which is worth imitating;
- significant stage in creating attitude is to create situations for children and youth in which they can develop experience of expressing pro-social behavior;
- teachers should notice that in didactic and upbringing process provided by educational institutions, development of children is connected not only with their intelligence but also with emotional sphere (creating basis of axiology);
- because of the power of family's influence on children it is worth developing pedagogical culture of parents, their knowledge and abilities in the conscious shaping axiology of children and youth;
- special attention should be paid to the necessity of setting a good example to pupils by teachers and parents. They need to be a behavioral model showing how to respect values and having pro-social behavior, including altruism activities.

As the final conclusion, it is worth saying that altruism is significant as a value in both moral and universal contexts, as well as a worthy social behavior. It is also a vital condition of the social order and the foundation of the sense of safety in relations between people.

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